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[illegible] OF BETHLEHEM.

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destroy the voice of the majority. These, in brief, were the accounts given in the nonpartisan press of the disgraceful outrages that attended the recent elections, and, so far as I have seen, these reports are without serious contradiction, and it was but just and fair that they should be investigated. Mr. Blaine proceeded:

But we do not need investigation to establish certian facts already of official record. We know that one hundred and six representatives in Congress were recently chosen in the States recently slave holding, and that the Democrats elected one hundred and one, or possibly one hundred and two, and the Republicans four, or possibly five. We know that thirty five of those representatives were assigned to the Southern States by reason of the colored population, and that the entire political power thus founded on the number of the colored people has been seized and appropriated to the aggrandizement of its own strength by the Democratic party of the South.

The issue thus raised before the country, Mr President, is not one of mere sentiment for the rights of the negro, nor is the issue one that involves the waiving of the "bloody shirt," to quote the elegant vernacular of Democratic vituperation; nor still farther is the issue as now presented only a question of the equality of the black voter of the South with the white voter of the South; the issue, Mr. President, has taken a far wider range, one of portentous magnitude; and that is, whether the white voter of the North shall be equal to the white voter of the South in shaping the policy and fixing the destiny of this country; or whether, to put it still more baldly, the white man who fought in the ranks of the Union army shall have as weighty and influential a vote in the government of the republic as the white man who fought in the ranks of the Rebel army. The one fought to uphold, the other to destroy, the union of the States, and today he who fought to destroy is a far more important factor in the government of the nation than he who fought to uphold it.

Let me illustrate my meaning by comparing groups of States of the same representative strength North and South. Take the States of South Carolina, Mississippi and Louisiana. They send seventeen representatives to Congress. Their aggregate population is composed of 1,035,000 whites and 1,224,000 colored; the colored being nearly 200,000 in excess of the whites. Of the seventeen representatives then, it is evident that nine were apportioned to these states by reason of their colored population, and only eight by reason of their white population; and yet in the choice of the entire seventeen representatives the colored voters had no more voice or power than their remote kindred on the shores of Senegambia or on the Gold Coast. The 1,305,000 white people had the sole and absolute choice of the seventeen representatives. In contrast, take two states in the North, Iowa and Wisconsin, with seventeen representatives. They have a white population of 2,947,000,—considerably more than double the entire white population of the three Southern States I have named. In Iowa and Wisconsin, therefore, it takes 132,000 white population to send a representative to Congress, but in South Carolina, Mississippi and Louisiana every 60,000 white people send a representative. In other words, 60,000 white people in those Southern States have precisely the same political power in the government of the country that 132,000 white people have in Iowa and Wisconsin.

Take another group of seventeen representatives from the South and from the North. Georgia and Alabama [illegible] population of [illegible] population [illegible] They send seventeen representatives [illegible] Congress, of [illegible]

Let us carry the comparison to a more comprehesive generalization. The elveven States that formed the Confederate government had by the last census a population of nine and a half millions, of which, in round numbers, five and a half millions where white and four millions colored. On this aggregate population seventy-three representatives in Congress were apportioned to these States—forty-two or three of which were by reason of the white popnlation, and thirty or thirty-one by reason of the colored population. At the recent election the White Democracy of the South seized seventy of the seventy-three districts, and thus secured a Democratic majority in the next house of representatives. Thus it appears that throughout the States that formed the late Confederate government 65,000 whites—the very people that rebelled against the Union—are enabled to elect a representative in Congress, while in the loyal States it requires 132,000 of the white people that fought for the Union to elect a representative. In levying every tax, therefore, in making every appropriation of money, in fixing every line of public policy, in decreeing what shall be the fate and fortune of the republic, the Confederate soldier South is enable to cast a vote that is twice as powerful and twice as influental as the vote of the Union soldier North.

But the white men of the South did not acquire and do not hold the superior power by reason of law or justice, but in disregard and defiance of both.

Mr. Blaine argued that the Fourteenth amendment of the constitution was intended to operate in in such a way that it any class of voters were denied or in any way abridged in their right of suffrage, then the class so abridged should not be counted in the basis of representation; or, in other words, that no state or states should gain a large increase of representation in Congress by reason of counting any class of population not permitted to take part in electing such representatives. Mr. Blaine discussed his points ably and very forcibly.

True Heroism.

BY G. W. HUBBARD M. D.

During the prevalence of the great epidemic that has devastated so many of our Southern cities for the last few months, both sides of human character have been presented.

Indifference, selfishness and abject cowardice have shown themselves side by side with generosity, unselfish devotion, and unflinching courage.

Whenever assistance was called for, money was poured out as freely as water, and noble men and women offered their services as physicians and nurses, well knowing the dangerous work in store for them.

Those who thus volunteered were not animated by love of glory, or hope of renown; but with a desire to save the lives of their fellow-men.

Although the foe with which they contended was invincible, it was none the less dangerous, and from this battle field many a brave and gentle soul never returned.

Among the heroes in the fight were some of a darker complexion than their fellows, and it is in regard to those we propose to write.

Dr. Lorenzo Dow Key, son of Rev. H. W. Key of the Tennessee Conference, was one of the three gradnates of the Meharry Medical Department of Central Tennessee College of February last.

Since that time he has been practicing medicine at Mason, West Tennessee.

When the yellow fever apppeared at that place, and many fled to escape from danger, he remained at his post and attended those who needed his assistance, and notwithstanding the danger to which he was exposed, his life was providentially spared, it is to be hoped, for many years of usefulness among his people.

Dr. John S. Bass graduated at the same time, and located at Murfreesboro, where he succeeded in building up a fine practice.

When the yellow fever appeared at Chattanooga, and additional [illegible] were needed to attend [illegible] with the disease, [illegible] realizing that [illegible] health [illegible] duty [illegible] colored people who were sick in the infected district of that city.

He remained there two weeks, until the scourge had so abated that the assistance of the volunteer physicians was no longer needed.

During the time he remained there he attended sixty-four yellow fever patients, making in all three hundred and fifty professional calls.

Of these sixty-four patients, two were sent to the hospital, where one of them afterward died.

One died while under the care of another physician; twelve were still sick (some of them dangerously) when he came away; while the remaining forty were either convalescent or entirely well.

There are but very few physicians that can show a better record than this.

The following extract from a letter from Dr. P. D. Sims, the medical director, shows how his services were appreciated by the citizens of Chattanooga:

"You will allow me, in the name of the profession, and afflicted people of Chattanooga, to express our gratitude, for your magnanimity, and our high appreciation of your zeal and efficiency in your attendance upon the sick."

Dr. E. M. Wight, city physician, and late Republican candidate for Governor, endorsed the above, and added:

"I desire to express my thanks for your efficient aid to me, and to the sufferers who were recommended to your care by me."

On his return to Nashville, he delivered a lecture, giving a brief history of the disease, its symptoms and treatment, and also giving a short sketch of his personal experience in that plague-stricken city.

At the close of his lecture he was presented with a copy of "Roberts' Theory and Practice of Medicine," which contained the following inscription:

"Presented to Dr. J. S. Bass by the Faculty and students of Central Tennessee College, as a slight token of their appreciation of his generous and self-sacrificing efforts to relieve those afflicted with yellow fever at Chattanooga, Tennessee, October 1878."

The following account of his reception at Murfreesboro, is taken from the *American*, the leading Democratic paper in Tennessee:

"Dr. J. S. Bass, the colored physician who volunteered his services in behalf of the stricken of his color at Chattanooga, was received here to-day by a large concourse of citizens.

He was escorted from the depot to his office by one of the largest processions that ever paraded our streets.

The Mayor, Board of Aldermen and many of our most prominent citizens participated in the reception.

Elder H. W. Key, of the Colored Methodist Church, extended Dr. Bass a welcome in a few well-timed remarks, to which Dr. Bass responded in a very appropriate manner.

Altogether the affair was a marked compliment to the colored doctor, and the hearty manner in which the whites co-operated with the colored in this reception, should be highly appreciated by that race, and be codsidered by them as an assurance that when *right*, they will be given that consideration which their acts merit."

With one more instance we will close.

Rev. D. W. Hayes, a former student of the College, and now one of the trustees, has had charge of the colored Methodist Episcopal Church at Chattanooga during the past year. When the fever came, he remained with his congregation, visiting and praying with the sick, and ministering to their spiritual and temporal necessities, showing the people that one shepherd, at least, wonld not forsake his flock when danger approached.

Our Work in Alabama.

Our church work in Alabama is composed in two Annual Conferences, the Alabama and the Central Alabama. These Conferences have just been held.

The Alabama Conference is composed of white ministers and membership. The minutes show an increase in membership and probationers of two hundred and eighty-six. The absence of a large part of the conference made the statistical reports imperfect. The membership of the Churches will probably foot up 6000. Bishop Wiley president and Dr. Rust was present. The sermons of both these distinguished men were instructive and eloquent. Rev. T. A. Pharr, J. W. Ballew and P. T. McWhorter were transfered from Georgia. Mrs. [illegible], a licensed local preacher of the Methodist Episcopal Church, was present and preached, and is spoken of as a very succesful minister of the Lord Jesus.

The following resolution was passed on Sunday School work, and Andrews Institute:

SUNDAY-SCHOOLS.

Resolved. That we rejoice to learn that Dr. Ford proposes to visit each of our districts during the opening year to hold Sunday-school Institutes. We heartily invite Dr. Ford to come amongus in this work and we earnestly pray that God may open his way and bless his efforts to help us to increase the interest on the subject of Sunday-schools among our people throughout our whole conference.

EDUCATION.

Resolved, That we have heard with great pleasure, of the efforts of brother J. M. Wesson and others to erect a suitable building for the use of Andrews Institute, and that in view of the great demands of our educational work, we approve these efforts, and urge the prosecution of this work, with the view of completing the building within eighteen months from this time, and that we rejoice in a resonable assurance, that if the building shall be completed within that time, provision will be made for furnishing it in good style, not exceeding $1,-000.

Rev. Dr. Miller, a member of this Conference, is an efficent agent of the American Bible Society.

The Central Alabama Conference met at Marion, Nov 28th. Bishop Wiley president. Drs. Fuller, of Atlanta, Dr. Rust, of Cincinati, were present added much to the interest of the occasion. Several leading citizens gave the visiting brethren and several members of the Conference a good entertainment. Bishop Wiley preached in the Southern Methodist Church. The statistics are imperfect but show an advance. The increase in the number of probationers is 130, members 809, local preachers 7—total membership 6,945. Children baptized, 307; adults baptised, 687; Sunday-schools, 102; officers and teachers, 415; scholars, 4,614; increase, 851. The Conference raised for missions, $50; Church Extension, $8,50; Tracts, $3 75; Sunday-school Union, $13,35; Freedmen's Aid Society, $12,05; Episcopal Fund, $15,75—total $104,40, against $42,85 last year.

Appointment for 1879 of the Central Alabama Conference,

Huntsville Dist., P. C. Louis, P. E.
Huntsville and Jones, W F Smith.
Lincoln, D McCauley.
Triana, W McCauley.
Pontbeat, Frank Withers.
Courtland, R McKinley.
Decatur and Trinity, H Matthews.
Limestone, A Sheffield.
Claysville and Honey Comb, R Carter.
Warrington and Guntersville, L Highter.
Scottsboro and Belefonte, Nelson Jones.
Stephens and Ban Station, George Miller.
Madison Station, A J Hunt.
Marion District, W. O. Lynch, P. E.
Marion, O Nelson.
Pratt and Old Town, Nimrod Snoddy.
Newberne and Oak Grove, Crelius Miller.
Walthal, to be supplied.
Gainesville, to be supplied.
Clinton and Cameron's Mount to be sup.
Fowl River, James Harper.
Eutaw, A. W. McKinney.
Shiloh, H W Connor.
Mobile circuit, J B Gibbs.
Soule's Chapel & Langford, Wm Leewood.
Breton and Sparta, George Winn.
Flat Creek, H R Pinkney.
Choctaw, R R Doyle.
Tuscaloosa, to be supplied.
Dadeville District, A S Lakin, P E.
Bluffton and Opelika, N S Sterling.
Lafayette and Freedonia, E B McCauley.
McLamore's Spencer Ray.
Chamber's, George McLamore.
Dadeville, W H Nelson.
Red Hill, Samuel Robinson.
Roanoake, E D Johnson.
Tallapoosa, H Burrow.
Alexander City, W McFarland.
Soccapatoy, D R Matthews.
Wetumpka, Gilbert Ware.
Montgomery, J Townsend, to be supplied.
Autauga, to be supplied.
Ashville District, O R Franklin, P E.
Ashville, James Moore.
Gadsden, Elias Shook.
Howell's Cross Roads, J J Johnson.
Center circuit, to be supplied.
Lineville, R Wadkin.
Lamar and Cornhouse, Robert King.
Hillaby, to be supplied.
Chocoloco, to be supplied.
Birmingham, W Coleman.
Village Springs, C W Walton.
Blountville, Joseph Hicks.
Blount Springs, Jesse Costevens.

The following are the appointments for 1879 of the Alabama Conference.

LEBANON DIST.—J. J. Brasher, P. E
Scottsboro, J B Miller.
Maynard's Love, J B Loveless.
Sand Mountain, L Bowers.
Marshall, J M Morton.
Lebanon, P Groover.
Gaylesville, J M Ballew.
Edwardsville, J M Bowman.
Wedowee, P T McWhorter.
Ashland, J N Gibbs.
Barnesville, to be supplied.
J T Blackmore, President Andrews Institute, member of Lebanon quarterly conference.
W P Miller, colporteur American Bible Society, member Lebanon quarterly confeaence.

WEST ALA. DIST.—J L Freeman, P. E.
Murphree's Valley, T R Parker.
Irondale and Village Spring, J B Parrott.
Rocky Mountain, W H Lawley.
Hurricane Creek, to be supplied.
North River, W B Powell.
Ballard, to be supplied.
Cedar Creek, J A Johnson.
Sipsey, J C Self.
Wieston, C C Burson.
Morgan Valley, D S Lowrey.
Sulphur Springs, J R Johnson.

SOUTH ALA. DIST.—N Baggett, P E.
Graville, J G Johnson.
Rose Hill, R M Kinsey.
New Taberancle, T A Pharr and J H Chancey.
Yellow River, J R Ansley.
Molino, to be supplied.

The Largest of Our Conferences.

BY BISHOP HAVEN.

The cars took us on a bright October morning from our late new, but now old friends at Oil City, where the Erie Conference has just met, to those yet unmade at Corning. We stopped over a train at Meadville, to visit Alleghany College, the oldest incorporated institution of learning in our Church, though not our oldest institution. Dr. Bugbee, its president, drove us around its pleasant grounds, turning over the carriage at the start by way of variety, but allowing us to pick ourselves up without especial damage. The College sets in a lovely seat. Its grounds are prettily shaded, and the outlook sweeps over the pretty city at its feet, and the rolling country beyond. It has a pleasant seat. Here Dr. Hyde, master of many tongues, dispenses lingual learning, and his coworkers filtrate among his immense oil beds their diverse knowledge. What a blessing it is, nay, what a providence rather, that nine-tenths of the colleges of the world are in the hands of Christian men. Only here and there in America, and in State colleges almost exclusively, does infidelity get a chance to prove its scientific worthlessness. It is not less notable that every leading English sceptical scholar has no connection with her Oxford and Cambridge. Spencer, Darwin, Huxley and Tyndall are private tutors, not professors in either of these universities.

A day's ride on the Erie railroad brought us to Corning and the Gennessee Conference. No other conference has an equal number of members. It has over three hundred on its roll. It is so large that it has for several years made no effort to take care of all its preachers, a third of them, at least, paying their own board. Over a hundred boarded at one hotel. The landlord did not do much business at his bar that week, but the next week a Democratic Convention was to be held, and he said he would more than make up for his loss of custom the conference week. Prayers were held in the parlors and singing, and Christ, for once, was found in an inn.

A body so large that it almost itself filled the church would seem to be unwieldy, but Methodism is used to handling large masses whether at camp-meeting or conference. The big body managed itself, and the routine went as smoothly as if its membership were like the last one I have attended, less than a dozen. Its leaders, Drs. Hunt, Huntington, Hibbard. (How the H's have it!) Jervis, next to H. Wentworth, Muller, Stratton, Gracey, Dennis, long the father of Lima, and many others known to Methodistic fame, have filled that rich region with their labors. Our churches are everywhere and often of great influence. The Delaware Avenue Church in Buffalo is one of the finest churches in the country. Stone from foundation to the tip of its tall steeple, a gift of one hundred and seventy-five thousand without debt to the Church. Bro. Root was its chief donor. The Conference is more conservative than its neighbor, the Central, though Wm. Hosmer, the father of central New York Methodist Abolitionism, is a member of this Conference rather than that. Its debates were vigorous, its love for Methodism fervent, its future magnificent.

BRAINS VS. FEET.

At Corning we were invited to visit very fine glass works, where a specimen of the difference between skilled and unskilled labor was strikingly exhibited. Men were treading the mud, to make moulds for the glass, to get it into proper consistency and combination. A dollar a day was good wages, for feet and legs are numerous and cheap. A German brother, a member of our Church, sat at a table drawing scroll work and delicate tracings on the various articles manufactured there, and he receives three thousand dollars a year for his easy labor. Six dollars a week against sixty, and all because eye and hand are trained, while foot and leg are untrained. Educate, my brother in the South, educate yourself. Whatever your previous condition, your future is your own. Educate yourself if you would be a graceful artist instead of a plodding tramper, which a horse might as well or better be. If a minister, much more educate yourself, that you can rightly devide the word of truth.

Our host, Mr. Pritchard, and his father, a pioneer Methodist, made the hours go swiftly and pleasantly. A ride in the carriage opened lovely Autumn vistas, bluff and meadow glowing in gold and green. How happy a minister of the gospel whose life is passed amid such happy homes and heavenly service. It is a Beulah land all the way through, from the wicket gate to the Celestial City. The largest of our Conferences may, by more equitable arrangements, become smaller, but it will never be small or uninfluential. In a chosen seat, it will be, as potent as Ephrim in Israel.

The Matter of Fraternity in Texas.

The Texas *Christian Advocate*, Galveston, the organ of the M. E. Church in the South, has the following in its issue of Dec. 15th;

A FRATERNAL MORSEL.

We find in the *Northwestern Advocate*, of Chicago, a report of the late session of the Austin Conference of the M. E. Church, North, over which Bishop Haven presided. We extract from it the following fraternal morsel:

"The presence of Dr. Hartzell, of the SOUTHWESTERN, was like sunshine after rain. His address on 'The work of the Methodist Episcopal Church in the Southern States,' was words fitly spoken, and nowhere more enjoyed than in this center of political and religious strife, where every sentence was verified and illustrated. 'Fraternity' is a myth here, except as conquered or compelled."

Without doubt Dr. Hartzell, and the clan he represents, would gladly rule as conquerors over the South, and compel its people to accept their opinions by all the terrors of the secular arm. Such men are born out of time. They belong to the dark ages and would have made first class inquisitors. The spirit of Torquemada survives in them. They only need the troopers of Claverhouse, with muskets and thumbscrews, to compel men, whom God has made free, to submit to their fraternal embrace. It is very clear that "fraternity" is a myth with such men. They may have read the 13th chapter of 1st Corinthians, but certainly to very little profit. They need to bring them within its hallowed precincts—not compulsion—but the grace of God.

In the face of the bitterness, breathed into utterances of Hartzell, Haven & Co., respecting the Southern people and the Southern Church, we have faith to believe that there is some genuine fraternity somewhere in the Northern Methodist Church. But we walk by faith, not by sight.

Rev. M. A. Daugherty, of our Austin Conference, (Texas) sends the following reply to the above. We make our own comments editorially, on the subject of fraternity in Texas.

Editor of the Texas Advocate.

"Will you permit a member of the Austin Conference to reply to your article of last week's issue, entitled, 'A Fraternal Morsel?'

The words of the report named, to which you object, convey the truth intended when taken in their true meaning, to wit: that 'fraternity is a myth here,' except whenever and wherever, by reason of success and influence in the community, it is better to be fraternal than otherwise. When we have conquered success, success completes fraternity. This may not be more palatable than the construction you force upon the words, but it is their true sense.

This is a question of fact. Not by rhetoric, nor argument, nor hard names, nor ill nature, nor ill manners by either party can, editors either elicit or hide the truth. An appeal must be had to facts and experience. If this statement is not true, it is easy to produce the facts that will disprove it.

There certainly was no fraternity exhibited at Austin by the M. E. Church South. There was no unfriendly word spoken of Southern Methodism, or the Southern people, nor any unfriendly act done by Bishop Haven, Dr Hartzell, or any of the 'clan he represents.' 'The clan' have no hostility to either, are true friends of the South, laboring for the interests and salvation of its people. We are here to help, and not to hinder, as friends of all, and foes of none. We are here to reach and save multitudes that Southern Methodism cannot reach; to render aid in giving to society and to Methodism a hermogeneity which sectional Methodism cannot give. We wish for fraternity. It shall not be our fault if it does not exist. But we have no opinions that we desire to 'compel' the people to accept, or any fraternity we desire enforced 'by the terrors of the secular arm.' The only favor we ask of 'the secular arm,' is to protect us in our rights as citizens, not of the 'North' or of the 'South,' but of the United States, our common country. 'Muskets' and thumbscrews the Methodist Episcopal Church has never used, nor any measures which they symbolize. Nearly the whole country has outgrown the barbarism of 'Torquemada' and his inquisitors and 'Claverhouse and his troopers.'

Evidently 'A Fraternal Morsel' and the 13th chapter of 1st Corinthians, are not on fraternal terms, and the 13th chapter does not need the 'grace of God.'

Very truly yours,

M. A. DAUGHERTY.

San Antonio, Texas, Dec. [illegible]

How one Freedmen's School was Organized.

Rev. Dr. Rust, Corresponding Secretary of the Freedmen's Aid Society, gives the following account of the organization of our Normal School at Waynesboro, Georgia:

The school comprises a large two-story brick building, with a beautiful chapel, two school rooms and about a dozen dormitories for the accommodation of the students, and an additional convenient residence for the principal. The history of this school has never been written, but if it ever is it will be replete with thrilling incident and hair-breadth escapes. We furnish the following as a brief contribution to this history:

In response to an earnest appeal from a large number of colored people from Burke and adjoining counties, which are largely peopled by them, and is called the Black Belt of Georgia—one of our missionaries appealed to the Corresponding Secretary of the Freedmen's Aid Society for a teacher, and on her arrival South, accompanied her to Waynesboro, Georgia, to start the school. Prior to this, the presiding elder at a quarterly-meeting had barely escaped with his life. Two weeks afterward, Dr. Fuller, of Atlanta, held a quarterly-meeting here in imminent peril of his life, the rebels being determined to break up our mission there and prevent the establishment of the school. The doctor assured them that he had come there to hold a regular Methodist quarterly-meeting, and by God's help and grace he meant to do it. Nearly a hundred muskets, shot-guns, and pistols were piled up under the pulpit in the grove, where they had assembled, for self-defense, and the colored peopled were instructed that in case of necessity they should use them. The meeting was held, and great good was accomplished.

No place for the teacher to board could be found in the town, except in the rude cabin of a poor colored woman, and the lady who taught the school assured me that she spent most of her time out of school upon her knees agonizing with God in prayer for protection from those threatening to drive her away, take her life, and break up the school. Behold what God hath wrought! Now there is a flourishing school and Church here, preparing teachers and ministers, and the whole region feels the elevating influence of the school.

Mrs. Goodier, a devoted teacher, died while engaged in this work, and in her dying moments requested that her body might be buried in sight of the seminary, that her grave might prove an inspiration to the pupils, and that with them she might rise in the general resurrection. Her grave is covered with flowers, planted and watered by the pupils, and a plain marble monument has been erected at the head of the grave, with the following inscription: "This monument is erected by the colored people in memory of their teacher, whose life was devoted to their elevation, and whose many virtues and godly example will ever be held by them in remembrance."

Our school has already accomplished great good, many have gone from it to engage in teaching, and a few have entered the ministry. But the good work has just been commenced. The poverty of the people is so great that but few can send their children from home to be educated, yet the [illegible] of the school is improved, the instruction is more [illegible], and the progress of the [illegible] rapid. If the [illegible] could receive a few hundred dollars to be expended in aiding [illegible] young men preparing for the ministry, great good might be accomplished.

Virginia has realized [illegible] lion of dollars from the [illegible] punch in the first year [illegible] Experience has [illegible] the administration [illegible] will be [illegible] stopped, and [illegible] revenue for the [illegible] be greater than [illegible]

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, JAN. 2, 1879.

Do not fail to read again our circular for 1879 on the next page, and then tell your people and friends that we give a beautiful steel engraving of John Wesley to every subscriber, and silver communion ware to churches.

Papers on Trial.

Push the canvass, brethren, from every pulpit. Send on all the names you can get and we will send the papers a month on trial, and give that much time for the people to pay. At the end of the month we will stop all papers not paid for, and for which you will not be responsible. Show the people the engraving of John Wesley, and let them fully understand our offer to give it to every subscriber as soon as the paper is paid for.

That Fraternal Morsel.

On the first page of this issue we publish "That Fraternal Morsel." Read it. We have no reply to make for Bro. Daugherty has replied well. We have only to remark that if Dr. John thinks he can afford to speak thus of us personally and the "clan"—that is the Methodist Episcopal Church—which we represent, he is to be pitied rather than scolded.

Your Last Paper.

We send this copy of the SOUTHWESTERN to all old subscribers for 1878. Next week we will mail from the new list for 1879. So that this is the last paper to all old subscribers unless they have renewed.

We do not want to lose a single old subscriber, so hope that all who have not renewed will do so at once.

The Next Thirty Days.

Our agents will please remember that the next thirty days will practically decide the size of our subscription list for 1879. Let us hear from every agent. The lists are coming in splendidly, but we can take care of many more.

The re-election of the Hon. and Rev. P. Landry, of Donaldsonville, to the State Senate of Louisiana is a compliment to a very worthy man. He was voted for by all parties, and goes into the Senate as the representative of all the people.

Rev. D. McLachlan writes us from Okolona, Miss., that he held a meeting for the SOUTHWESTERN, at Aberdeen, Monday night, and secured forty subscribers for 1879. This was a good night's work, and so it goes over the whole field.

In quoting from that "Fraternal Morsel" in the Texas *Christian Advocate* on our first page, the error was made of speaking of that paper as the organ of the M. E. Church in the South. The error was in putting in the words, *in the*. The error was corrected on the press, but not until the "outside" was mostly printed.

The *Northwestern*, referring to the International Sunday School System, [illegible] to [illegible] the Discipline [illegible] by our [illegible] it is easy and [illegible] withal, to [illegible] teacher as in [illegible] the Chautauqua [illegible] that the [illegible] introduced more [illegible] the pupils' minds [illegible] the average modern [illegible]

[illegible] the famous [illegible] and author [illegible] Berlin, Prussia, [illegible] in this [illegible] especially [illegible] besides [illegible] and vigorous [illegible] years [illegible] of the [illegible] December [illegible] months and 3 [illegible]

[illegible] from Ala- [illegible]

The Old and New Year.

By the time that our present issue reaches our readers the old year will have passed away and the new will have dawned upon them. How suitable that we turn the eye backward upon the events and scenes that have now become a part of our personal history, whose record is written in God's Book of Remberance and to be reproduced in flashing lines of light in the Great Day! How much reason for gratitude in innumerable mercies received! Life preserved; health restored, strength renewed; wants of the body supplied; gathering clouds that obscured our sky dispersed and the bright and cheerful beams of hope assured in their place; the comforting sense of God's favor; the fulfillment of His precious promises to us; prayers answered; these and others crowd upon the memory as it recalls the past and bow our hearts in thankfulness at the feet of the Giver of all good. But with these sweet thoughts how many others also will arise as grim spectres to remind us of duties neglected; vows unfulfilled; opportunities unimproved; afflictions that have not chastened us; weariness in well doing; lack of zeal; want of faith; deficient prayerfulness and labor for Christ! Shall not these dark figures of the past year melt our hearts in penitence and confession. Shall they not lead us down into the valley of humiliation and make us feel that sackcloth and ashes become us!

The Roman god Janus, from whom the first month of the year derives its name, had two faces; the one looking backward, the other looking forward. The change of the year has also two faces; the one looks back into the past, the other onward to the future. The look backward is in order to the look foward. As we enter upon the new year we cannot but have a feeling of uncertainty! It is like embarking on a new and untried sea. Shall clear skies be over our heads and prospering gales fill our sails? or shall our frail bark have to encounter the blackness of tempest and the rough billows lashed by furious winds? God only knows. We can but commit the future into His hands. There our interests are safe. All things shall be made to work for our good. As we have looked back we have seen evil resulting in good, sorrow producing strength and joy, happy intervals of brightness and peace between days of gloom and toil. The same Almighty Wisdom, Goodness and Power are over and around us. We must let Faith take the helm and Hope spread our sails as we venture upon the New Year. In the twenty-third Psalm the Psalmist reviewing his life receives many indications of the constant and tender care of the Lord, his Shepherd, and ends the Psalm with a joyful conclusion; "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord." We have here the solution of one of the most difficult problems of practical religion, how to meet to-morrow and the next day with a confident smile and a friendly greeting. Hope plants itself firmly upon the experience of God's goodness and mercy in the past, and looks forward with confidence to its contribuance in the mysterious time to come, while Purpose expresses itself in the words, "I will dwell in the house of the Lord;" a resolution to serve him in a grateful spirit, with increasing earnestness and zeal.

What shall be our watchword for 1879? Let it be JESUS. Let Him be more elevated in your affections; more the great subject of your daily thoughts; and let Him have supreme control of your life. For Him, spare not yourself any sacrifice, shrink not from any service, be ready, willing, glad to be and do all for His praise and glory, for His cause and kingdom. This consecration is the more necessary in these times when there are so many adversaries on all sides arrayed against his crown and kingdom, and clothed in the garb of science, falsely so called, of spiritualism with its witcheries, of Popery with its abominations, and of sensualism, whose cry is, "let us eat and drink and be merry; for to-morrow we die," and whose look is entirely at "the things temporal."

Our Work in Texas.

We have lately completed a tour of over two thousand miles in the great State of Texas, attending our four Annual Conferences in that State and visiting a goodly number of its principal towns and cities. [illegible] Conferences and their work [illegible] We now [illegible] of the [illegible] our [illegible] and what [illegible] in the [illegible] division [illegible] Church

South, our Church had missions in Texas. Dr. Ruter, the historian whose remains lie buried in Texas, and Drs. Alexander and Thrall who are still prominent ministers in the Church South, in that State, were the first missionaries. At the separation in 1844 all Texas Methodism which then was, went with the M. E. Church, South, except the anti-slavery element along the northern border of the State. In this section the old church in later years found some active friends, and in 1858 Bishop Janes met the Arkansas Conference in Bonham, Texas, and we had sufficient work to organize a Texas District, and to this Anthony Bewley was appointed as presiding elder. In 1859 Bishop Ames presided at the same Conference, and returned Bewley to the same work. The conference at Bonham in 1858 was ordered from the State by a pro-slavery mob, and the society in Bonham immigrated *en masse* to California, and a year later, Bewley was hung and our people, everywhere driven from the state, or compelled by the mobocratic defenders of slavery to abstain from a free expression of their opinions.

Our church next entered Texas by way of Galveston, in 1867, and the Texas District was again formed, but this time as a part of the Mississippi Mission Conference, which had been organized a year before by Bishop Thompson, Dr. Newman and others, in New Orleans. Since then, our work has steadily grown. In 1873, the German work of the state was organized into a Conference. Later, the West Texas was organized, and three years ago the Austin Conference was organized. The Texas and West Texas Conferences include our work among our colored people, and the Austin Conference, among our white, English-speaking people. Steps were taken this year to organize a North Texas Conference, which will probably be accomplished next year.

The Methodist Episcopal Church in Texas is now a great factor among the evangelizing forces of that State. It is firmly rooted and established on Texas soil, and if any should yet be inspired by the spirit of 1858, they are powerless; for over this whole Southland has swept, since then, a revolution, decreed of God, which not only destroyed slavery, but which slowly and certainly is re-adjusting all classes in the South to a civilization better than that represented by slavery.

The following are the statistics of our entire work in Texas:

MEMBERSHIP.

Probationers	2467
Full members	14207
Local preachers	308
Traveling Preachers appointed	221
Total membership	17203

BAPTISMS.

Adults baptized	1482
Infants baptized	1384
Total baptisms	2866

SUNDAY-SCHOOLS.

Number of schools	177
Officers and teachers	870
Scholars	13822

CHURCH PROPERTY.

Number of churches	174
Probable value	$183,904 00
Number of parsonages	35
Probable value	13,883 00
Total church property	$197,287 00

BENEVOLENT COLLECTIONS.

For Missions	$2,113 10
For Board of Church Extension	215 75
For Tract Society	46 55
For Sunday-school Union	68 40
For Freedmen's Aid Society	126 10
For Bible Cause	99 70
For Woman's Foreign Mission	32 70
For Education	916 10
Total	$3,618 40
Raised for church building and paying debts in 1878	$23,486 61

Considering all the circumstances this showing is most gratifying. We know by personal inspection that these statistics are reliable. Each year there is a healthy increase in members and property, in ministerial efficiency, and what is better than all, in Christian life and church efficiency. We have been especially gratified in visiting the Sunday-schools. They are large and in most cases well organized. In church building no church in the State is doing as much as we. On all questions of reform our conferences and ministers are in the front rank.

God's blessing is upon the brethren of our Church in Texas, and may it be multiplied more and more, day by day.

The Difficulties of the Work of Punishing Conspirators.

The speech of Senator Blaine, delivered before the United States Senate, December 11th, was a graphic outline of the work of conspirators against the national laws, and of the profits they expect to derive from their iniquity. The resolution advocated by him in that speech, and adopted by the Senate, leads to the general inquiry as to whether at the recent elections the constitutional rights of American citizens were violated.

The Attorney General of the United States has been officially informed of the outrages in South Carolina and Louisiana, prior to and subsequent to the passage of the Blaine resolution. The subsequent crimes of the Louisiana conspirators are of a startling character to the sober men of the North, who but vaguely realize their import.

J. R. Hornsby, a Justice of the Peace of Natchitoches parish, caused the arrest of Dr. Scruggs and others of that parish, by a U. S. Commissioner, on charges of threats and intimidation. His presence was required before the Grand Jury of the United States Circuit Court to testify relative to the late election. He was arrested by virtue of a bench warrant from Natchitoches, on a charge of assault and battery, and an affidavit of Recorder Miltenberger of New Orleans, that he was a fugitive from justice, and lodged in the parish prison to await the arrival of the Sheriff of his parish. United States District Attorney Leonard applied to Judge Billings, of the U. S. District Court for a writ of habeas corpus *adtestificendum*, directing the Marshal to take Hornsby out of prison that he might appear as a witness. The writ operates in the bringing of Hornsby before the Court as a witness, and subsequently returning him to prison; thence to be taken to Natchitoches by the Sheriff and lodged in jail in the immediate vicinity of the men against whom he is compelled to testify by judicial process. The well known insecurity of Southern jails against mobs of masked men is known to the witness, and it will require the courage of a martyr on his part to face the conspirators with the truth. Another witness, James H. Alston, will be subjected to similar process to secure his presence as was resorted to in the case of Hornsby, Judge Billings having granted the writ of habeas corpus applied for.

The affair of the Caddo witnesses has been published to the country. A Deputy Marshal of the United States, in the parish of Caddo, started from Shreveport on the steamer Danube with two colored men he had subpœnaed as witnesses in prosecutions for violations of national election laws. A Constable named Jeff. Cole boarded the steamer, took them from the custody of the Marshal, and while at Beard's plantation, en route to Shreveport, the two men were attacked by a mob and brutally murdered.

It will thus appear that the machinery of State government, supplemented by mob violence, is being used to break down the work of prosecution instituted by the government. There appears to be no social or political influence, or power of its executive officers, that may be looked to as a means of thwarting the designs of the conspirators in Louisiana. The tactics pursued are similar to those of South Carolina, where the authority of trial justices, and affidavits prepared for the occasion, are exercised to defeat the ends of justice. Shall there not arise an honest indignation throughout the whole land to reverse this condition of affairs? This is the hope and the trust of the law-abiding friends of the union in the South.

Bishop Haven in Texas and New Orleans.

Bishop Haven's administration in Texas gave universal satisfaction. It is a pleasant fact to witness that all our Bishops are popular among the Conferences. Each has his special lines of strength, and yet all have breadth of capacity to grasp the work, and executive force and wisdom to plan and execute. One of the benefits of our General Superintendency is, that every Conference receives the combined wisdom of the entire Board of Bishops in its work. Each in his turn presides, and on difficult points represents the united wisdom of all his predecessors.

We met Bishop Haven at Austin November 15, and left him at Marshall December 19th, to return to New Orleans, while he made a second visit to Austin and return to Atlanta by way of Galveston and New Orleans. He presided over the Austin, Southern German, West Texas and Texas Conferences. He traveled in the State over two thousand miles, visited a score of cities and towns, preached eighteen times, besides his addresses to the Conferences. He personally inspected and gave directions at several important points relative to purchasing property, settlement of disputes, and plans for buildings. Wiser and more thorough episcopal work has never been done in Texas than that just accomplished by Bishop Haven.

Bishop Haven arrived in this city from Texas on last Thursday evening, having spent a day at the Orphan's Home on the Teche, on his way from Galveston. The announcement that he would preach brought a large audience to Ames Church Sunday morning. He preached an instructive and interesting sermon on the Anti-naturalism of the Gospel. The *Times* of this city gave a full abstract of the sermon, the point of which was to show that the Gospel (1) in its lowest materialistic forms, (2) in its spiritualistic power on the present, and (3) its assured future triumphs was not only supernatural, but was often contrary to nature, being the acts of God, who as creator of all law could suspend or use nature's laws for his own gracious purposes. In the afternoon the Bishop addressed a union love feast of our three city German churches, and at night preached to a large audience in Union Chapel. The night sermon was on The Two Paradises. He showed wherein the Garden of Eden was similar to Heaven and wherein they differed. On Monday morning he spent an hour with the New Orleans preachers, and in the evening left for his home in Atlanta, Ga.

The Fort Worth Dedication.

It was a great pleasure to us to be with Bishop Haven, Presiding Elder Brush and pastor Webb, at the dedication of our new and beautiful church at Fort Worth, Texas, December 15th. One year ago, we had nothing at Fort Worth. Bro. Webb, being in Texas for his health, asked of Bishop Foster the privilege of going there and seeing what could be done. He went in the name of the Lord, and finding friends, began holding services, and the work grew. Lots were bought and buildings begun. The Board of Church Extension made a donation, and loaned $500. At the close of the year the property is worth $3,500, on which only $400 is due the Board of Church Extension. The Sunday-school is large, and the membership numbers nearly one hundred. A more intelligent, active and thoroughly Methodistic congregation we have never seen.

Nearly every State in the Union is represented in the church and congregation. Great credit is due Bro. Webb, and many were the words of commendation of him and his work from the people.

The dedication services occured in the forenoon. The singing was in charge of the pastor. Miss Rey, late from Pennsylvania, presided at the organ, and acquitted herself finely as an organist and singer. Mrs. Walker, of the Baptist church, assisted in the singing. Bishop Haven preached a very able and interesting sermon from the words: "The wilderness and the solitary places shall blossom as the rose," showing clearly the financial, social and moral value of the Christian church to the rapid settlement and permanent development of this empire State. After the sermon, $300 were raised to pay debts due.

In the afternoon a union Sabbath-school gathering was held. All the schools in town were represented. Revs. Wells, Stephens, Taylor and Gillespie, pastors of other churches, were present. Addresses were made by Bishop Haven, Dr. Brush and ourself. After the addresses enough money was raised to complete paying for the church organ.

At night we spoke on the work of the Methodist Episcopal Church in the Southern States. Brother Webb asked for subscribers to the SOUTHWESTERN and twenty responded, and in a note since says he will have the list to thirty.

May the Lord pour His spirit on that devoted pastor and his noble flock, and may they have an immediate and great ingathering of souls.

Sacred Tableaux and Christmas Tree.

Napoleon Avenue Presbyterian Church Sabbath-school held their usual Christmas festival, on Friday evening last. The church was crowded with children, parents and friends. The exercises consisted of songs and sacred tableaux, and the distribution of presents from a well laden and beautifully lighted Christmas tree. All the tableaux were delightful, but that of the Queen of Sheba at the court of Solomon was really superb. Miss Jesse Hay personated the Queen in dress and manner that was splendid. "Clinging to the Cross," "The Ten Virgins," "The Sweet Bye and Bye," were very attractive, and reflected great credit upon the young people engaged in them. The report of the school for the year was very encouraging, in spite of all the drawbacks of the epidemic. None seemed more pleased than Bro. Wayne, pastor of the church, unless it was the children, when Santa Claus arrived in his sleigh with many greetings and gifts. We wish them many returns of so pleasant an occasion.

A theological institute is to be held at Clark University, Atlanta, Ga., beginning January 6th, and continuing two weeks. Distinguished ministers are to lecture from abroad, beside Drs. E. Q. Fuller and J. Mitchell, of that section.

President Hayes sent a communication to the Senate favoring steamship lines to South America.

OUR Southern Methodism.

KENTUCKY.

Rev. Scott Ward, Shelbyville: "We have been conducting a series of meetings at St. John's M. E. Church, Shelbyville, on the Louisville district, for six weeks. There have been accessions and conversions, and the meeting continues with unabated interest."

TEXAS.

Rev. M. Henson, Victoria: "We hold an educational mass meeting here to-morrow night, and will take up a collection for our school in Austin. The people are interested in the enterprise."

Rev. Andrew Noris, San Antonio: "I have arrived at my post and found every thing all right. Bro. Richardson, came over last Friday, and the quarterly conference commenced at four o'clock, and heard from him a very impressive address.

TENNESSEE.

Rev. L. Patton, Nolensville: "We have enjoyed a bountiful year. A Christmas tree and festival was prepared. Our church is doing good work, and we are at peace with each other.

Rev. E. Provine: "Fell a sleep in Jesus, in Alexandria, Tenn., the 24 of October, 1878, Mrs. Hattie Phillips, the wife of Rev. Anderson Phillips, of the Tennessee Conference. Sister Phillips joined the M. E. Church in 1868, and proved faithful to the end of her journey. She triumphed as she fell. Bros. Manson, Pickett and Green, her pastor, attended her funeral services. A large congregation followed her to her last resting place. She leaves two children and an affectionate husband to mourn their loss, but their loss is her gain."

MISSISSIPPI.

Rev. G. W. Chaney, Fayette: "Our Sunday-school has increased, and we have from 127 to 150 pupils in attendance, with Bible, Testament and catechism classes."

Rev. Wm. McDonald, State Line: "My congregation has purchased a bell for the church. I have, since the last quarter, received 8 converts, 10 probationers. Four Sabbath schools are in good condition. Another church has been added to my circuit."

Rev. J. M. Nevils, Ripley: "When we came here we found this place unorganized, but thank God that He has been with us, and we are now organized, and have in this place 80 members, and 20 probationers. We have six appointments on this work."

Rev. C. Frierson, Louisville: "We have closed our protracted meeting, which resulted in 35 converts, 58 additions to the church, 30 baptized. The Sunday-schools are doing well. The Louisville circuit needs to be built up. I hope they will get a good man and one of power for the year 1879."

A new house of worship has been dedicated in Macon, under the pastoral care of Bro. Mosley. Notwithstanding the hindrances of yellow fever, his congregation kept at work on the new church building. It is 32x48, and a frame structure. The Church Extension Society gave $50 in its aid, which was gratefully received. Rev I. Mosley was assisted by Rev. John Evanil.

Charles Patterson, Goodman: "We have been engaged this year in building a church. We have succeeded, and our church, 30x40, is dedicated and in use, and has been for some time. The church and lot is worth $700 or $800. Our membership is very weak at this point, about 30. The whites of the place aided us in the building of our church, and we only had the aid of $75 from the Church Extension Society. The work on the church was done principally by Bro. Walden, he being a workman and a preacher too. I think the Conference did us a great kindness when they sent us Bro. Walden. We think if he had not been sent here we would be without the church. He gave us his labor, but we are going to try to compensate him."

LOUISIANA.

R. Anderson, Evergreen circuit, Nov. 18: "Since the great distress of disease has passed among our people a great revival of religion has taken place. We have just closed an eight days protracted meeting, and are blessed with nine converts and seventeen accessions to the church."

S. P. Bell, Cypremort: "Sister Freeman was born in Kentucky, August 17, 1798, and died October 17, 1878. She was a faithful member of the Baptist church for full forty years and died in the triumph of faith. She left to mourn her departure four children, three sons and one daughter. Her funeral was attended by Revs. James Hayward, H. A. Lewin, R. L. Beal and a large concourse of friends. Our Sunday-school is prospering: numbers 115, and is increasing every Sunday. Several of the young men speak of entering the New Orleans University this winter. Our Sunday-school treasury flourishes. We have now on hand, in cash, something over fifty dollars, with which we propose to purchase a good supply of books soon."

Murfreesboro Conference.

The Murfreesboro district conference will begin Jan. 9, 1879, at Stone River Chapel, Rutherford Co., Tennessee. The programme of exercises will be as follows:

Opening sermon, by Rev. O. Green.
An Educated Ministry—B. B. Munson.
An Essay on the Ressurrection of Christ.—A. Phillips.
The Old and New Covenant Reconciled.—Thomas Ward.
The Future of the Methodist Episcopal Church in the South.—H. W. Key.
A Call to the Ministry.—P. Brooks.
Sabbath school Work connected with Church.—E Provine.
Sermon, Ecclesiastes xii, 1.—W. C. Miller.
Natural Attributes of God.—G. W. Hause.
Christian Perfection.—B. James.
Immortality of the Soul.—F. Summerhill.
Family Worship—Wesley Lillard.
The Fall of Man.—C. Burlington.
How to take the Benevolent Collections.—C. Seward.

Superintendents of Sabbath-schools will select their own subjects on Sabbath-school work. The pastors will please notify district stewards to be present.

B. B. MUNSON, P. E.

Corner-Stone Laying.

The friends of Mount Zion Church assembled on an elevated plain, overlooking the city of Brenham, Texas, on November 28th, to lay the corner-stone of a new building which they intend to erect for the worship of God.

The presiding elder, V. M. Cole, opened the proceedings in the usual form. Rev. S. Hardwell, Rev. O. Watrons, Rev. A. J. Neely, and Rev. Edward Lee, who gave an address in his usual earnest manner, assisted. A collection of twenty-three dollars and fifty cents was taken on the ground.

The site is the prettiest on the west side of the city, and though friends are few, we are looking to the Lord for the fulfillment of His promise to help those who ask His aid. The building is to be fifty-six feet long, and thirty-four wide, on a lot seventy-five feet long, and sixty-five feet wide, costing $125. Brethren, pray for our success.

S. HARDWELL, Pastor.

Central Tennessee Correspondence.

The preachers within the bounds of the Central Tennessee Conference have entered their fields with strong hopes of great success.

Sabbath, December 1st, a memorial service was held at the Sixth St. M. E. Church, Memphis. Rev. J. W. Reggister, presiding elder of Memphis district, preached the discourse to a full house. This church lost sixteen members by the yellow fever, and St. John's, 3 members.

Rev. B. J Tillar, the new pastor at St. John's, is earnestly at work, spending this week in revival efforts. He is assisted by Bros. Reggister and Williams.

The effects of the late epidemic are seen in Memphis. Every assembly is noted for the many persons dressed in mourning.

Rev. J. M. Carter expects to begin a protracted effort af Shelbyville during the week of prayer.

**

December 20th, 1878.

The City.

Police make frequent complaints of the failure of contractors to remove garbage.

A number of special agents have visited the Customhouse, and more are coming, it is reported.

Administrator Houston suffered the loss of his son, William F. Houston, aged four years, a bright and intelligent child, on Sunday last.

The synagogue of the Dispersed of Judah held a lodge of sorrow last Sunday in memory of the dead of the B'nai B'rith.

Louis Alexis, an unfortunate man who frequently became intoxicated, was lodged in the station by the police on Saturday night and was picked up dead on Sunday morning.

The congressional yellow fever commission, composed of Senators Eustis, Lamar and Paddock and Congressmen Gibson and Chalmers, met Monday morning at the St. Charles hotel.

Gens. John S. Barnard, John N. Macomb, Zealous B. Tower, H. G. Wright and Col. Wm. E. Merrill, a commission of U. S. engineers to examine the jetties, arrived on Sunday.

At the Seamen's Bethel, one evening last week, a Christmas entertainment was given for the benefit of sailors in port. Rev. Dr. Witherspoon was instrumental in getting it up, but unfortunately was prevented by illness from being present.

Judge J. B. Robertson, while attempting to jump from a Morgan train while in motion, at Bayou des Allemands station, lost his hold and fell under the wheels of one of the cars. One of his legs was badly crushed. He was brought to his residence in this city, and amputation near the thigh was found necessary. He expired on the fourth day afterward, and was buried Sunday last.

General News Items.

King Alfonzo dissolved the Cortes.

Fire destroyed the Emerson piano factory, Boston. Loss estimated at $50,000.

The Oldham cotton operatives' strike is virtually over. Interviews with employers were sought.

Eleven western railroads agreed to discontinue the practice of issuing passes to shippers of freight.

Two survivors of the steamship Emily B. Souder arrived in Kingston, Jamaica. The vessel sprung a leak and foundered, on the 10th inst.

Richard H. Dana, Jr., Hon. E. B. Washburne, Gov. Hartranft and Geo. William Curtis are mentioned as probable successors of Bayard Taylor, late Minister to Germany.

Dr. Skinner, surgeon at Fort Peck, Dacotah territory, was hit on the head and mortally wounded while witnessing the killing of some cattle for the Indians.

Greece is satisfied with the measures of the Porte to settle the boundary question, and intends to come to an understanding with Turkey, without the mediation of the powers.

Minister Foster accuses the Mexican government of bad faith, with reference to action in suppression of border raids, and Secretary Evarts writes him that a revocation of the order to Gen. Ord cannot be entertained.

The national executive committee of the Socialist Labor Party recommends the holding of meetings in all parts of the country to protest against the German government abridgements of liberty of speech and of the press.

Religious Items.

The Young Men's Christian Union of Boston received a bequest of $80,000.

There are thirty-three manufacturers in the new Massachusetts Legislature.

Bishop Matthew Simpson delivered the lectures on preaching at Yale college this year.

Seventh Avenue Church, New York, received 150 probationists, during the Murphy meeting.

A revival at the Foundry Methodist Church, Washington, resulted in the conversion of 250 persons.

The Chicago *Interior* issued a holiday number, that was unsurpassed in taste and mechanical execution by any other publication in the country.

The Roman Catholics of the United States receive this year 310,000 francs from the Society for the Propagation of the Faith; a much larger amount than they contribute. They gave less than 58,000 francs last year.

The Denison (Texas) *Herald* says: "Rev. M. A. Daugherty was appointed by the bishop at the Austin Conference, presiding elder of the San Antonio district and pastor at San Antonio. A very important and difficult work is committed to him. His district embraces Southwest Texas, with San Antonio as headquarters, the Rio Grande on the west and the gulf on the south as its limits, a territory out of which two or three great States could be made, and in which ten millions of people will live when Texas is as well settled as New York."

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Editor SOUTHWESTERN:—I wish to inquire through your paper for father and mother. My father's name was Walter, my mother's was Sarah. I have a brother and sister. My name is James Fuller. Our fathers were different. We belonged to Samuel Cobes; on his death we were sold to Mr. Frank Payne. Mr. Thomas Nicholls bought my brother James, though we lived together at the same place in Clark county, Alabama, near the Oven Bluff and the new salt works. Brother James belonged to a church, George Bush being the pastor. I go by the name of my last owner.

GEORGE PAYNE.

Convent P. O., St. James Parish, La.

Sunday School.

Jan. 5, 1879.—THE SECOND TEMPLE.

SCRIPTURE.—Ezra 3: 1-13.

GOLDEN TEXT.—"And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."—11.

TOPIC.—Joy in Service and in Sacrifice.

[Condensed from the National S. S. Teacher.]

The Connection.—The facts that we need to group together in order to a perfect understanding of the present lesson are to be found in the preceeding chapters of Ezra. They concern the return of the people of Judah to their native land. That occurred in the year 536 B. C. It will be noticed that they came back for a specific purpose. They did not come back with the intent simply of returning to their native land. The re-establishing of the nation was not the object which they had in view; for they were subjects of the Persian Empire, no matter whether they resided on one side of the Euphrates or on the other It was not love of country, but love of the house of God, which brought them back. Cyrus issued his edict, saying that the Lord had charged him to build him a house at Jerusalem. By the terms of the proclamation no one was compelled to go up to Judah who did not desire so to do. Those who preferred to remain where they were born, were permitted to do so, but were enjoined to help their departing brethren with silver and gold, and with goods, and with beasts, and with a freewill offering for the rebuilding of the temple. He himself set a generous example in bringing forth the vessels taken from the temple by Nebuchadnezzar, and [illegible] them to the care of the people from whom they had been pillaged. Besides this, he con[illegible] a royal grant the permission which he had given them to build the temple, and incorporated into that firman the order that the expenses should be borne out of his own treasury. 6: 3, 4.

In the second chapter is given the genealogical record of those who took advantage of this permission to go and build their ancient house of worship. In all there were 42,360 persons, with 7,337 slaves, 736 horses, 435 camels, 6,720 asses.

Nehemiah gives the same genealogical record, but, doubtless, owing to clerical errors, there are slight differences in some of the items.

We see that the people are no longer classified by tribes, but by families. The captivity seems to have had the effect to obliterate the tribal idea. [illegible]

[illegible]

The two leaders in the work of restoration were Zerubbabel, the governor, and Jeshua, the high priest. Jeshua, with his brethren, the priests, and Zerubbabel, with his brethren, the men of Israel, "set the altar upon his bases." That is, they put it upon the very spot where it had been before.

The Offerings Renewed (4: 6).—After seventy years, once more the smoke of the morning and evening sacrifices ascended up towards heaven. By that act heaven and earth were once again prought near together. The sinner no longer was deprived of a means of approach to the deity whose laws he had transgressed. The upright had opportunity to express in sacrifices their gratitude and their devotion to the Lord who had brought them through their trials and restored them to the lond of promise. The smoke of the sacrifice began in the seventh month—a month which was peculiarly a festival month. In that occurred the feast of trumpets, the day of atonement, and the feast of tabernacles.

After the feast of tabernacles was over, they provided for the observance of all the other feasts and sacrifices in their regular order. From the first day of the seventh month until the fifteenth they offered up the daily burnt offerings in the morning and in the evening. From the 15th to the 22nd those sacrifices were offered which were peculiar to the feast. After this the daily offerings were resumed, and, at the times designated for their observance, they faithfully kept the directions for the offerings of the new moons and "all the set feasts of the Lord." This was done before the laying of the foundation of the temple. The altar, therefore, was the central thought. It was more necessary to have an altar than to have a temple. There is no need to wait for the building of a costly church before a community can worship God. If the altar is erected, the temple will follow in due time.

The Materials Gathered (7).—When the temple is in the heart, it does not need a guaranty that it will be erected. With the altar rebuilt, the need of a temple daily would become more and more apparent. Its exposed position would call for a sacred enclosure, and the benison of the shadow of the house of God. The sacrifices upon the altar reminded them of the closer communion with God which took place in the Holy Place and the Holy of Holies. So they immediately began to get together the materials for the purposed building. The masons and the carpenters were paid in cash for their work out of the funds which had been collected, but the people of Tyre and Sidon were paid for their cedar trees in grain and in wine and oil, in the same way that Solomon had dealt with them in the building of the first temple. The cedar trees were brought by way of Joppa. And all this was done in accordance with the grant of Cyrus, king of Persia. The carpenters and the masons had a design to work after which he had furnished. They were but carrying out his plans. He had said of the Lord: "He hath charged me to build him a house at Jerusalem which is in Judah.

The Foundation Laid (8-14).—That was laid in the second year, and the second month—a portion of the year which is nearly the same with our May. Zerubbabel and Jeshua were still the leaders in the work. They called a meeting of their brethren—the remaining men of Israel and the remaining priests—and the gathering appointed the Levites of twenty years old and upwards to oversee the work of building. Two things about this are noticeable. Every one seeming to have a voice in the matter. All went by the name of "brethren."

There were three classes of priests who were appointed to have the oversight the erection of the temple. These were Jeshua, with his son and his brethren, Kadmiel and his sons, and the sons of Henadad.

The laying of the foundation was celebrated in a memorable sort of a way. The priests were once more arrayed in their rich vestures, and, as of old, sounded the trumpets, while the sons of Asaph clashed the cymbals as directed in the time of David. They sang together "by course" or "responsively. Part of the song being, "O, give thanks unto the Lord, for he is good," and [illegible]

seen the ancient temple. That was destroyed in B. C. 588, and as this was in B. C. 534, it was not needful that the "ancient men" should have been beyond three score years and ten to have had a clear recollection of the former temple. It appears that there were "many" of the priests and the Levities and the chief of the fathers who had beheld the first temple, and who had outlived the captivity. When the foundation of this temple was laid before their eyes, these men "wept with a loud voice." It was the contrast between the new and the old which touched their hearts.

But to the multitude this was an occasion of unmixed joy. The noise of shouting so mingled with the noise of weeping that those at a distance could not distinguish one from the other. It all seemed to be a shout of joy. The weeping and the shouting both indicated how large a place God occupied in the hearts of the people. And, if it had been but rightly looked at, there was nothing over which to weep. For, though the new temple was not to be so glorious as the other in outward appearance, yet it was to have the presence of God within it. And that was far better than to have a house, like the ancient temple in its late days, whose glory had been driven away by the presence of polluting idols. It was in answer to the sorrow exhibited by the ancient men that Haggai spoke his words of prophetic cheer. For he said to those who mourned over the disparity between the old and the new: "The glory of this latter house shall be greater than of the former, saith the Lord of host; and in this place will I give peace, saith the Lord of hosts." Hag. 2: 1-9.

New Publications

The *Guide to Holiness* begins its thirtieth volume with the Janurav number. W. C. Palmer, publisher, 43 Bible House, New York.

The *Botanical Index*, of L. B. Case, Richmond, Indiana is a quarterly magazine and catalogue, Price 25c per year. The January number is attractive.

Vicks Floral Guide is at hand, No. 1 for 1879. It is a handsome publication, issued by the seedsman and nurseryman James Vick, Rochester, N. Y. It is worth many times its price.

Golden Hours, for January is a delightful publication to place in the hands of children. Engravings and stories are happily selected. Terms $1.60 per year, single copies 15 cents. Nelson & Phillips, New York.

Blackwood's Edinburgh Review, for December, has articles on "Contemporary Literature," "The Fruit and Vintage of Herefordshire," "The Progress of Naval Architecture," "The College by the River," and "The Berlin Settlement." Its contents are of that character which renders the number acceptable to close readers of literature. The reprint of the Leonard Scott Publishing Co, is found at the newstands at 25c per copy, or may be had of the publishers at $4 per annum.

A seasonable and interesting account of "Afghanistan," with illustrations, begins in the January number of the *National Repository*. It is written by the editor, and is alone worth the price of the entire volume. Nor less valuable for its historical interest and its sixteen illustrative pictures is "Old Colonial Days," by Prof. J. H. Worman. Rev. J. T. Gracey writes of "Incongruities and Absurdities" in an amusing article; while Mrs. Dickinson continues her admirable story, "Among the Thorns." An appreciative and kindly notice of "Rev. Charles Hodge, D. D.," by Prof. Henry A. Buttz, will be welcomed even by those whose theological tenets differ from those of Princeton. Two or three shorter articles and poems, with the "Editorial Miscellany," fill the number. Our readers who want a good magazine, filled with literature of a sterling character, will do well to subscribe for the *National Repository*. Price, only $3.00 a year. Address, Hitchcock & Walden, Cincinnati, O.

Petersons' Counterfeit Detector gives the earliest possible, as well as fullest and most accurate descriptions of counterfeit notes and coins placed in circulation by passers of spurious money. It is a publication that is taken, preserved, and daily consulted by brnkers, brokers, hotelkeepers, manufacturers, merchants, and storekeepers. The *Detector* is, as is well known, an infallible safeguard against loss from counterfeit money, of which there are enormous quantities now in circulation. All bogus bills and coins are immediately described in the *Detector* as soon as they make their appearance. In its pages are also given valuable news concerning money, stocks, bonds, national and State banks, and other information of great value to business men, etc., and is, in short, a very valuable publication, and no business man in the country should be without it. The rate of subscription for the Monthly issue is on y $1 50 a year; Semi-monthly, $3 00 a year. Address all communications to the publishers, T. B. Peterson & Bros. No 306 Chestnut Street, Philadelphia, Penn. Petersons' Coin Book, containing [illegible] fac simile impressions of the Coins of the World, will be sent by mail, postage paid, on receipt of $1.

There are estimated to be twenty-three millions of Methodists in the world.

The Rev. Henry Ward Beecher, in his lecture on "The wastes and burdens of society," claims "man's natural life to be 80 years, and as the *average* life is but 33 years, there must be a waste of 47 years." There is much of truth in this statement. If a man be unfortunate in business, it is attributed to the violation of some *commercial* law. Now, if a person be taken off in the prime of life, ought it not be attributed to the violation of some *pysiological* law? If people only knew better, they would live better and longer; but how can they profit by that which they know not of? The only popular work that meets this great want is Dr. Price's Common Sense Medical Adviser. In it the great problems of disease and health are fully discussed. The work contains over 900 pages and 250 colored plates and wood-cuts. Price, $1.50 (post-paid). Address the author, R. V. Price, M. D., Buffalo, N. Y.

A GOOD ACCOUNT.—"To SUM it up, six long years of bed-ridden sickness and suffering, costing $200 per year, total, $1,200—all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done he own housework for a year since without the loss of a day and I want everybody to know it for their benefit.
"JOHN WEEKS, Butler, N. Y."

NEW ORLEANS MARKETS.

NEW ORLEANS, Dec. 31, 1878.

COTTON—	
Low Ordinary	—@—
Ordinary	7¾ a 7⅞
Good Ordinary	8¼@7⅞
Low Middling	8⅞@8⅞
Middling	9 @9¼
Good Middling	10¼@10½
SUGAR—	
Common	4¼@ 4¾
Strictly Prime	5¼@ 6
Yellow Clarified	6¼@ 7¼
White	8 @ 8¼
MOLASSES—	
Common	20 @22
Choice	33@34
Strictly Prime	31@32
COFFEE—	
Ordinary	11½@12
Fair	14¼@14½
Good	15¼@15¼
Prime	16¼@16¼
MESS PORK—per bbl	$8 50
BACON—	
Shoulders	2¼@ 2½
Clear Rib Sides	4 @ —
Clear Sides	4¼@ 4⅝
BEEF—	
Medium Western	10 00to ..
Choice Extra Western	.. to13 00
HAMS—	
Plain	9¼@10¼
Sugar Cured	11 a12
LARD—	
Refined	7¼a 7¾
FLOUR—	
Common	$2 50 to 2 75
Extra	3 00 to 3 25
Double Extra	3 75 to 4 00
Family	4 75 to 5 00
Choice Fancy	5 25 to 6 00
BUTTER..	
Choice New York	26 to 27
Good New York	20 to 21
Choice Western	16 to 17
Good Western	12 to 13
DRIED FRUIT..	
Apples	1½ to 3
Peaches	12 to 20
POULTRY—℔ doz.	
Old Chickens	3 50 to 3 75
Young do	2 50 to 2 75
Ducks	2 50 to 3 00
Geese	5 00 to 6 00
Turkeys	9 00 to 12 00
EGGS—℔ doz.	
Western	23 to 25
Louisiana	27 to 30
LA. POTATOES—℔ bbl	1 25 to 1 50
SWEET POTATOES—℔ bbl.	1 00 to —
ONIONS—℔ bbl	1 50 to 1 75
CABBAGES..	
Louisiana, per crate	1 75 to 2 00
RICE—℔ lb.	
Common	4 to 4¾
Fair	5¼ to 5½
Prime	5¾ to 5¾
Choice	6¼ to 6¾
BEANS—	
Northern	2¼ to 2¾
Western	2¼ to 2
BRAN—℔ cwt	60 to 75
HAY—℔ bale	
Prime	12 00 to 14 00
Choice	15 00 to 16 50
WOOL..	
Burry	9 to 10
Louisiana Clear	19 to 21
Lake	23 to 23½
CHEESE..	
Ohio Factory..fine	8½ to 8¾
Ohio Factory..good	7½ to 7¾
Western Factory,..skims	7 to 7¼
Western Factory..hard	4 to 5
New York Cream	10½ to 11
CORN MEAL—℔ bbl	1 50 to 1 75
GRITS..	
Hudnot's	3 75 to 3 85
Western	2 75 to 3 00
CORN—℔ bu.	
Mixed	44 to ..
White	46 to —
Yellow	45 to —
Bulk, mixed	41 to 42
Bulk, white	43 to —
COW PEAS..℔ bu	
Choice Clay	1 35 to 1 50
Mixed	1 00 to 1 25
Low Grades	60 to 90
CANDLES..℔ lb	
Sperm	35 to 40
Star	12 to ..
SALT..	
Liverpool per sack	80 to 1 10
Turk's Island, per bu	25 to 30
Pockets	1½ to 7
FISH..	
Mackerel, ℔ kit	65 to 1 65
Codfish ℔ box	— to 1 10
Herring ℔ box	20 to 35
Salmon ℔ box	1 75 to 2 00
HIDES—	
Steer hides over 85 lbs. ℔ lb	— to 7¼
Steer hides, 70 to 84 lbs, do.	— to 6¼
Steer hides under 70 lbs, do.	— to 5¼
Cow hides, as they run, do.	4¼ to 6¼
Kips, 20 to 24 lbs, ℔ lb	6¼ to 6¼
Kips, 25 " 30 " " "	5¼ to 5
Calf skins, each	— to 7¼
Country hides, flint 25 lbs..	9¼ to 11e
Country hides, damaged	half price
Beeswax, prime yellow ℔ lb	— to 24
Ox horns, each	— to 6
Tallow, ℔ lb	6 to 7

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The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

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Quarterly Meetings.

NOTE.—We insert notices of Quarterly and District Meetings twice free of charge. Our space is so limited that we cannot insert them more than twice.

Columbus District (West Texas) Conference.

QUARTERLY CONFERENCE.

Sequin, Jan. 4-5; Luling, Jan. 11-12; San Marcus, Jan. 18-19; Lockhart, Jan. 25-26; Eagle Lake, Feb. 1-2; Flatonia, Feb. 15-16; Boxville, Feb. 22-23; Herten, March, 1-2; Halleville, March 8-9; Rockport, March 15-16; Columbus, March 22-23; Columbus circuit, March 29-30; Alleyton, April 5-6; Industry, April 12-13; Oakland, April 19-20
LARKIN CARPER. P. E.
San Antonio.

The second round of the Cleveland District, Holston Conference in Tennessee, Marion circuit, February 1st and 2d, 1879; Brush Creek circuit, February 8-9; Chattanooga circuit, February 15-16; Washington circuit, February 22-23; Kingston circuit, March 1-2; Chattanooga charge, March 8-9.
S. J. HARRIS, P. E.

PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
North India	Lucknow	Jan. 8	Bowman
Florida	Monticello	Jan. 8	Peck
*Mexico	Mexico	Jan. 8	
Mississippi	Yazoo City	Jan. 15	Andrews
Liberia	Sinoe	Jan. 15	
S. Carolina	Greenville	Jan. 22	Peck
Louisiana	New Orleans	Jan. 29	Andrews
N. Carolina	Greensboro'	Jan. 30	Peck
Arkansas	Harrison	Feb. 13	Andrews
Little Rock	Van Buren	Feb. 20	Andrews
Washington	Baltimore	M'ch. 5	Ames
*Italy	Rome	M'ch. 5	Bowman
Baltimore	Baltimore	M'ch. 5	Harris
S'th Kansas	Hutchinson	M'ch. 5	Wiley
Virginia	Zion Church, Wash'n, Va.	M'ch. 5	Haven
New Jersey	Keyport	M'ch 12	Merrill
Kansas	Leav'nworth	M'ch 12	Wiley
Philadelphia	Germantown	M'ch 12	Peck
Wilmington	Newcastle	M'ch 19	Simpson
Kentucky	Somerset	M'ch 26	Scott
Central Pa	Bloomsb'rg	M'ch 26	Foster
St. Louis	Springfield	M'ch 26	Wiley
Newark	Port Jervis	M'ch 26	Merrill
Missouri	Mexico	M'ch 26	Andrews
New England		A'pl. 2	Simpson
East German	Baltimore	Ap'l 2	Ames
New York	Newburgh	Ap'l 2	Merrill
N. Y. East	New Haven	Ap'l 2	Haven
Lexington	Louisville	Ap'l 3	Wiley
N'th Indiana	Goshen	Ap'l 9	Scott
Northern N.Y.	Lowville	Ap'l 9	Harris
N.Hampshire	Plymouth	Ap'l 9	Foster
Wyoming	Norwich	Ap'l 16	Simpson
Providence	Taunton	Ap'l 16	Haven
Troy	Bennington	Ap'l 23	Harris
Maine	Portland	Ap'l 23	Foster
Vermont	Swanton	May 1	Harris
East Maine	Dover	May 7	Foster

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops,
WILLIAM L. HARRIS, Sec'y.
New York, Nov. 1, 1878.

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16mo, Plain	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.
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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR. The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.
TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.
TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.
TO BE READ.—Wesley's Sermons.—Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.
TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.

2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.

3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.

4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.

5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

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feb21'78-1y.

GENERAL MINUTES for 1877

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADNOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

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Every New subscriber for 1879 will receive the paper Free for the remainder of 1878. For example: If a subscriber gives you his name and two dollars November 1, 1878, he will receive the paper the two months remaining in 1878 and the whole year of 1879, making in all fourteen months for one year's subscription.

II. Cash Commissions to Agents.

All traveling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.

2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

IV. Silver Communion Ware for the Churches.

All our Churches need Communion Service Sets and we want them to have the best. By a most fortunate combination of circumstances we are enabled to put it within the reach of almost any Church to receive as a Present some of the best triple-plated Silver Communion Ware that is made. Here are pictures of the different pieces:

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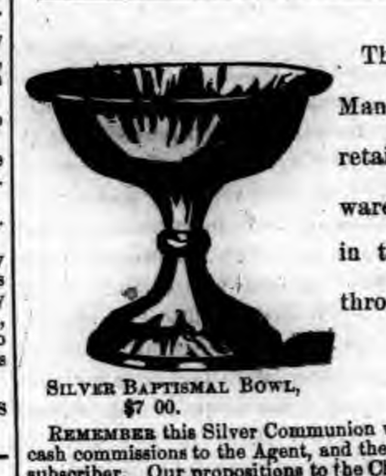

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$7 00.

These prices are the Manufacturers lowest retail prices. This silver ware is such as is used in the best Churches throughout the country

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1 pint, $4 50.

REMEMBER this Silver Communion ware is given to the Churches in addition to the cash commissions to the Agent, and the steel engraved portrait of John Wesley to every subscriber. Our propositions to the Churches are as follows:

1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.

2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.

3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total 18 50.

4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.

5. To any Church sending up Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

☞NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us, This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

Our Liberal Offer.

We claim that the offers we have made on the preceeding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregation where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

☞Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

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1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.

2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.

3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission; the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.

4. Send the money by Postoffice Order whenever possible.

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Has your Church a good Set of Communion Ware? If not, you need one, and now is your chance to get one as a gift. Explain our proposition to give Silver Communion Ware, to your official board, and get the brethren to unite in helping to secure twenty or more subscribers, and secure some of our magnificent presents.

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Can you make a rose or a lily—just one?
Or catch a beam of the golden sun?
Can you count the rain-drops as they fall?
Or the leaves that flutter from tree-tops tall?
Can you run like the brook and never tire?
Can you climb like the vine beyond the spire?
Can you fly like a bird, or weave a nest?
Or make but one feather on robin's breast?

Can you build a cell like the bee, or spin
Like the spider, a web so fine and thin?
Can you lift a shadow from off the ground?
Can you see the wind, or measure a sound?
Can you blow a bubble that will not burst?
Can you talk with echo and not speak first?

Oh, my dear little boy! you are clever and strong,
And you are so busy the whole day long,
Trying as hard as little boy can
To do big things like a "grown-up" man!
Look at me, darling! I tell you true,
There are some things you never can do.

—Mary E. Folsom, in St. Nicholas for Dec.

General News Items.

The Scotch railways were blockaded with snow.

A Copenhagen hotel keeper was arrested for threatening to shoot the King.

The Tehanutapec railroad enterprise failed before the Mexican Congress.

Admiral H. K. Hoff, U. S. N., died in Washington on the 25th, of congestion of the brain.

The St. Louis court of appeals has decided that divorce cases cannot be referred to a referee.

The roundhouse of the New York, Oswego and Midland, railroad, with nine engines burned.

Heavy and unprecedented snowstorms cause a general suspension of railway traffic in many parts of the North.

[illegible] of the United States [illegible] to discontinue [illegible] coin accounts after January 1st.

[illegible] eight children were drowned by the breaking of the ice on a pond at [illegible], in the department of Orne.

The steamship City of Atlanta sailed from New York for Charleston, and returned because she lost the stern-post and rudder.

The Ticonderaga, Com. Schufeldt, [illegible] arrived at the island of Madeira on her way to Cape de Verde Islands and Monrovia.

Six of the most valuable business houses [illegible], Illinois, were destroyed by fire, supposed to have been started by an incendiary.

Senator Kellogg is reported as saying there will be no changes in the [illegible] customhouse until [illegible] of Congress.

The steamer Thomas Jefferson, plying between Norfolk and Elizabeth City, N. C., struck a snag and sank, fifteen miles from Norfolk.

Considerable immigration of laborers continues from the Canary Islands. The English steamer Memphis brought 800 on her last trip to Havana.

The great council of Geneva has accepted the principle of separation of Church and State, and has appointed a committee to examine the separation bill.

The officers of the Pomerania were acquitted. The court of inquiry at Berlin decided that human effort did all that was possible to avoid collision and loss of life.

A telegram from Gorat, in North [illegible] reports a fearful epidemic of [illegible] in the interior [illegible]. Six hundred [illegible]. The people are [illegible].

[illegible] has been granted [illegible] of absence with [illegible] colonel, to [illegible] on his voyage [illegible] the United States [illegible].

[illegible] from Vera Cruz [illegible] by a band of robbers, [illegible] Puebla. They killed [illegible] and wounded [illegible] and robbed the [illegible].

[illegible] of Bavaria has [illegible] with a [illegible]

[illegible] Jones [illegible] Wynne [illegible]

has prepared a list of persons whom he suggests should be summoned in Louisiana and South Carolina.

Cathereodori Pasha and Count Zichy have agreed upon a preamble which will enable a definitive convention to be concluded between Turkey and Austria, relitive to Novi Bazar and Bosnia. The articles of the convention will be discussed heareafter. The preamble does not distinctly repeal the recognition of the sultan's sovereignty and of the provisional character of the Austrian occupation.

The sacredness of the ballot is indispensable to the safety of a republic. When mobs and rifle-clubs take the place of majorities of the citizens, the existence of the nation is impaired. Such brute force must be reduced to reason and right, or it will trample these principles in the dust. The boast that cities and States are carried by fraud and violence, augurs ill for the peace and prosperity of a great people. The question of a free ballot is supreme. It rises above material interests; it is more important than the ordinary issues of parties. No party can afford to insure its ends by such means; no patriot can hesitate to denounce such tactics by whomsover employed. To innaugurate the rule of violence is to defeat the purposes of all legitimate and trustworthy parties. A sold South, secured by these methods, is a menace to the nation. To allow such immorality to succeed is to abandon the ship of State to the pirates who have boarded her. The same patriotism that planted the Republic, and redeemed it from the curse of slavery, will not fail to rise so far above party as to insure the rights of the humblest citizen.—*Zion's Herald.*

Two Illinois deacons turned some calves loose in the same pasture. Two of the calves happened to be so much alike that no man could tell one from the other. One of these two disappeared. Each deacon thought the remaining calf his own. At last one of them sold the calf, and the other one insisted that it was his calf, and that the proceeds should be paid to him. There was a stormy dispute between these two deacons, and each threatened to go to law against the other. After letting the breeze blow for awhile, they concluded to refer the matter to the minister, with power to make a satisfactory settlement. The minister advised them to put the $16 which the calf had sold for into the missionary treasury, and assured them if they had any doubt in their minds as to which of them it was who was giving the money, the Lord knew all about it, and he would settle it justly and equitably. The Board of Missions got the $16 and entered it "calf money." The deacons were happy over it, and the minister was pleased to have been the means of settling what might have ripened into a congregational squabble and split the church in pieces.

The *Inter-Ocean* says: "Last year 138,459 immigrants arrived in the United States. Germany sent the most, 29313; Canada came next with 19,129; England sent 19,405; Ireland, 16,982; China, 8,992; Sweden, 5,390; Norway, 4,759; Hungary, 4,504; France, 4,159; Italy, 4,131; Scotland, 3,502; far-off Iceland sent 108. Of the total, 1,510 were professional men and women. Of these 51 were actors; 80 were artists; 18 were authors; 319 were clergymen; 13 were editors; one gave his business as that of an inventor; one said he was a 'statesman;' 26 were lawyers; 81 were doctors; 396 were musicians. There were 16,532 skilled mechanics, 26,566 laborers; 14,842 were farmers; 39 auctioneers; 24 bankers; 35 bar-keepers; 26 said they were 'capitalists,' and had no business; one said he was a gentleman;" 70 were chimney sweeps; one was a magician, and there was 170 Sisters of Charity."

A Rhode Island legislator, who took the ground that it was no advantage to have the people understand the laws, said that they were not afraid of anything they understood; that it was the Latin words they were afraid of, and proceeded to illustrate his position as follows: "Mr. Speaker, there was a man in South Kingstown about twenty years ago who was a perfect nuisance, and nobody knew how to get rid of him. One day he was hoeing corn, and he saw the sheriff coming with a paper and asked what it was. Now, if he had told him it was a writ, what would he have cared? But he told him in Latin a *capias satisfaciendum*, and the man dropped his hoe and ran, and has not been heard of since."—[illegible]

[illegible] in rela[illegible] penitentiary [illegible] "In the State [illegible] jails and [illegible] visible [illegible]

taxes are very light. During the year, while every other State in the Union has suffered from financial depression and decrease in the value of property, in Maine the value of property has been steadily on the increase; drunkennes is almost unknown in parts of the State; the attendance at school is larger in proportion to the population than in any other State. What is the cause? Simply a prohibitory law, backed by public sentiment."

If you aspire to be a son of consolation; if you would partake of the priestly gift of sympathy; if you would pour something beyond commonplace consolation into a tempted heart; if you would pass through the intercourse of daily life with the delicate tact which never inflicts pain; if to that most acute of human ailments, mental doubt, you are ever to give effectual succor, you must be content to pay the price of the costly education. Like Christ, you must suffer—being tempted.

A blind man has been elected to serve in the Legislature of Indiana; and the incident is spoken of as being of an exceptional character, when every one knows that scores of blind men are elected, annually or biennially, to all our Legislatures, from that of Delaware to that of the nation, commonly called Congress—men as blind as ignorance, passion, selfishness, credulity, egotism, and so forth, can make them.

The late Bishop Janes, ten years ago, sent a Japanese youth to the Methodist school at Wilbraham, Mass., with a note of introduction, in which he said: "If no one undertakes to pay his bill I will be responsible." The young man afterwards returned to Japan, and is now the minister from that country to the United States, and attends the Foundry church at Washington.

The Bible is the pure flame of truth. It shines with a white light that reveals man's secrets to himself. What countless torches of thought and devotion have been lighted at this central fire, and scattered through the darkness of the world! And this fire shall never be put out, though heaven and earth pass away, and the sun itself burn out in its golden socket.—*Evangelical Messenger.*

We will not be likely to pray too much. God never tires of hearing us if our petitions are nonest and earnest, and as for ourselves we cannot exaggerate our exdressions of want or gratitude. We explain away the meaning of Paul's direction to pray always, and do it probably to excuse our own neglect. Time spent in legitimate praying is never lost time.

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PARIS, 1878 PARIS, 1878

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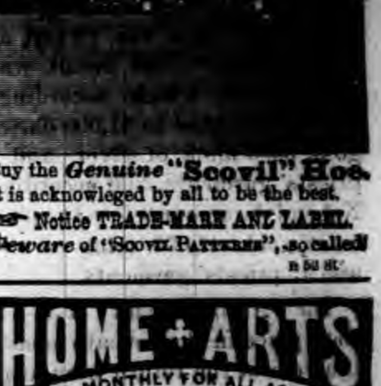

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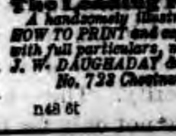

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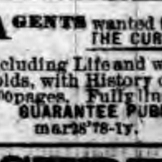

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GRATIAS AGIMUS.

A Psalm of the People of 1878.

[illegible]

Beneath the smiles of heaven a fair land lay
In the bloom and promise of early May.

[illegible]

And the cotton fields all their wealth unfold,
And the precious juice from the cane is press'd
O thee the Frosty Knight of the Sparkling Crest
A crystalline carpet o'er earth he spreads,
He breathes the air which the monster dreads,
He drives out the poison from wold and waste,
And the dreaded fever departs in haste.
A thousand welcomes, O Frosty Knight!
With thy cooling breath and thy helmet bright.

XIII.

Now, Spirit of Thankfulness, arise
To the Ruler of earth and sea and skies—
To the Power Supreme that the low can raise,
And the wrath of His creatures turn to praise,
He gives to the generous impulse birth,
Turns the miser's dole to a deal of worth,
Crowns the ministry of disease and pain
With a moral good—an eternal gain.
To Him let our highest thanks ascend—
The orphans' Father! the widows' Friend!

XIV.

And, through the Ruler, our thanks are due
To the open-handed, the good, the true,
Who stirred by the warmth of a love divine
Gave help to our needy, and oil and wine—
A Benjamin's portion with generous trust
That relief might follow where pity must.
But not to our own broad land alone
Our thanks are tendered for kindness shown—
For fruits of mercy came fair and free
From our worthy kindred beyond the sea.

XV.

Now let our people in gladness raise
This grateful incense of song and praise.
While crushed with sickness and blinding grief
The world [illegible] to afford relief;
Party and sectional [illegible] seal,
Gave way to such thoughts as the godlike feel.
A nobler Union arose to bless,
All those who felt and relieved distress,
Affirming forever that Union be
The proof of a high Humanity!

For the SOUTHWESTERN.

The Texas Conference Session.

The Texas Conference held its last annual meeting at Bryan, beginning on the 15th inst. We arrived at the Conference just at the close of the first session. We found Bryan to be a very pretty place, beautifully situated in a rich tract of country. The town shows marks of thrift and general prosperity. Our people at that place, with Edward Lea as their pastor, also show themselves to be up to the times. They have done much in the past year to improve their property, and are rewarded by having a very pleasant place of worship, neatly finished and furnished. The Conference, though partaking of stern business features, was altogether enjoyable and encouraging. By the reports, we have evidence that the Church to which we belong, here as elsewhere, is progressive as well as aggressive. The benevolent collections were considerably in advance of those of last year, and there seems to be an improvement in nearly every respect. Some of the unruly and careless members have been laid aside, and altogether we can safely look for still better work the coming year. A good interest is taken in the work of education; not so much as we think the subject demands in the present condition of our work, but enough to give hope and courage to those laboring in this special field. At the suggestion of W. L. Molloy, each preacher was asked, on call of the roll, to pledge to raise something for new buildings at Wiley University. About four hundred dollars was pledged by the preachers of the Conference. This, though not a large sum, looks favorable, and shows an interest in this work, and where there is a good will there is always a way to do the right thing. [illegible] knows the difficulties connected with the work of the Texas Conference, without sharing in its [illegible] as much as the preachers [illegible] they had it [illegible] yet an active, live Methodist preacher can hardly fail to do something for the educational work as well as the other departments of church enterprise. [illegible] ADVOCATE was represented by the editor, and general interest manifested therefor. There is a promise of a large increase of circulation of our Church paper in this Conference. Throughout the session the Conference was harmonious and pleasant, and we turn our faces homeward as anxious to [illegible] as we were to meet at the [illegible] Conference.

W. H. DAVIS.

Marshall, Texas, Dec. 26th, 1878.

The [illegible] the [illegible] congregation is [illegible]

Bishop Simpson on the Personal Habits of Ministers.

Your first duty is to get such a conception of Christ, in all his glorious offices, as will enable you to present him vividly before the people. You must study the record of every utterance which he made and every act which he performed. You must enter into the spirit of his compassion, his condescension, his diligence, and his love. To do this fully, you will need the light of prophecy concentrated upon him, and a view of the circumstances of the people among whom he dwelt. You must study not only the history of Christ, the lessons taught, and the works performed, but you must study him personally, until you have taken into yourselves the impress of his character, the stamp of his own image. You must then translate all these into the circumstances of to-day. In your associations you will think, What would Christ have said? what would have been his spirit? Amid opposition you encounter, How would Christ have borne it? Amid work to be done, How would Christ have performed it? and so, in all your intermingling in society, you are to manifest the spirit of Christ. To manifest it successfully, you must have it; you must realize the full meaning of those words, "Christ in you, the hope of glory." With this image of Christ in your mind and his Spirit in your heart, you will survey the work to be accomplished, bearing in mind that neither argument nor oratory of your own can save the people; and yet that the best powers of those which you can possibly gain may be wielded by the Holy Spirit for the salvation of men. Your one work must be to hold up Christ before the people, and present him, as you see him, and realize his power, that the people shall see him through your life as well as through your representation. People judge not so much of truth in its abstract as in its embodied form. You may speak of the meekness and love of Christ, but you stand in Christ's stead before their eyes. They look for that meekness and love in you, and you dishonor your Master when you exhibit a spirit which differs from his. You must realize with the apostle, "For me to live is Christ." Your life must be hid in him so that you shall indeed be "as Christ" to the people. Thus "lifted up," he draws "all men unto" him.

Paul said to Timothy, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in character, in spirit, in faith, in purity." You stand before your congregation to show them how a Christian should live, how he should converse, how he should mingle in society, how gentle, patient, and loving he should be. If the fugleman, who stands before the undrilled soldiers to show them by his example what the word of command means, commits an error, his example is copied and the drill is imperfect. So are you to stand as fuglemen before your Churches. If your spirit is wrong theirs will be also.

That you may gain this high condition, daily reading of the holy Scriptures is essential. The soul needs them more than the body needs food. Jesus says: "The words that I speak unto you they are spirit and they are life." Your object in thus reading should be not to gain matter for sermons, nor for the proof of favorite doctrines, nor for the purposes of controversy, but to sustain your spiritual strength. You should discipline yourself to read personally, not professionally. In his reading, the young minister is too liable to apply passages to those around him, and thus he fails to realize spiritual profit to himself. He is like the maiden lady, described by the humorist, that always cast glances on those around her when she joined in the response: "Have mercy upon us miserable sinners!"

So, also is it essential to be a man of prayer. While the minister prays for his people, he must pray especially for himself. He must indeed, bear upon his bosom, as did the old high priest, the names or remembrance of his people. But, first of all, he must bring his own sacrifice to the altar. Successful ministers have always been men of prayer. You have read how Livingstone and Calamy spent whole nights in prayer before their wonderful sermons. So, also, did Fletcher, of Madeley. In this they copied the great Master. See Luther wrestling on the floor all night in agony of prayer at the Diet of Worms, and you will not be surprised at his triumphant answer next day, nor at his subsequent decloration: "*Bene orasse est bene studuisse.*"

Another element of success is faith, personal faith in the atoning merits of Christ— our sacrifice, and our only mediator. Through it we enjoy the consciousness of the forgiveness of sins, and the assurance of our acceptance with God. We also need that faith which accepts the Bible as God's word; that believes implicity all his precepts, and all his promises; that feels perfectly satisfied that God's word will have its corresponding fruit, and that Christ's presence every where, and at all times, accompanies his minister, so that in the pulpit and at the bedside of the sick there is the assurance af an accompanying Savior.

In the ministerial deportment the utmost care must be used. Conversation should be genial and pleasant, and at the same time pure and instructive. Neatness should be cultivated without affectation, and cheerfulness without levity. We must beware of thinking ourselves better than others because we have different work to do, or of in any way separating ourselves from the society around us. We are ministers, and yet servants. Christ identified himself with the common people. They "heard him gladly," and felt that he symathized with their sorrows. Even the poor outcasts approached him tremblingly, and yet with hope. In the pulpit and everywhere we must manifest the spirit of the blessed Master, and be ready to extend a helping hand to the distressed.

To accomplish the most for humanity, you must carefully guard your own health and strength. No definite rules can be given to suit all circumstances. You must carefully watch the effect of your food, and eat chiefly what is plain and simple. You will have kind friends who will invite you to their hospitable homes and to their bountiful tables; they will urge you to partake freely, but let them not "kill you with kindness." Remember that the wise man says: "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his *dainties*; for they are *deceitful* meat." In addition to simple diet, let me caution you against late suppers. Mr. Wesley believed they produced nervous diseases, and strongly cautioned his young preachers against both meat suppers and late suppers. My own observations have led me to the same opinion. Early in my ministry it was the common practice of those who preached at night to eat very little supper, frequently none at all, before preaching, and to eat a regular supper, or partake of refreshments, at nine or ten o'clock at night. I adopted a different course: ate at the regular hour, though sparingly, before preaching, and resolutely refused all food, except sometimes a cracker, after preaching. Nearly all of those who indulged suffered in the end, while my health improved. As there is no one law, however which will suit all constitutions and temperaments, each must be a law to himself. If his meals make him heavy and unfit for study, let him guard against repetition; if, on the other hand, he has a feeling of buoyancy, and can study clearly and profitably, he has partaken well.

And in food, so in sleep. The same law will not suit all persons. As a rule, from six to eight hours are sufficient. Some are able to do with much less, John Owen, in his university life, slept but four hours, and Lord Brougham about the same. Napoleon allowed himself five hours. Mr. Wesley about six, or from six to seven. Each must determine for himself, guarding against unnecessary waste of time. When a student, I required seven hours. My custom was to retire at nine, and rise at four. But every few days I found myself oversleeping my time some five or ten minutes, or more. I became fully satisfied that I required full seven hours, and that whatever moments I lost before I dropped to sleep, or if I chanced to wake in the night, must in some way be made up. I had a fellow-student older than myself preparing for the ministry among the Covenanters, who scarcely ever retired before eleven, and was at his studies again between two and three in the morning. He was diligent and faithful; but it seemed to me that he never got wide-awake all day. The hours of rising will also vary. I was brought up in the old-fashioned way of rising early; but that, like many other old fashions, is at present considered by many as a relic of antiquity, if not of barbarism. I may be influenced by early associations, but my conviction is that the morning is the favorable time for study. An old proverb reads: "The morning hour has gold in its mouth." Protracted study at night I believe to be unfavorable to health. A slight fever of excitement rises in the system from the labors and anxieties of the day. The pulse becomes a little faster and fuller. Under this excitement the brain may act more rapidly and one may compose for a time with more ease; but it makes a draft on the system, and sooner or later will produce nervons prostration and severe disease.

For and Against Temperance Legislation.

The East Texas Synod of the Presbyterian Church, at its late session, spoke out these splendid words on the question of good temperance legislation in Texas:

"Whereas, in the opinion of this Synod the laws of the State authorizing the making and sale of intoxicating liquors of every kind are productive of great evil to the country at large, and of very little good, therefore be it

Resolved, That this Synod join in the other Judiciatories of our own Church, and those of any other denomination, in a general petition to the Legislature of the State, to repeal all such laws, and to enact a law making all persons selling or giving away intoxicating drinks of any kind, bound to pay all damages arising through the gift or sale of said liquors; and it shall be the duty of the clerk of this Synod to send a transcript of this paper to the *Vidette*, at Terrell, Texas, and also to the Legislature at its next term."

The *Temperance Vidette*, of Terrell, Texas, from which we quote the above, says that the North Texas Conference of the Methodist Church, South, refused to petition the Legislature for a law similar to the Maine law, stating as a reason that the Church could not interfere in any political matter.

On this last matter, the *Vidette* comments thus:

"The Methodist Church is exceedingly squeamish on the subject of interfering with political matters. The fact of the business is that the Methodist Church has too many within her communion who are liquor-sellers, and some of them are too strong financially for the church to assume a position prejudicial to their interest."

Prayer Answered.

Two ladies resided in a large town, in which they ever busied themselves much among the poor and suffering. The long continued commercial depression had very much affected the means of these ladies, and also, in the depth of last winter, had aggravated the disease around them more than ever beyond their power to relieve. One day the younger lady came in especially downcast—"Oh! how I wish some one would send me a little money," she exclaimed, "it is so hard to be unable to help—, had we not better lay the whole matter before God in prayer?" The ladies knelt together. Within a day or so of this a friend called After a while she said a little money had been intrusted to her for distribation among the necessitous. Feeling sure that Miss —— would find ample use for some, she had brought her a guinea. A day or two passed again, when a note was brought in, saying that a kind friend had sent the writer a check for a sum of money to be used among the suffering poor. Knowing how many cases come under the notice of the lady, he inclosed to her several pounds. Another short interval, and a lady living at a distance drove up to the door, to leave, as she passed on to her work in the town, a basket for her friend, containing suitable stores of various kinds, accompanied also by a guinea. Unable herself to go about much, it had *occurred* to her to take these to one she well knew would make good use of them. This lady was then told of the longing for means to help, of the prayer offered, and how her coming was the third answer that had been received to that prayer in the course of a very few days.—*May, in The Christian.*

Portland *Press* (Rep.): The South itself has reopened the Southern question. If it wishes to close that question forever it must cease its efforts to destroy personal liberty, to disfranchise voters, to carry elections by terror and fraud.

The Promise Proved.

A poor traveler called upon a certain good man named Fenneberg, to borrow three dollars; this was the whole amount of money possessed by this modern Nathaniel; but as the poor traveler asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity, he said: "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his child-like way: "Oh, dear Lord, one cannot say a single word to Thee, without being put to shame."—*Life of Pastor Gossner.*

Mr. Wesley and the Bull.

In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness. His carriage could not cross the ferry, it being frozen over, and several friends went to meet him. When about half-way between the "half-way house" and Sheerness they saw a bull coming towards them, foaming at the mouth, and a number of men running after it, and calling to the party to get out of the way; but this was impossible, there being a wide moat on each side of the road. As the bull approached, Mr. Wesley saw their danger, immediately took off his hat, knelt down, and said, "Let us pray." The bull came up, made a dead stand, looking at Mr. Wesley for two or three minutes; it stood perfectly quiet, and seemed to be awed and restrained by a supernatural power. Mr. Wesley was at the head of the party and nearest to the bull, my grandfather and his son Thomas next. The men then came up, and the bull made a rush, passing by them without injuring any one. Mr. Wesley then gave out a hymn, in which all heartily joined.—*Cor. Methodist Recorder.*

The South Finding out its Mistake.

The South wants immigration from the best classes in the North. To secure it, all persons must be convinced that freemen can express and act upon their political opinions without ostracism, as at the North. We regret to confess that this condition has not yet seized the minds of the desirable classes the South needs. The Northern man who purchases a farm in a Southern community does not relish being classed as carpet-bagger because he may desire to take a hand in politics, as in his own home. He does not propose to come as an inferior, nor to be treated as one. For the wide-spread belief that he will incur popular displeasure for exercising the rights and privileges to which he has ever been accustomed, and which no true man will yield, the politicians and presses always so ready to excuse or deny instead of condemn crime, and always so ready to cast epithets and appeal to the sectional prejudice, are directly responsible. They have determined that the people of the two sections shall not understand each other.—*Mem.* (Tenn *Avalanche* (Dem.)

John Newton.

As John Newton, in his old age, read the expression, "By the grace of God, I am what I am," he paused for a moment, and then uttered this affecting soliloquy:

"I am not what I ought to be: ah! how imperfect and deficient—not what I wish to be. Soon I shall put off mortality, and with it all sin and imperfection! But though I am not what I ought to be, or what I wish to be, or what I hope to be, yet I can truly say I am not what I once was, the slave of sin and Satan; and with the apostle I can thankfully say, "By the grace to God, I am what I am!"

The Rev. Augustus Toplady, author of the favorite hymn, "Rock of Ages Cleft for Me," was Rector of Broadhembury, Devonshire, England. It is said that he often, instead of entiring to rest, would put on his surplice, go out doors, and thus attired walk for hours in the [n]ight singing hymns.

Good Reading.

A writer has truly said that the "prosperity of your church is to depend greatly upon the reading introduced into your homes. Your church is to be just what your family is. If your children are growing up giddy, wild, vain, gadding about the streets, loafing about the stores and hotels, or chasing after every 'entertainment,' the hope of your church is gone. Parents, if you don't have anything else in your home, you must have a table or stand in the center of your room, with a good light on it and a few good books and papers for your children." We do not mean such trash as the New York *Ledger*, and those kindred sheets, but we mean good substantial reading, calculated to instruct in morals, enlarge the intellect, and cultivate manners. Anything short of this is unfit and injurious to religious prosperity. There can be no apology made for neglecting this thing, but the most extreme poverty. All our church papers contain general intelligence and the best of reading, but are published on terms far below their real value, and are inferior to no other publications in true merit.

A Profitable Nose.

A bodily deformity, or a stump of a limb, has been a "fortune" to many a beggar—and even a fine young lady (if she has a taste for trading) can speculate with a scratched nose.

American girls will learn with interest that the value of a French girl's nose has just been judicially placed at a thousand dollars. Some time ago a Paris omnibus horse became frisky, there was a collision, a window was smashed, and a passenger, a young demoiselle, received some of the broken glass in her face. It was at first thought the hurts were trifling, and her parents declined the proffered service of the omnibus company's doctor. But the scratches did not heal as they were expected to, and the girl's father brought suit against the company, alleging that her nose had been permanently marred, and that this seriously diminished her prospect of establishment in life—in other words of getting a husband. He obtained two hundred dollars on the first trial and one thousand dollars on the second.

A Hard Task.

I know that it is dreadful work to be bound to preach when one is not concious of the aid of the Spirit of God. It is like, pouring water out of bottomless buckets, or feeding souls out of empty baskets. A true sermon such as God will bless, no man can preach of himself; he might as well try to sound the archangel's trumpet. We must have thee, O God, we must have Thy power, or every action we perform is but the movement of an automaton, and not the acceptable act of a living spiritual man.—*Spurgeon.*

Every object in nature is impressed with God's footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety adore, the providence of him who took our nature that he might save our souls.—*Guthrie*

The highest honor that can be conferred on any man is that Jesus loved him. Yet this is an honor that all may possess, but which none can inherit without His spirit, and without loving Him. It is an honor which cannot be won by wealth or adorning of the body; by charms or accomplishments; by trappings or palaces or earthly learning or honors; but only by the possession of a meek and quiet spirit, which is in the sight of God of great price.—*Albert Barnes.*

The teacher who feels it is a burden to teach will make it a burden to his class to hear him. If he loves his work and his class, his class will love him and his work. We want no unwilling carpenters at work around our dwelling. The gaping seams will prove them to have been unconscientious workmen.—*S. S. Magazine.*

Troy *Times* (Rep.): "The Republican candidate will not need the vote of any Southern State two [y]ears hence in order to be elected."

General News Items.

Scarlet fever prevails in New York.

Caleb Cushing died at Newburyport, Massachusetts.

The Mississippi at Memphis was filled with floating ice.

The Greco-Turkish commissioners will assemble in Athens.

Gen. Grant was granted the freedom of the city of Dublin.

Gov. Talbot, of Massachusetts, was inaugurated on the 2nd.

Alonzo Garcelon was elected Governor of Maine by the Senate.

The Russian candidate is likely to obtain the crown of Bulgaria.

The Duke of Connaught will probably become Viceroy of Ireland.

Moncasi's death warrant was reluctantly signed by King Alfonso.

Yakoob Khan refused to pay his troops because he doubted their loyalty.

Ex-Secretary Adolph E. Borie has sailed to join Gen. Grant on his voyage to India.

The explosion of three distillery boilers at Terre Haute, Ind., killed a man and a boy.

In the school election at Sherman, Texas, the vote stood six to one for free schools.

Four buildings in Farmersville, Louisiana, burned on the morning of the first. Loss $10,000.

Rear Admiral Leroy, detached from the command of the European squadron, is ordered home.

The Tennessee section of the Louisville and Nashville railroad will be sold because of a default.

The Greenbackers and Democrats of Maine united in nominating a State ticket.

The "March of the D'Israelites" in the key of Asia Minor is the bright witticism of a London man.

The German government will probably terminate all commercial treaties at the end of the present year.

A proposed increase of the hours of labor will probably lead to a great strike among English engineers.

The Secretary of State will open formal negotiations with China, for the modification of the Burlinghame treaty.

Special Deputy Collector James Davis, was arrested at Nashville, on the suit of persons who allege false imprisonment.

Ten thousand dollars were stolen from the safe of the disbursing clerk at the government printing office in Washington.

Placer gold diggings were discovered in Alveria street, Los Angeles, California, and a "claim" was located at once.

Judge Charles Sherman, a brother of General W. P. Sherman and Secretary John Sherman, died in Cleveland, Ohio, last week.

The New England Greenback convention declared the substitution of greenbacks for national bank notes to be a paramount issue

A full pardon has been granted twenty-four communist exiles in New Caledonia for their services against insurgents in that colony.

A clergyman met in a Boston caucus for the nomination of city officers and was informed that his presence was objected to by a venerable alderman.

The Colorado Legislature organized on the 2nd, Hon. Jas. P. Maxwell was elected President of the Senate, and Rienzi Streeter Speaker of the House.

The Ameer of Afghanistan is on his way to St. Petersburg, from whence he will make a protest to the European powers against the wresting of his dominions from him.

The inhabitants of Podgoritza refuse to submit peacealy to annexation to Montenegro, and demolished the dwellings of inhabitants of Spuz who had gone to tender submission to Montenegro.

By throwing out the returns of two Florida counties, the board of canvassers were enabled to give the certificate to Hull, Democrat, whom they declared elected by a majority of thirteen votes.

Mrs. R. S. Scott, a colored woman living at old Carrollton, Carroll county, Ga., on the place of widow Browning, a sister of one of our preachers, was dragged from her cabin one night last month and brutally whipped. She had to flee for her life. It is supposed that the whipping was done by white persons who thus drove her off that they might rent the farm.—*Atlanta Advocate.*

Southwestern.

39 Natches St., New Orleans, La.

THURSDAY, JAN. 9, 1879.

Do not fail to read again our circular for 1879 on the next page, and then tell your people and friends that we give a beautiful steel engraving of John Wesley to every subscriber, and silver communion ware to churches.

Papers on Trial.

Push the canvass, brethren, from every pulpit. Send on all the names you can get and we will send the papers a month on trial, and give that much time for the people to pay. At the end of the month we will stop all papers not paid for, and for which you will not be responsible. Show the people the engraving of John Wesley, and let them fully understand our offer to give it to every subscriber as soon as the paper is paid for.

The Mississippi Conference.

NEW ORLEANS, La., Dec. 30, 1878.
Rev. L. Bradford, Pass Christian, Miss.

DEAR SIR.—Yours of the 24th inst., at hand. We will sell to delegates to the Mississippi Annual Conference, M. E. Church, at Yazoo City, Jan'y 15th, 1879, round trip tickets to Vaughan's Station at one and one-half fares, equivalent to three cents per mile at New Orleans, and all stations, and Osyka to Grand Junction inclusive. Tickets will be sold 12th and 13th, good to return till Jan'y 25th.

Yours truly.
F. CHANDLER, G. P. A.

Prof. P. M. Williams, principal of the Colored Peabody School at Baton Rouge, reports that institution in a flourishing condition.

General Garfield is hopeful of the future of the South, because of the strong current of Northern [illegible] into the State of Texas.

[illegible] W. Coffin, the efficient [illegible] of the *Methodist Advocate*, Atlanta, has been called to Ohio by the serious illness of her mother.

Mrs. Hayes, it is said by an exchange, will invite Mrs. Senator [illegible] her receptions this winter. [illegible] is an educated and refined colored lady.

Our agents will understand that we have dropped from our lists all names not renewed for the SOUTHWESTERN for 1879, according to the previous notice given.

Emancipation day was celebrated by the colored people of Ascension Parish, La. Senator Landry and [illegible], editor of the *Observer*, were the chief speakers.

Rev. J. W. Robinson writes from [illegible], Texas: "We are after the [illegible], and are going to [illegible]." He alludes to the premium [illegible] offered to SOUTHWESTERN [illegible].

The *[illegible] Presbyterian* berates United States Senator Blaine for his late speech on election [illegible] South, but fails to give its readers one single sentence of what the Senator said. Is this fair?

[illegible] there is so much want [illegible] classes of England, [illegible] to have [illegible] some of the [illegible] in the clergy of [illegible] church, to feeding [illegible].

[illegible] have organized [illegible] for the colored [illegible], Georgia, [illegible] members, two [illegible]. The [illegible], furnished, and [illegible] for help.

[illegible] D. D., one of [illegible] of the New [illegible], died Dec. [illegible]. The *Christian* [illegible] New York says: [illegible] public calamity, [illegible] the reward [illegible].

[illegible]

Bishop Keener on our Southern German Work.

Bishop Keener, of the Methodist Church, South, in writing to the *Advocate* of his Church, in this city, has the following to say of our German work in Louisiana and Texas:

At nearly every appointment of ours in Texas and Louisiana, the Northern Methodist Missionary Society has planted a German church beside our German church. The community, probably large enough to support one church, is thus made to draw on the Missionary Society of both Methodisms for money enough to support two. This is folly only less than sin. It is the war feeling surviving the war, and, to the great delight of the devil, calling itself missionary enterprise. This is fraternity with a vengence. Let us have prayer and peace.

It is certainly to be regretted that Bishop Keener should have it in his heart to pen these words. In the first place they are false in statement, whether Bishop Keener knows it or not. Of the thirty-three appointments of our Southern German Conference in Texas, only eight are in the neighborhood of any appointments of the German Conference of the Methodist Church, South, and some of these are in large cities like Houston and Dallas, where there is abundant room and work for two. In New Orleans each church has three German churches, and no one will pretend to say that among the 50,000 German people of this city there is not enough for these churches to do. We know that our churches are steadily growing in numbers, character and spiritual power. If those of Bishop Keener's church are not prospering, the cause must be within those churches themselves.

This false statement implies a slander on the Methodist Episcopal Church. That implied slander is this—that the M. E. Church should make it her business to go anywhere and plant churches for the purpose of tearing down or hindering those of a sister church. Our church goes into every Southern State, just as she goes into Nebraska or Kansas, and offers her assistance and privileges to all the people, and wherever a company of people, be they German or English, of one race or another, wants to come within her fold, she welcomes them. She does among the Germans of Texas just what Bishop Keener's church is doing in several of the Northern States. His church has a conference in Illinois, one or two in California and others in other Northern States. Could not the Methodist Episcopal Church, with her great conference organizations all over the North, and her powerful and wealthy benevolent organizations, care for these few thousand Southern Methodists in the North better than does, or can, the Methodist Church, South, with her feeble benevolent societies? Every one will answer certainly, *provided*, those few Southern Methodists in the North were *in* the Methodist Episcopal Church. But they are not, and for the present, at least, have no thought of being. Herein lies the real question; shall the Methodist Church, South, be adjudged guilty of "folly only less than sin," because she opens her arms of churchly protection to receive, and gives largely (as she does) of her missionary money to support churches among her adherents in Illinois, in California, or any other State? We answer no, and further state, that not to go to her people wherever they are, is to show herself unworthy her name and place among Episcopal Methodisms. It is a fundamental law, and an imperative duty, in every church organization, to care for its own, and by preaching and all legitimate evangelistic efforts to seek to multiply her influence and power. The "folly only less than sin," rests with the man or men who, through ignorance or wilful passing over this fundamental law and this imperative duty, seeks to prejudice the masses against Christian effort by sister churches.

But the Bishop not only slanders by implication, but does so directly. He pronounces the work of the Methodist Episcopal Church among the Germans in the South—"the war feeling surviving the war, and, to the great delight of the devil, calling itself missionary enterprise." We pronounce this a slander unworthy the lips or pen of any Christian brother, and here repeat what we said at first, that we regret that Bishop Keener should have it in his heart to write such words.

Who organized Methodism among the Germans of New Orleans? Not Bishop Keener or his church, but Rev. Dr. Nast and missionaries [illegible], and both he and they [illegible], if living, yet are, ministers in the Methodist Episcopal [illegible] [illegible]

kept by the "war feeling" *before* the war; and, that only the fear of Dr. Nast that his coming would be regarded as unfraternal kept him away. Until after the war the properties of these German churches were held by their local trustees, and their voluntary appeal to Dr. Nast showed where their hearts were, and indicated where they felt their real church home was. After the overture of these churches to Dr. Nast became known, then began the operations of "the war feeling surviving the war," set in motion by Presiding Elder (now Bishop) Keener and others: and that feeling was propagated until the titles of church properties were changed to the Church, South. It was not until 1870 that a large company of German Methodists in this city appealed to the old church through Dr. Matlack for admission. He was one of the most prudent men our Church has had in the South, and he only after being fully satisfied that it was right, received the people. From that beginning has grown our German work in Louisiana and Texas—which now reports a membership of 1241 and church property worth $38,600 This work of our Church among the Germans in Louisiana and Texas is but a small part of her work among Germans. Our German membership numbers tens of thousands, scattered all over the United States, Germany and Switzerland. On the other hand, the German work of the Methodist Church, South, is limited to Louisiana and Texas, and is not as strong as that of our church even in these States. And we have it from reliable sources that it is the "war feeling surviving the war" kept up and encouraged by the leaders of the Southern Methodist German Conference that prevents its handful of churches from following, even now, the example of the first churches which appealed to Dr. Nast immediately after the war.

We suggest that good Bishop Keener take his exhortation "fraternity with a vengence" to himself, and we are sure if he does, no such unbrotherly words as the above will again be penned by him. If in this we are mistaken we suggest then the "prayer" he recommends, which if faithfully followed, will bring "peace."

The Negro as a Planter.

The Iberville *South*, a Democratic newspaper published at Plaquemine, Louisiana, says:

"In spite of all that may be said against the Negro or about his inferiority as a human being, there is a glaring fact staring us in the face, that as an agriculturist he is fast coming into prominence. When we call upon the country to view this race as "sugar planters" we are backed by facts, which will startle all who have ever despised their ability in this capacity. For instance: T. T. Allain leased a tract of land, a year or two ago, from the Citizen's Bank, and went into agriculture. Last year, having no sugar house, he made some $5,000 clear on his crop of cane, which he sold to a neighboring planter. This year he ground "on shares," and saw his cane turn out 64 hogsheads. Mitchell Jackson leased the Restalrig Plantation this, the first year, and turned out 96 hogsheads. Wm. Martin was employed as manager and overseer on the Kuneman Place, and was in full control of the plantation. He delivered 675 barrels of syrup as the result of his efforts. Philander Johnson, in charge of the Doolittle farm, for the past crop, turned out 25 hogsheads. These colored men are all freedmen.

There were before the war, in this parish, several colored people of free ancestry for several generations, who were extensive slaveowners and held and ran, successfully, several of the finest plantations on the Coast, but they were educated and refined to a high degree, as a rule, receiving the advantages of the best schools of France. Of these, however, we do not write. We call attention only to the late slave. There are many also who are buying land, and not in small lots, in different portions of the parish, and thus we see unmistakably forming, the breach which is to separate the thrifty negro from the idle, dissolute, and vagabond horde, who will be spurned even as hirelings, by their former companions in slavery."

The New Orleans *Observer*, Republican, gives these instances, gathered during a short visit to St. James parish, La., and has promise of many more:

"On the right bank of the Mississippi, in the parish, is Mr. A. Tureaud, a small planter, who cultivates cane and corn on a farm of 40 acres, valued at $1500. The net income this year, deducting all expenses, will be about $1000. Mr. Henry Reley, grandfather of Mr. Como, owns a farm of 60 acres with a sugar house attached. They cultivate cane and corn. Their place is valued at $6000. This will net them about $2000 this year, apart from the percentage received for the use of their mill in grinding cane of other small farmers. Edward Tureaud, Isaac Robinson and Pierre Phillips each own places of 20 acres, valued at about $1200 each. They raise corn and garden vegetables, and will net from sale of produce about $800 each. Wm. Pickett and Balthazar Alaside own farms of 10 acres each, valued at $800. Having raised corn and garden truck they will put aside $100 clear of expenses for their year's work. Thomas Reed & Bros., own a farm of 60 acres, valued at 2500. They will realize in profits this year from their crops fully $400. Eugene Lagrue owns a fine farm of 90 acres. He cultivates cane and corn. His place, valued at $2500, (he has no sugar mill), will net him this year fully $1000."

The parishes cited above are Republican ones, free from bulldozing and terrorism; but despite all obstacles presented in other parts of the State, the colored people are rapidly becoming farmers and property-holders. Their children throng the school-rooms, the number subscribing for newspapers increases yearly, and these, together with many other evidences, illustrate the wisdom of the Republican party in emancipating, enfranchising, and endeavoring to protect the citizens' rights of the blacks in the South.

Ministers and Tobacco.

We lately commended the West Texas Conference of the Methodist Episcopal Church on its enforcement of its rule, at its late session, refusing admission to any minister who used tobacco, unless he solemnly pledged to quit it. We stated, also, that we did not think that any body of ministers in the Southern States, outside of our Church, had placed on record any protest against the use of tobacco. We are glad that at least one other body of ministers of a sister church has spoken out on this filthy, if not sinful, practice.

The Little Rock Conference of the M. E. Church, South, at its late session, adopted the following resolution:

"*Resolved*, That we feel that the time has fully come when our ministers should furnish our people a good example of self-denial in quitting the use of tobacco, and especially request that our ministers and members should not use it in the church."

This action is heartily commended by the *Holston Methodist*. That paper says:

"The use of tobacco by a minister of the gospel looks very much like an inconsistency. When Paul was preaching temperance to Felix it is hardly probable that Felix would have trembled as much as he did, if Paul had had a quid of tobacco in his mouth and Felix had known it. When the blessed Saviour said, "Whosoever will come after me, let him deny himself and take up his cross and follow me," how would he have looked if he had paused between two of the simple sentences in that statement of the condition of discipleship to spurt an accumulation of tobacco juice on the ground."

The Distress in England and What it Means.

The distress in the mining and manufacturing districts of Great Britain is unabated. The reports from all directions of the falling off in the demand for operatives are alarming. The English Board of Trade's returns show a steady decline in exports. November shows a decrease of $4,000,000 over the same month of last year. The diminution in the imports is over $30,000,000, which proves a great falling off in the purchasing power of the country. Mr. L. H. Courtney, M.P., says, in the last number of the *Fortnightly Review*:

England's manufacturing supremacy is slowly ebbing away; and the young Western giant, in whom Mr. Gladstone has recognized the future pioneer of progress, is to surplant John Bull in the industrial race. Having all the minerals and ores whose supply has enabled England to go ahead in the past in immensely greater quantities than they exist in our soil, America will distance us, and leave us lumbering far away in the rear, until at no very remote period England will be as Holland, and the dales and valleys which are now blackened with the smoke from a thousand chimneys, and re-echo from every nook the clang of hammers or the whirr of machinery, will have become primitive pasture grounds, supporting only a scanty population, in place of the teeming millions that now throng their every corner.

Pestilence in Brazil.

One of the northerly provinces of Brazil is suffering from an appalling pestilence. Ceara, in Brazil, has a large frontage upon the Atlantic coast, and in this portion of it the climate is delightful. In the interior and mountainous districts it is hot—the streams dry up in summer, and the lands often are so baked that vegetation is destroyed. At such times the inhabitants of these districts flock to the cities of the coast. An exchange says: "This year they gathered in large numbers at the capital, Fortaliza, and there the small-pox broke out and is raging with such virulence as might be expected of a crowded population. Three hundred deaths occur at this place per day." There are no medicines, or nursing, or food. In the interior the inhabitants are reported as feeding upon the bodies of their fellows, and perishing with thirst. The history of the famine and pestilence in China is not more horrible in its facts than that of Ceara.

Dr. Godman and his Work.

Rev. Dr. Godman and his troupe of Louisiana singers were well at last accounts, and are having success in raising money on the debt of the Orphans' Home, December 15th. Dr. Godman preached at Rhinebeck, New York, with great acceptability, and the collection on Sunday, and concert on Monday night footed up $130. One of the hearers was a lady belonging to the *elite* of New York society. She remarked: "I have heard Lablache and all the eminent *profundo bassos* of this country and Europe for the past forty years, but I never heard one whose voice was equal in combined melody and power to that of this young colored man."

The report that $100,000 of the bonds issued by the Southern Methodist Publishing house, to cover its debts, have been sold, is a very gratifying fact. This is about one-third the whole issue. With this beginning the salvation of the House would seem assured. Dr. McFerrin, the new agent, is doing nobly. This is the honorable way out of their financial troubles for our Southern brethren. The claims for money from the United States government, to pay for the use of their building in Nashville, during the war, is disgraceful, and success in that line would be a calamity to that Church, and an example of rewarding disloyalty to the government which would be a dangerous precedent, and be sure to be followed by a multitude of worse but kindred claims.

Prize Poem.

The *Times* of this city offered a prize for the best poem expressive of the gratitude of the South for the help received during the epidemic. A very large number of poems were written. "Andromeda Unchained" won the prize, and was published in the *Times* of the first inst. The author is Mr. Henry Guy Carleton, of the United States Army. The poem is classic in its conception, and indicates upon the part of the author a good poetic talent.

Among the very best poems which came before the committee was one by Col. Bigney, editor of the *City Item*. This we publish on our first page.

Specie Resumption.

On the first of January, for the first time since 1862, gold stood at 100 at New York—that is, it was worth no more nor less than a greenback dollar. The day was christened "Resumption Day" in New York, and everywhere there was joy. The great event made no perceptible effect in any of the great cities of the country. Two hundred millions of gold dollars will go into circulation, and thus the bulk of money will be enlarged. Gold can no longer be bought and sold as a speculation. The general effect on business must be good.

The Texas *Christian Advocate* (Southern Methodist) gives in its issue of January 4th, from the New York *Advocate*, the statistics of our Methodist Episcopal Church in the Southern States. We have no doubt these figures which show how wonderfully God has blessed our work in the South, will help the cause of "fraternity" among the readers of that journal. And we have no doubt, also, that after reading them, many will wonder how the editor of that journal could have permitted such unchristian sentiments to be printed in his paper, as appeared lately under the heading "A Fraternal Morsel."

We have received the annual circular of Andrews' Institute, Alabama. Rev. J. T. Blakemore, A. M., is president. The second term began Monday of this week. This is a good school. The tuition is from $5 to $15 a term, and board and washing costs $6 a month. Address Prof. Blakemore, Andrews' Institute, Alabama, for information.

Rev. Dr. Rust, who has just completed an extensive tour in the central South, was heartily and formally welcomed to his home in Cincinnati by the Lincoln Lyceum. The Doctor is popular because his labors are abundant and successful in the work of educating the colored people of the nation.

The *New Orleans Democrat* says that it is reliably informed that the contracts for building the Morgan Louisiana & Texas Railroad to Orange, Texas, have been signed, and that the road is to be finished by January 1st, 1880. This is good news for New Orleans and the whole Southwest.

Centennary M. E. Church, Camden, New Jersey, raised a debt of $20,000, Dec. 19th. Rev. J. Y. Dobbins is pastor. One gentleman, not a member of any church, gave $1,000 in the morning, rented a pew in the evening, and was converted to God in his private office, on Monday morning.

The City.

Gen. Cyrus Bussey, of New Orleans, is in Washington City.

United States Senator Kellogg spent a few days in the city last week.

The Yellow Fever Commission is in the city, busy taking testimony. We will publish results.

The cases of Paul Trevigne and others against the New Orleans City School Board, for excluding their children from certain schools because the children were colored, are now before the Supreme Court of this State awaiting judgment. The Constitution and Laws of this State are explicit in forbidding discriminations in the schools on account of color.

The presence of United States Senator Kellogg in the city last week was made the occasion of a complimentary dinner, given him by the Republican leaders in Louisiana. A large number were present. The chief importance to be attached to the affair was that it brought together, in a seemingly happy union, those leaders of the party who heretofore have been bitter political enemies—and also brought to the front again some of the old leaders who were foremost in the first days of reconstruction. Hahn, Kellogg, Antoine, Pinchback, Warmoth, Lewis, Rondanez, Brown, Anderson, Bonzano, Shaw and perhaps fifty others were present.

Judge Billings of the United States Court in his charge to the United States Grand Jury, Dec. 16, set forth the law by which the offenders against the election laws, can be indicted. He gave the authorities showing that the United States had full power to protect all citizens entitled to vote by State laws, in their voting for Congressman, irrespective of the fifteenth amendment and the legislation it authorizes. He also gave the law showing that in the elections for State officers, the United States can punish any who interfere with voters, or discriminate against them because of race, color, or previous condition.

OUR

Southern Methodism.

TEXAS.

Rev. E. E. Cooper of the West Texas Conference, was appointed in charge of the La Grange Circuit. In the published appointments, that circuit was by mistake published as being left to be supplied.

Rev. Paul Douglas, Galveston: "On watch night we had a good time. The roll of membership was called. A goodly number responded. Rev. S. Hardwell was present and preached, after which 13 joined the church, and one professed religion. We are doing all we can for the SOUTHWESTERN."

Rev. Wm. J. Grant, Lawrence: "Our third year at this place opens pleasantly. We were favored with a visit from Bishop Haven and Dr. Hartzell a short time since. Their visit will long be remembered by our people. We are using the new M. E. Hymnal, and have a song service every Sunday night for twenty minutes preceding public service. Our Sunday school enjoyed the Christmas eve festival grandly. In behalf of the Missionary Society, we raised a Christmas offering to spread the glory of Christ among men."

MISSISSIPPI.

Rev. J. M. Shumpert, Holly Springs: "At our Fourth Quarterly Conference which was held recently, there were six received into full membership, and eight on probation. More than one hundred members communed together in the Lord's Supper. On the 25th we received $60 from Dr. R. S. Rust of Cincinnati, Ohio, to be distributed among those suffering from yellow fever. We have several widows and orphan children who are in actual need of help. On the 2nd inst, at Asbury Chapel, Hon. Robert Cunningham, a member of the Mississippi Legislature, and Miss Nettie Johnson, were united in wedlock. All of Holly Springs. The pastor performed the ceremony. A grand reception was given at the residence of the bride's mother, and a very fine supper was enjoyed and the evening was passed very pleasantly."

ARKANSAS.

On the night of Dec. 18 the building of the college, under the patronage of our Arkansas Conference, was burned by an incendiary. The school was being held in a temporary building and had seventy-five scholars in attendance. The building burned was a new one not yet occupied. The college is located at Harrison, Boone Co., Ark.

TENNESSEE.

Dec. 20 the many friends of Rev. J. M. Durham, pastor of the Second M. E. Church in Knoxville, gave him a surprise party—leaving behind substantial evidence of their good wishes.

What the Okolona District Conference thinks of the Southwestern.

The following were appointed as a committee on periodicals: The presiding elder, James J. Shumpert, and M. Proctor. The committee offered the following resolutions:

"*Resolved*, That we heartily recommend the SOUTHWESTERN CHRISTIAN ADVOCATE to every family in our respective neighborhoods, and do all we can to promote its future success; as the paper is an able exponent of the polity, doctrines and usages of the M. E. Church. Its merits as a family newspaper should place it in every family in our State.

Resolved, That the ministers and members of the Okolona District will work hard to secure the splendid silver communion service offered as a premium to the churches by the SOUTHWESTERN.

Resolved, That hereafter we will not license, nor renew the license of any person to preach or exhort, unless he is a subscriber to the SOUTHWESTERN CHRISTIAN ADVOCATE."

The presiding elder supported the resolutions in an earnest address, showing how indispensable it is for preachers and exhorters to have a church paper, and how easily the above could be accomplished. The resolutions were adopted by a unanimous rising vote.

D. McL.

General News Items.

The post office at Hawkinsville, Florida, burned.

The Chicago post office building burned. Loss $110,000.

Sulieman Pasha has been degraded and exiled for life.

Spanish brigands are causing trouble on the French frontier.

The Porte determined to surrender Podgoritza to Montenegro.

Two locomotives on the New York Central railroad exploded.

The French consul will demand satisfaction of the Bey of Tunis.

Cold weather and labor strikes have caused much distress in England.

The French elections resulted in an overwhelming Conservative defeat.

Judge Hunt, of the United States Supreme Court, is stricken with paralysis.

Hon. Morton McMichael, ex-Mayor of Philadelphia, and editor of the *North American*, died.

Ex-President Grant was presented with the freedom of the cities of Londonderry and Dublin, Ireland.

The Mexican government forwarded another installment of $100,000 debt due the United States.

Ex-Commissioner John P. Southworth, of Louisiana, denies by public card that he made any statement reflecting upon Marshall Pitkin.

Senator Thurman, of Ohio, has given a second letter to the Teller committee, calling attention to misconduct of U. S. Supervisors and deputy marshals in Alabama and Florida.

Religious Items.

Methodism in the State of Minnesota is numerically stronger than the Episcopalians, Congregationalists, Presbyterians and Baptist combind.

The amount necessary to establish a Protestant daily newspaper in Paris is reported to be subscribed namely $40,000, represented by 2,000 shares of $20 each.

In one of Bishop Wiley's addresses on China, he stated that one thousand dollars have been raised in one of the oldest districts in that country, within twelve months, from converted Chinese, whose wages amonted to no more than ten cents a day.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

SAN ANTONIO, Texas, Dec. 22, 1878.

Editor SOUTHWESTERN: Please publish my inquiry for friends. My mother's name was Mary Glover, father's Squire West. They belonged to a man named Bladburn. My sister, Lucy Nelson, belonged to Tom Bladburn; my brothers Brooks and Wilson West belonged to the same owner. My name was Minnie West. I was sold from home when a little girl about 16 years old to Henry H. Collins by Burbridge Bladburn. My parents were living in Lexington and Frankfort, Kentucky. Yours truly

LUCY HARDEN.

In the dark cloud of a trying dispensation, the beautiful bow of God's promise is often seen with peculiar effect.

Sunday School.

JAN. 12, 1879.—THE DEDICATION

SCRIPTURE.—Ezra 6: 14-22.

GOLDEN TEXT.—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." Hag. 2:9.

TOPIC.—Joy in Fulfilment.

[Condensed from the National S. S. Teacher.]

Between Lessons, Note these facts;

1. The cessation of building. That came about by those who are called "the adversaries of Judah and Benjamin." 4: 1. They would, at the first, however, have disguised themselves in sheep's clothing; for they came to Zerubbabel and the chief of the fathers desiring that they might build with them, alleging that they sought the same God, and made sacrifices to him since the days when they were first brought into the country. Their false motives are plainly visible, the reply of the leaders harsh. "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build," etc. The refusal corresponded with the commands of God to have nothing to do with the idolatrous inhabitants of the land. For, though they professed to seek the true God, yet they also worshiped idols, and did not consider the one inconsistent with the other. 2 K. 17: 33. The reply indicates a sturdy independence in regard to aid, which might have compromised them, of which the church would do well to take heed. The design of these enemies was, first, to prevent any possible danger of their expulsion from the land, as had happened to other peoples before them; and, second, to obtain such a share in the temple as to have an equal authority with the Jews, in all matters, civil as well as religious.

The disappointed schemers, not prompted by a genuine love of God, immediately went to plotting to prevent the building of the temple at all. They did what they could to weaken those at home, and hired counselors to sow a distrust of their undertaking in the Persian court. They delayed the work for about twelve important years. They alleged that the Jews were building the walls of the city, and meant again to struggle for independence. By this misrepsentation they obtained a decree from the false Gomates forbidding them to go on.

2. *The Renewal.* Work was resumed upon the temple in the second year of Darius, without waiting for any recall of the royal prohibition. The two men which brought about this revival of interest were the prophets Haggai and Zachariah. The venerable Haggai reproached the people for living in paneled houses while the house of God was going to waste. He ascribed the poverty of the land to their niggardliness with relation to the temple. And to those who were bemoaning the passing away of the glory of the former temple, Haggai declared: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." Zechariah, the younger prophet, stirred up the hearts of the people with predictions of the future glory of Jerusalem. He depicted Jerusalem as once more eminent among cities, as having outgrown her enclosures, and as having the Lord himself as a wall of fire round about her. He positively affirmed that the hands of Zerubbabel, which had laid the foundations of the house, should also finish it. Under the impulse of these prophecies the work upon the temple was resumed. Zerubbabel and Jeshua again were foremost in this duty, their example inspiring the hearts of the people with fervent zeal.

Tatnai, the governor west of the Euphrates, was soon aware of what was going on, interviewed the builders, found that they claimed to be working under a royal grant from Cyrus, and wrote the king, fairly stating the claims of the Jews, and making known their wish that the archieves of state might be searched for the purpose of corroborating their affirmations.

3. *The Permission.* At the request of the Jews, search was made "in the house of the rolls, where the treasures were laid up in Babylon." The quest there was ineffectual. Something discovered there, however, must have directed the attention of those making the exploration to Achmetha, a fortress in the province of Media. There the roll was found, and in it, it was discovered, the alleged permission had been granted, Cyrus himself had planned the temple, and decreed that expenses of its building should be borne out of his own treasury, and that the gold and silver vessels of which the temple had been rifled by Nebuchadnezzar should be restored to their place. The result of this investigation was that the governor, Tatnai, received a letter from the king enjoining: 1. That the Jews be permitted to build the house which they had begun. 2. That the expenses of the building be met out of the tribute collected

in his taritory. In *that* way the Samaritans did have an unwilling share in the work of rebuilding the temple. 3. That he should supply the priests with all the animals and the materials necessary for the daily sacrifices. He did even better than Cyrus had purposed to do. 4. That he should punish with death any one who attempted to nullify the words of that decree. In the last part of our lesson we are told that the Lord had "turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." That accords with the reason given by Darius for his extraordinary liberality: "That they may offer sacrifices of sweet savor unto the God of heaven, and pray for the life of the king and of his sons."

The Temple Finished (14, 15).—In the two verses of this division of the lesson, we have a statement: 1st. Of who builded. They were the elders of the Jews. 2d. Of the means by which they were incited and encouraged to their work. The prophesying of Haggai and Zechariah. When the command came to cease building they stopped, for the time, out of compulsion, but, after awhile, remained idle from the lack of desire to begin. These two prophets brought about a revival. Again a whole community was stirred up to their duty by two men. When God touches the lips of his servants their fellow men will listen. They preached, not about themselves, but the temple—the temple! They were men of one idea. They would not let the people rest, but all the while insisted that they should obey the commands of God and restore the house of the Lord. The command of God preceded all other encouragements, and was the foundation of all that followed. The commands of Cyrus, Darius, and Artaxerxes. The last named king ascended the throne too late to have had anything to do with the building of the temple The historian, however, can not forbear to speak of Artaxerxes on account of the gifts which he gave, and caused to be given, for its endowment. 7: 15–22. How many things were necessary to the rebuilding of the temple! 1. The will of God. 2. The will of the people. 3. The will of the kings. 3d. Of the time when the temple was finished. It was completed on the third day of the month Adar, or March, in the sixth year of the reign of King Darius, B. C. 515. The restoration [illegible] years after the [illegible] of the first temple.

The Temple Dedicated (16–18).—The [illegible] of the people for [illegible] was shown in [illegible] the dedication [illegible] of God with joy." [illegible] in this ceremony [illegible] priests and the Levites [illegible] here called "the [illegible] sons of Israel"; [illegible] of the children of the [illegible]

[illegible]

Their weary captivity was over, and now, again, they stood redeemed in the sight of the Lord. The Passover lamb, with its mystic drops of blood, foretelling the greater Passover yet to come, was the sign of their safety in God. They kept the feast of unleavened bread with joy; "for the Lord had made them joyful." He had made them joyful through their obedience to him, in regard to the corection of the temple, and, putting away all the heathen filthiness with which those who had remained in the land had been defiled. In our new passover, the Lord's Supper, when the ministers serve with pure hands, and the people have put away all filthiness, we have no occasion of the most exalted joy.

Another occasion for joy was the fact that God had turned the heart of the king toward them. That he should have acted with such liberallity toward such a small and insignificant province in his great dominion is explainable only on the basis here affirmed. The Lord turned his heart toward the people There was a manifest divine influence over the three kings whose names are mentioned. God never lacks for means to carry out his will. In using them, there was a perspicous fulfilment of the prophecy: "And kings shall be thy nursing fathers, and their queens thy nursing mothers." Is. 49: 23.

Those Murdered Witnesses.

The reported murder of the two colored witnesses who were on their way from Shreveport to testifiy before the United States Court in this city, is confirmed. The New Orleans *Times* speaks out and says

"The time has come for these things to be suppressed with a stern and inexorable hand."

The *National Democrat* of Peoria, Ills., says of this awful crime:

We think it is high time for Democratic papers everywhere, especially in the North, to "dry up" about the "bloody shirt" and "Southern outrages." The sneaking, cowardly murder of White and Clark, two colored witnesses on their way to New Orleans, to testify, under subpœna of the United States Court, before the United States Grany Jury, is an "outrage" that cannot be excused, palliated, patched up, nor defended by any honest white man, and the sooner Blaine and his whole committee and the Federal army too, get after the perpetrators the better for the peace of the country.

In Memoriam.

DIED—Very suddenly, of appoplexy, at Pass Christian, Miss., Dec. 26, 1878, Mrs. Ruth G. Peaslee, wife of O. Peaslee, formerly of Delaware, Ohio.

Sister Peaslee was about fifty-three years old. She was converted at the age of twelve and united with the M. E. Church. About two years ago she joined the Presbyterian Church in this place. She lived and died a consistent Christian. Her remains were taken to Delaware, Ohio.

L. BRADFORD.

Pass Christian, Dec. 28, 1878.

For nearly half-a-century, Christian missions seemed to make but little improvement in India, but during 1878 over 50,000 Hindoos renounced their faith, and all India seems to be on the verge of a mighty religious revolution toward Christianity.

New Publications

The Preacher and Homiletic Monthly for January reports many able sermons, an interesting paper on "Effective Preaching in this Age of Popular Indifference and Philosophical Skepticism," by W. Sidney, Randall, D. D.; "A Study in the Book of Revelation," by Rev. D. C. Hughs; a lengthy interview with the founder of the Fulton Street Prayer-meeting; a Suggestive Commentary by the Editor on a Harmony of the Gospel; "Preachers Exchanging Views;" and "Hints at the Meanings of Texts." A new department opens, edited by [illegible], and entitled "Helpful Data in Current Literature." The Magazine is proving very popular among clergymen of all denominations. Published by The Religious Newspaper Agency, New York. Price 25 cents per number; $2.50 per year.

The number of *Littell's Living Age* for the week ending January 4, begin its one hundred and fortieth volume. George MacDonald's new serial story, "Sir Gibbie," will be continued from week to week until completed; a new serial, "The [illegible]," by Sarah Tytler, whose stories "What She Came [illegible]" and "Rev. Adam Cameron's [illegible] to London" attracted so much attention in the *Living Age*, will be begun in January; a serial [illegible] [illegible] [illegible]

Carpenter, Prof. Max Muller, Matthew Arnold, and others, with sketches by R D. Blackmore, author of "Lorna Doone," Wm. Black, Mrs. Oliphant, Anthony Trollope, etc. With the recent great impetus given to foreign periodical literature, *The Living Age* promises to be richer than ever in the work of the ablest minds of the time, and will give their productions with a completeness not elsewhere attempted. The beginning of a new year is a favorable time for the beginning of a subscription; and the publishers still present to new subscribers for 1879 the six numbers of 1878 containing the first parts of "Sir Gibbie." Littell & Gay, Boston, Publishers.

New Books.

A PRESIDING ELDER'S HAND BOOK! Hill Brothers, New Haven, Conn.

This is a hand book for Presiding Elders which is well worth the dollar it costs. It is a well bound little book with pages so arranged that all the information a Presiding Elder needs concerning any charge can be put in a page for reference and preservation. One column is devoted to officers, another to committees, and another to questions. With this book in his pocket, a Presiding Elder has a perfect knowledge always at hand of his district. Address Hill Brothers, New Haven, Conn., sending $1.

EVOLUTION EVOLVED, containing a review of Darwin, Huxley and Haeckle. Hall & Co. publishers 284 Broadway New York.

The book will attract great attention among thinkers of all classes. The author writes under the *nom de plume* of Wiltord. He or she, as the case may be, has evidently studied the great question of evolution very fully. The discussions are fearless and to the point. We have only glanced over the work, but have read enough to convince us that the author has shown the absurdity of many of the so-called scientific facts of this day. The entire work will comprise a double column octavo volume of 527 pages. The frontispiece contains portraits of Darwin, Haeckel, Helmholtz and Mayer, and will be sent at the low price of $3 00.

CATARRH AND ITS CURE.—Rev. T. P. Childs publishes to-day a wonderfully accurate description of the causes of Catarrh, and the results from inattention to the first symptoms of this terrible disease. From the details given of his method of cure, it seems to be easily applied and very simple in its action. Inhalation is evidently the most rational and sensible way of reaching any disease of the air passages; Mr. Childs' application of this principle in his medicine, together with the knowledge of the inhalants to be used, have given him wonderful success in the treatment of Catarrh and Bronchitis. To judge from the published statements of some of his patients, the medicine Mr. Childs' contrives to place, by the use of his inhalers, just where it is needed, must be most powerful and searching in its character to produce such surprising results. None need feel any hesitancy in placing their case in Dr. Child's hands for treatment. The number and character of the certificates, as well as the favorable notices from well-known publishers, who have carefully examined the subject, must dispel every doubt in regard to his reliability. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth.

THE U. S. SIGNAL SERVICE.

Gradually, the wild and ungovernable forces of nature are, through science, made of us to man. Following in the wake of the ingenious inventions for the use steam and electricity, comes the organization of the U. S. Signal Servce. Is it not wonderful that a system could be orignated and perfected whereby an orator can accurately predict the weather of a distant locality! And yet experience proves our "storm signals" to be reliable. Equally great are the advances made in science of medicine. Step by step, uncertanities and doubts have yielded to *absolute certainty*. The discoveries of Harvey and Jumer have been succeeded by the Golden Medical Discovery of Dr. R. V. Pierce. No longer need people despair because so me physician have pronounced the lungs unsound. Hundreds of testimonials are on file in the office of Dr. Pierce from those who had abandoned all hopes, and had been given up to die by physicians and friends. Incipient consumption, bronchitis, scrofulous tumors, speedily, surely, and permanently, yield to the healing influences of the Discovery. If the bowels be constipated. use Dr. Pierce's Pleasant Purgative Pellets. For full particulars, see Pierce's Memorandum Book, given away by all druggists.

THE GREATEST BLESSING.—A simple, pure, harmless remedy, that cures every time, and prevents disease by keeping the blood pure, stomach regular, kidneys and liver active, is the greatest blessing ever conferred upon man. Hop Bitters is that remedy, and its proprietors are being blessed by thousands who have been saved and cured. Will you try it. See other column.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in [illegible] dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

NEW ORLEANS MARKETS.

NEW ORLEANS, Jan. 9, 1879.

COTTON—	
Low Ordinary	—@—
Ordinary	7¾ a 7⅞
Good Ordinary	8¼@7⅞
Low Middling	8¾@8¼
Middling	9 @9¼
Good Middling	10¼@10½
SUGAR—	
Common	4¼@ 4½
Strictly Prime	5¼@ 6¼
Yellow Clarified	6¼@ 4¾
White	8 @ 22
MOLASSES—	
Common	20 @ 82
Choice	33@ 37
Strictly Prime	31@ 8
COFFEE—	
Ordinary	11½@12
Fair	14¼@14¾
Good	15¼@15½
Prime	16¼@16½
MESS PORK—per bbl	$8 50
BACON—	
Shoulders	2¼@ 2¾
Clear Rib Sides	4 @ —
Clear Sides	4¼@ 4¾
BEEF—	
Medium Western	10 00to ..
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Geese	5 00 to 6 00
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BEANS—	
Northern	2½ to 3¼
Western	2¼ to 2
BRAN—℔ cwt	60 to 75
HAY—℔ bale	
Prime	12 00 to 14 00
Choice	15 00 to 16 50
WOOL..	
Burry	9 to 10
Louisiana Clear	19 to 21
Lake	23 to 23½
CHEESE..	
Ohio Factory..fine	8½ to 8¾
Ohio Factory..good	7½ to 7¾
Western Factory,..skims	7 to 7¼
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New York Cream	10½ to 11
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PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
North India	Lucknow	Jan. 8	Bowman
Florida	Monticello	Jan. 8	Peck
*Mexico	Mexico	Jan. 8	
Mississippi	Yazoo City	Jan. 15	Andrews
Liberia	Sinoe	Jan. 15	
S. Carolina	Greenville	Jan. 22	Peck
Louisiana	New Orleans	Jan. 29	Andrews
N. Carolina	Greensboro'	Jan. 30	Peck
Arkansas	Harrison	Feb. 13	Andrews
Little Rock	Van Buren	Feb. 20	Andrews
Washington	Baltimore	M'ch. 5	Ames
*Italy	Rome	M'ch. 5	Bowman
Baltimore	Baltimore	M'ch. 5	Harris
S'th Kansas	Hutchinson	M'ch. 5	Wiley
Virginia	Zion Church, Wash'n, Va.	M'ch. 5	Haven
New Jersey	Keyport	M'ch 12	Merrill
Kansas	Leav'nworth	M'ch 12	Wiley
Philadelphia	Germantown	M'ch 12	Peck
Wilmington	Newcastle	M'ch 19	Simpson
Kentucky	Somerset	M'ch 26	Scott
Central Pa.	Bloomsb'rg	M'ch 26	Foster
St. Louis	Springfield	M'ch 26	Wiley
Newark	Port Jervis	M'ch 26	Merrill
Missouri	Mexico	M'ch 26	Andrews
New England		Ap'l 2	Simpson
East German	Baltimore	Ap'l 2	Ames
New York	Newburgh	Ap'l 2	Merrill
N. Y. East	New Haven	Ap'l 2	Haven
Lexington	Louisville	Ap'l 3	Wiley
N'th Indiana	Goshen	Ap'l 9	Scott
Northern N.Y.	Lowville	Ap'l 9	Harris
N.Hampshire	Plymouth	Ap'l 9	Foster
Wyoming	Norwich	Ap'l 16	Simpson
Providence	Taunton	Ap'l 16	Haven
Troy	Bennington	Ap'l 23	Harris
Maine	Portland	Ap'l 23	Foster
Vermont	Swanton	May 1	Harris
East Maine	Dover	May 7	Foster

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops.

WILLIAM L. HARRIS. Sec'y.

New York, Nov, 1, 1878.

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The Rev. N. N. Beers, of the M. E. Church, Wayne, Steuben Co., N. Y., writes:

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Yours affectionately, N. N. BEERS.

The Rev. B. M. Adams, of the N. Y. East M. E. Conference, says:

I thank the Lord that I ever saw you. The Inhaling Tube I obtained of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. I think Schureman Halsted's life was lengthened years by it. His chest enlarged, although he was over fifty years old when he commenced using it and he led the Lord's battles with a shout long after the doctors told him he must stop. Many other dear friends of mine have had their lives lengthened by its use.

From Rev. J. H. Vincent, D. D., of the Sunday-school Publications of the Church.

I have used your Tube at times for several years, and have unbounded faith in its philosophy. n2 79 tf.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

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60 Chromo and Perfumed Cards, no 2 alike. Name in Gold and Jet, 10c, Clinton Bros., Clintonville, Ct. n30 13t

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR. The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons, Vol. 1. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.
2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.
3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS. Secretary.

The Methodist Hymnal, AND Hymnal with Tunes.

We are now prepared to fill orders for the following editions of the "METHODIST HYMNAL:"

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16mo, Roan Gilt Edge	1 40
"Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADNOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

To aid you in the good work of circulating the SOUTHWESTERN we make the following most liberal propositions:

I. Two Months Free.

Every New subscriber for 1879 will receive the paper Free for the remainder of 1878. For example: If a subscriber gives you his name and two dollars November 1, 1878, he will receive the paper the two months remaining in 1878 and the whole year of 1879, making in all fourteen months for one year's subscription.

II. Cash Commissions to Agents.

All traveling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.
2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

IV. Silver Communion Ware for the Churches.

All our Churches need Communion Service Sets and we want them to have the best. By a most fortunate combination of circumstances we are enabled to put it within the reach of almost any Church to receive as a Present some of the best triple-plated Silver Communion Ware that is made. Here are pictures of the different pieces:

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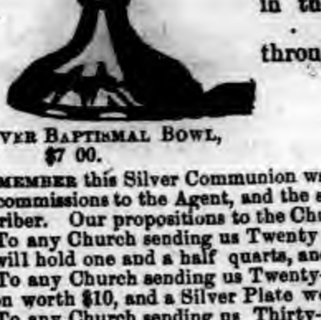

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These prices are the Manufacturers lowest retail prices. This silver ware is such as is used in the best Churches throughout the country

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1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.
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Our Liberal Offer.

We claim that the offers we have made on the preceeding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregration where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every sobscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

☞Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

Our Terms.

1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.
2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.
3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission: the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.
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We need five thousand subscribers, and if all our Agents will take hold of the canvass at once, and push it for sixty days, we shall have them.

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Here is a book that we would be glad to have go into the hands of every class-leader in the church, because it is just such a book as by its illustrations and suggestions will help them very greatly.

We have read it with great interest, and are delighted with it. It is a very suggestive volume.

60 Chromo Snowflak & Lace Cards with name 10c. Game Authors' 15c. Lyman & Co., Clintonville, Ct. n50 13t

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For the convenience of subscribers, who may wish to take leading Magazines and Weeklies, arrangements have been made with the publishers, so that they can be offered on the following favorable terms with the SOUTHWESTERN. The first column of figures gives the price of the publication per year, and the second the price of the two, including the SOUTHWESTERN.

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Scientific American	4 00	5 00
National Repository	3 00	4 90
Golden Hours	1 60	3 50
St. Nicholas	3 00	5 00
American Agriculturist	1 50	3 70
Wide Awake	2 00	3 60
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These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

OUR BABY.

A fairy girl I know.
With teeth of pearl
And forehead white as snow
She is so dainty sweet
We call her Queen,
And kiss her little feet.

So full of baby grace
And pretty smiles
Is her dear little face.
We joy to see her play;
Our tiny pet,
So artless, winsome, gay.

Thy precious dancing curls
Make sunshine here;
Fairest of baby girls;
Thy sparkling, darkling eyes
Most innocent,
Glance out in sweet surprise.

What tho' the wind may blow,
And cold storms moan,
Her song is sweet and low.
Like little gladsome bird,
About our home
Her baby voice is heard.

Thy rosy finger tips'
Caressing touch,
Thy wee, pink, wild-rose lips!
Bring us on Earth a part
Of joyous Heaven,
O! blessed "pure in heart."

The Curate and the Bricklayer.

A Manchester curate did a good thing the other day. While walking along a street at the dinner hour, he passed a lot of bricklayers smoking their after-dinner pipe, and heard one of them say:

"I'd like to be a parson, and have naught to do but to walk along in a long, black coat, and carry a walking-stick in my hat, and get a lot of brass."

Of course there was a laugh at the parson's expense, but he turned sharp around, and replied:

"So you would like to be a parson. How much do you get a week?"

"Twenty ... " was the reply.

[illegible] ... Nay, man, thou ... like it; thou mun go with the parson chap."

So he put on his coat and started ... amidst a roar of laughter ... parson presently, turned ... and told his companions ... were going to see a ... that he must ... noise going upstairs.

"What ... the matter be with him?" asked the bricklayer.

"Small ..." said the parson. "... the man, "I'll ... you, sir; for I've ... myself, and I've got a wife and children to think of."

"That's exactly my case," replied the curate, "for I have not had it, and I have a wife and children depending on me. But you agreed to come with me wherever I went."

[illegible]

CATARRH

Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the head. Its indications are, hawking, spitting, weak inflamed eyes, frequent soreness of the throat, dryness and heat of the nose, matter running from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, dullness and dizziness of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestion usually attends Catarrh: a hacking cough and colds are very common; some have all these symptoms; others only a part. Very little pain attends Catarrh, until the liver and the lungs are attacked in consequence of the stream of pollution running from the head into the stomach.

All persons thus affected take cold easily, and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances covertly, until pain in the chest, lungs or bowels startles him; he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head cannot be reached by pouring such stuff into the poor jaded stomach. The patient becomes nervous; the voice is harsh and unnatural; he feels disheartened; memory loses her power, judgment her zeal, gloomy forebodings hang overhead; hundreds, yes thousands, in such circumstances, feel that to die would be a relief, and many do even cut the thread of life to end their sorrows.

THOUSANDS ARE DYING

In early life with consumption, who can look back a few years—perhaps only months—when it was only catarrh. Neglected, when a cure [illegible]ossible, very soon it will transform the features of health and youth into the dark[illegible] appearance; while the hacking cough, the excess of blood gushing from the lungs, or night sweats, all significantly proclaim it is too late; and thus a neglected catarrh ends in the consumptive's grave.

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the frontal sinus, or in the posterior nares, or if it has entered the eustachian tubes, and is injuring the ears, then nothing but finely medicated vapor can effectually reach it and destroy it. And certainly, after it has affected the throat and bronchial tubes, as all well-read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe the common air, we can inhale and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat diseases of the throat, bronchial pipes and lungs. How much better this method by which remedies are conveyed directly to the seat of disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

THE COLD AIR INHALING BALM.

This part of my treatment I regard as very important, especially in warding off colds which is full half of the battle, and in relieving the head and lungs while under their effects. The Balm is composed of several kinds of gums, balsams, firs, and essential oils, which are separately used by the best physicians in treating throat, bronchial and lung diseases. These I have combined, and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the head and respiratory organs, reaching and healing every irritated spot. If used when cold first makes its appearance—which usually begins by an irritation of the mucous lining of the nose, and a sneeze, which is nature's emphatic warning—it will, most invariably, check it; and by producing a quicker circulation ... the blood to the surface, the bad effects of a cold are warded ... almost instant in its effects.

AMONG WOMEN ... is very common. The decrees of fashion compel women to go from the ... atmosphere ... furnace heated houses, into the open air, with the head but poorly protected ... from bronchitis and difficulties of the throat and lungs.

TEACHERS IN OUR SCHOOLS are greatly subject to this fearful malady. Confinement in close, ill-ventilated school rooms; the overheated atmosphere, charged with the steaming poisonous exudations from the bodies of the not always over clean children, breed this disease with fearful rapidity.

LAWYERS IN THE COURT-ROOM and judges on the bench, from the same general cause, are too often afflicted in the same way.

MINISTERS OF THE GOSPEL after leaving the pulpit, over-heated with the strain of their mental and physical efforts, neglect sufficient precaution, and a cold is the result. This neglected ... way to catarrh, and to a possible loss of voice. I have suffered so keenly myself ... upon public speakers too strongly the necessity of removing the disease ... possible.

MY EXPERIENCE.

Eighteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave—ALL were caused by, and the results of Nasal Catarrh. After spending hundreds of dollars, and obtaining no relief, I compounded my CATARRH SPECIFIC AND COLD AIR INHALING BALM, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by EVERY PHYSICIAN who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ills of mankind.

T. P. CHILDS.

TESTIMONY OF OTHERS.

FROM THE CHANCELLOR OF THE UNIVERSITY OF NEBRASKA.

T. P. CHILDS.—Dear Sir:—I think you have the true theory and practice for the cure of Nasal Catarrh, and also, for the treatment of the respiratory organs. My throat is now so well restored that I lecture daily without difficulty, and I find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others.

Yours very truly, E. B. FAIRFIELD, D. D. LL. D., Lincoln, Neb.

JUDGE J. COLLETT, of Lima, O., writes: "You will remember how terribly Catarrh had taken hold upon me at the time you were at my house, making me offensive to myself and to all around, and withal suffering day and night. I began to use your excellent remedy about the 26th of August. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks to you for so sure a remedy, and so very cheap.' I have laid away the instrument, having no further occasion to use it. Thus in about six weeks I have accomplished what you thought could be gained in from three to six months." (Write to him.)

MR. T. GILLESPIE, of Woodworth, Kenosha Co., Wis., writes: "I must say that I never had a medicine take hold of my Catarrh by the root, and root it out as this has."

MR. THOMAS J. DAILY, of Homer, Champaign Co., Ill., one of the worst cases I ever had under my treatment, who was six months bed fast, and nearly blind, one eye utterly ... by catarrh, nose and face much disfigured, and throat and lungs in a critical ...

"DEAR MR. CHILDS: I have used your Catarrh treatment, that my brother, B. O. Daily, of your place kindly sent me, now over three months, and almost all this time in hopelessness, as it seemed I must die. By and by it began to take effect, and I began to have hope. I improved rapidly, soon could spit up, passages of the head began to open, throat and bronchial tubes grew better, cough ceased, and now I can see to write. I now expect to get well and go about my business again. I owe you a great debt of gratitude. Indeed, I owe my life to your treatment. Very truly your friend, THOMAS J. DAILY."

Mr. D. is now (Sept. 10) in Troy, looking quite well; almost every vestige of Catarrh has disappeared.

A WONDERFUL CHANGE.

MR. W. S. Sandel, of Willis, Montgomery Co., Texas, writes:

REV. T. P. CHILDS.—Dear Sir:—In 1875 I was attacked with catarrh, slight at first, but it gradually grew worse and worse. In the spring of 1877 the disease assumed a new form. my mouth and throat were attacked, ulcers were formed, and soon the uvula was all eaten away, and large sores through the posterior nares. My condition was not only deplorable, ... hopeless. Large quantities of very offensive matter were discharged from the nostrils and throat; and for days together I could take no food but spoon vituals. I knew of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings. At this juncture a friend called my attention to your advertisement. I lost no time in procuring your Specific. I received it the latter part of August and commenced using it immediately, and began to improve right along. My throat healed rapidly, and the change in my appearance for the better was so marked that I was often greeted with, "Why! what a change! How much better you look!" When I think of what I suffered, and the many sleepless nights of agony I spent, I am truly glad there is a remedy for this horrible disease. I shall recommend it to all suffering with Catarrh. I will cheerfully answer any letters addressed to me asking information. Most sincerely your friend, W. S. SANDEL.

The following names have been selected from thousands in my possession. If desired any of them can be consulted by letter or otherwise:

W. L. Wilson, Troy, Pike Co., Ala.
... Hungerford, Bloomer, Wis.
... Greenville, Ala.
... Book Co., Wis.
... Pt. Plain, Mont Co., N. Y.
... Mazena, Ashland Co., O.
... Freeport, Stephenson Co., Ill.
... Brady, Indiana Co., O.
... Raymond, Hinds Co., Miss.
Samuel T. G. Bigelow, 10 LaGrange St., Worcester, Mass.
Rev. ... Waterford, Erie Co., Pa.
... Woodworth, Wis.
... Jackson, Jackson Co., Mich.
Miss Dora Webber, Urbana, Champaign Co. Ill.
... Kanawha C. H., W. Va.
Mrs. J. A. Humphrey, Franklin, Pa.
Calvin Teegarden, Griffinsville, Iowa.
James White, Elk Co., Kan.
J. J. Hancock, Irvinville, Irwin Co., Ga.
Isaac Hill, Kirksville, Wapello Co., Iowa.
J. ... Frankfort, ... Co., Mo.
Mrs. A. T. Stewart, Sturgis, Ind.
W. S. Sandal, Willis, Mont. Co., Texas.
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Chas. B. Day, Peoria, Peoria Co., Ill.
F. M. Mitchell, Pittston, Me.
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G. W. Dalbey, Shelbyville, Tenn.

WHAT THE EDITORS KNOW OF T. P. CHILDS.

Catarrh ... in its most offensive form, compelled Mr. Childs to give up his charge, after years of public speaking, and constant use of a voice, always strong. After trying all that medicine could do for him, he finally, in despair, attempted his own cure, and, having considerable knowledge of medicine, succeeded, beyond hope, and relieved his own sufferings, enabling him to resume public speaking without difficulty.

Mr. Childs was besieged by others similarly afflicted, until the good man was compelled to go into the manufacture of his medicine, by the number and frequency of these calls.—Correspondence Journal and Messenger, Cincinnati.

The publishers of the Congregationalist, with multitudes of other people, are somewhat ... of patent medicines, as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections.—Congregationalist, Boston.

While not supposing that all cases of catarrh will be cured, by the prescription advertised, the publishers of the Illustrated Christian ... have reason to believe that it has in many cases proved effectual. We do not ordinarily insert medical advertisements.—Illustrated Christian Weekly.

The medicine Mr. Childs contrives to place, by the use of his inhalers, just where it is needed, must be most powerful and searching in its character to produce such surprising results. Many of our leading lawyers, divines, and prominent business men have tried this remedy with wonderful success. There is no doubt of the efficacy of this method. We regard Mr. Childs as an honest, Christian man.—Gazette, Cincinnati.

Mr. Childs gives a very strong description of this most annoying and loathsome disease. ... well known publishers and others throughout the country ... that his peculiar manner of treatment is worthy of investigation by those ... The physician who is able to relieve suffering humanity of such painful ills, ... the thanks and patronage of the world at large.—Andrews ..., Cincinnati.

CONCLUSION.

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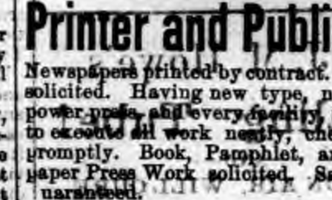

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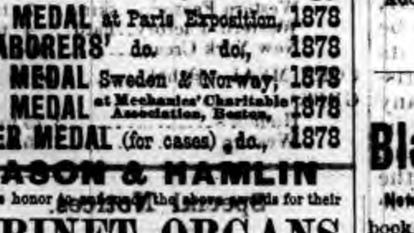

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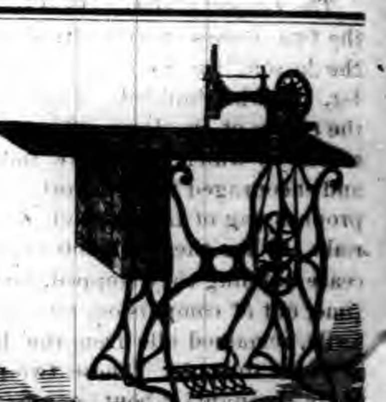

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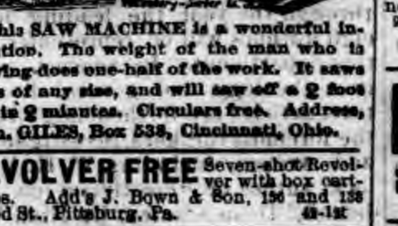

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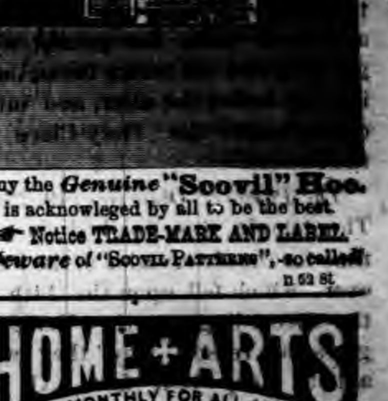

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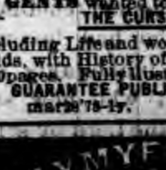

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VOL. 14—NO. 3. NEW ORLEANS, LOUISIANA, THURSDAY, JANUARY 16, 1879. WHOLE NUMBER 337.

Southwestern.

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HOW LITTLE WE KNOW.

How little we know of each other;
We pass through the journey of life,
With its struggles, its fears and temptations
Its heart breaking cares and its strife.
We can only see things on the surface
[illegible] glory in sin,
And an unruffled face is no index
To the tumult which rages within.

How little we know of each other:
The man who to-day passes by,
Blest with fortune and honor and titles,
And holding his proud head on high,
May carry a dead secret with him,
Which makes his bosom a hell,
And he, sooner or later, a felon,
May writhe in the prisoner's cell.

How little we know of each other:
The woman of fashion who sneers
At the poor girl, betrayed and abandoned,
And left to her sight and her tears,
May, ere the sun rises to-morrow,
Have the mask rudely torn from her face,
And sink from the height of her glory
To the dark shades of shame and disgrace.

How little we know of each other:
Of [illegible] little we know:
[illegible] under temptation,
[illegible] sorrow and woe.
Then let blessed charity rule us,
[illegible] envy and spite—
[illegible] the skeleton grim in our closet
[illegible] day be brought to the light.

Fraternal Speeches.

[illegible] Emperor Williams who was [illegible] Fraternal Messenger [illegible] Episcopal Church [illegible] Colored Methodist Episcopal [Church] in America, met the General Conference of the latter [illegible] in Jackson, Tenn., last [illegible] Christian Index, of January [illegible] to hand with a full report [illegible] Williams' address and the [illegible] Bishop Holsey. We publish [illegible] in full.

ADDRESS OF REV. EMPEROR WILLIAMS.

[illegible] President, Bishops, and [illegible] You have already heard [illegible] addressed to your honor[illegible] from the General Conference [illegible] of the great Church which I [illegible] the honor to represent before [illegible]. That these words of [illegible] are sincere, I [illegible] assure you. All Christian [illegible] in sympathy in the [illegible]. Denomina[illegible] separate the true [illegible]. As I stand there[illegible] to bear [illegible] from Chris[illegible] you the greetings of a [illegible] ninety-four annual [illegible]. Of these one is in [illegible] one in [illegible] one in North India, one [illegible] in China. [illegible] Conferences, [illegible] South America and [illegible] countries. I [illegible] of eleven [illegible] and sixty-[illegible] of twelve [illegible] and thirty-[illegible] and of one [illegible] twenty-one [illegible] and eight [illegible] In bringing [illegible]

Our churches number sixteen thousand two hundred, and are valued at seventy millions two hundred and thirty-nine thousand four hundred and forty-one dollars. Our parsonages number five thousand three hundred and fifty-five, and are valued at nine millions one hundred and seventy-five thousand four hundred and eighty dollars. Our Sunday-school work receives careful and constant attention. Our schools number nineteen thousand eight hundred and sixty-eight, and have in them one million seven hundred and ten thousand six hundred and twenty scholars and officers. In these schools we seek to teach the great fundamental doctrines of the Bible, sin, salvation through Christ, heaven for all who accept Christ, and hell for all who refuse to accept Christ.

The benevolent operations of our church occupy a large place in the hearts and labors of our people. Chief among these is our Missionary Society, which aids poor congregations to support their pastors in all lands and among all peoples where our church has a foothold. This society, in this present year (1878), spends six hundred and seventy thousand nine hundred and seven dollars. Of this amount about one half is expended among our poor churches in the United States, especially in the Southern and Western States.

Next to the Missionary Society is our Church Extension Society, which aids in building churches wherever our people need aid. This society has in twelve years raised and expended one million one hundred and sixty-one thousand four hundred and nineteen dollars, and has helped two thousand one hundred and thirty-two different churches. To the poor people and preachers of my own race in the South, since the war, this society has been of very great assistance. Many thousands have been gathered into the church and given the gospel who otherwise must have been as sheep without shepherds.

We have also a Freedmen's Aid Society, which devotes its whole energy in establishing and sustaining schools for colored young men and women. This society has in ten years collected and spent in buying property and supporting teachers, six hundred and fifty-two thousand four hundred and forty-nine dollars.

These schools number twenty, located throughout the South, and have in them three thousand one hundred and seventy students, of whom three hundred and ninety-three are studying for the ministry. During 1877 this society spent seventy thousand four hundred and forty-two dollars and sixty-five cents.

We have also a Sunday-school, Union and Tract Society, which publish our Sunday-school literature and furnish a vast number of tracts for distribution each year. The publishing interests of our Church are centered in two publishing houses, in New York and Cincinnati. The capital of these two houses is over one and a half million dollars. The whole amount of sales for 1877 amounted to nearly a million and a half of dollars. The New York house alone published in 1877 forty-seven million six hundred and sixty-nine thousand eight hundred and ninety-two copies of weekly, semi-monthly and monthly periodical publications for adults and youth, and issued twenty-five new books. The Western house printed and sold in 1877, thirty-four million four hundred and eleven thousand nine hundred and seventy-four, weekly, semi-monthly, monthly and quarterly publications for adults and youth. It added twenty-four new volumes to its books.

We have printing presses in Mexico and China, in India, in Germany and other countries, all printing and circulating books and tracts in different languages in which the glorious doctrines of our common Methodism are taught. It may be of special interest to you to know just what our Church is doing among the people of our race. There are in the Methodist Episcopal Church over two hundred thousand colored people, and about one [illegible] colored ministers. We [illegible] thirteen annual conferences [illegible] mostly of colored ministers and members, and in nearly all [illegible] annual conferences there are [illegible] less colored people. We [illegible] the color line in our [illegible], so that all are re[illegible] cannot give [illegible]. We [illegible] away [illegible] of [illegible] we are doing away with it more rapidly than any other branch of Methodism, and with God's help, we intend to completely wipe out this sin from our Church, and to take a prominent part in wiping it out in our whole nation. In battling with this great sin of caste prejudice, we think it better to have all our people—Americans, Germans, Chinese and Africans—in the same church organization. You have thought differently, and so call yourselves the Colored Methodist Episcopal Church of America. But on this point we will not quarrel, but will stand side by side in this work for the Master, each rejoicing in the success of the other.

It may also interest you to know just what our Church is doing in the Southern States. We have in what was slave territory, twenty-four Annual Conferences, three hundred and eighty-nine thousand six hundred and fifty-nine members and probationers, two thousand one hundred and twenty-six travelling preachers, four thousand two hundred and two local preachers—total, 396,007. Four thousand three hundred and eighty-one Sunday Schools, two hundred and seventy-two thousand seven hundred and fifty-five officers and scholars, and eight million seven hundred and thirty-two thousand seven hundred and sixteen dollars' worth of churches and parsonages.

In point of doctrine and missionary spirit, the Methodist Church clings to old-fashioned Methodism. She rejoices in good old-fashioned revivals, and is determined that none of her children shall outdo her in good works for the blessed Master. The number of deaths each year among us indicate how truly it is appointed unto men once to die. In twenty-one years, eight hundred and sixty-one preachers, and two hundred and ninety-one thousand seven hundred and thirty-two members died. In 1877 there were three hundred and eighty-three deaths a week, or 55 daily. From all points of our communion comes the blessed word "our people die well."

And now, having said thus much of my own church, I wish to express my great joy at the prosperity which has attended yours. You are the youngest daughter in the family of Episcopal Methodism; but you were born a vigorous, strong child, and you bid fair to have a vigorous and rapid growth. You have your paper and book concern started, and have begun institutions of learning. These enterprises indicate your faith and determination. May the Lord bless you all in these matters. You have the true Methodist church polity. You have sound doctrines. You have a loyal membership, and you have the good wishes and prayers of the Methodist world. Go on, in the name of the Lord, and He will give you a great and glorious victory in winning souls. May He grant this to you, is my prayer. Amen.

BISHOP HOLSEY'S REPLY TO THE MESSENGER FROM THE M. E. CHURCH.

Mr. President, and brethren, and you sir, it certainly affords us great pleasure to receive you as a fraternal messenger from the great M. E. Church.

It is true that we have not so much education and wealth, but we are not one whit behind in love. Taking a retrospective glance at our former history in respect to Methodistic bodies in this country, we feel proud that we have succeeded so well. Take our history—we can assure you, from incipiency no prejudice found a place among the membership of our church.

The upheavings of society in this country made it a natural cause for the separation of the two races that constitute the Methodist church in the South. These causes, it is unnecessary for me to attend to; suffice it to say, that a new relation was brought about by a new ecclesiastic body, yet this new relation did not change our fomer love and respect that was entertained for the mother church. But the whole idea was for the purpose of evangelizing the world.

While there have been considerable difficulties between us and other colored Methodists in this country, yet there has never been but little between us and you, and indeed, in many instances there has been a very cordial and friendly feeling existing between us—instance our visit to Round Lake camp meeting. You there forgot to look in our faces to see whether we were white or colored.

Prejudice on account of color begins to dwindle into insignificance and the warmth of love seems to influence every heart. The weakening effects of embarrasment receded, and I felt myself a welcome guest among the people of God. When myself and my colleague Bishop arrived at Round Lake, I looked to him as my hero, and expected him to lead the way; but so great was the contrast between this and that country and our former relation, that we both failed to come up to my expectations.

I am very glad to know that your great wealth, and your great strength and talent have been so largely and so extensively consecrated to the education and christianization of the colored race, and in doing so much to lift the Negro from the state of degradation and superstition.

As the youngest daughter of the Methodist family, though not so large, yet we feel that we can, "under God," do something for the cause of Christ in spreading scripture holiness over these lands. With over one hudred thousand members, and about fifteen hundred preachers—travelling and lay—and a grand Sunday army with four bishops, the grace of God as a lover, and Christ our saviour the fulcrum, we will assist in this great work of evangelization.

We welcome you as Methodists, and meet you as if we had a personal and former acquaintance. You may be on one side of the waters and I on the other, yet when I learn that you are a Methodist, I at once know you.

Some have said that Methodism is christianity in earnest, and others have invented words to express its nature; but I believe true Methodism is the religion of the New Testament, as taught by Mr. Wesley. We are going to stand side by side to perpetuate the great work of Methodism in this and other countries. Our church retains no prejudice against any of the other Methodist bodies. There is one thing we like about your church, and that is, that every one stands with you, not on color or previous condition, but upon character alone.

In behalf of my church—and I speak for the whole connection—I bid you God speed, and pray that the blessings of heaven may rest upon you.

Power of the Bible over Heathens in Japan.

A well authenticated report comes to us from Japan, forcibly illustrating the marvelous power of the Holy Scriptures. It is summarized as follows: "Several copies of the Scriptures and some other Christian books were recently given by the American Board Mission to the Governor of a prison at Otsu, Japan, who passed them over to an educated prisoner in jail for manslaughter. Soon a fire broke out in the prison, but the entire body of prisoners, numbering nearly 100, instead of improving their opportunity to make their escape, assisted in putting out the flames, and remained to a man to be again imprisoned. Such a remarkable circumstance occasioned inquiry as to the cause, when it appeared that the scholar had been so impressed with the truth of Christianity that he had taught it to his fellow prisoners, and Christian principles, combined with his personal influence, had such power over them as to restrain them from fleeing when the doors of their prison were opened. The scholar was consequently pardoned, but he remained in Otsu to teach the prisoners. He has opened a Chinese school for young men, where Christianity is taught, and is now preparing to reprint a Chinese commentary on the gospel of John."

The Liberia *Observer* of Oct. 26 says: "The sum of $2,758 93 has been expended for repairs on the Monrovia Church, which are not yet finished. All of this sum except a few dollars are contributed in Monrovia. The church was reopened last Sunday. Brother Kellogg, on behalf of the Church, made an appeal for $500 and succeeded in obtaining $306.03, of which $122 was immediately paid in cash. The Sabbath-school gave $12 04; it had previously subscribed $120 towards the work. The spirit of the members of the Church and community cannot be too highly commended, considering the numerous calls which have been lately made upon them, and the dullness of the season. One member, a man of family in poor health, having no money, gave three weeks' services gratuitously." Rev. Messrs. Payne, Pitman and Flagler took part in the exercises of the day.

For the SOUTHWESTERN.

Georgia Correspondence.

BY REV. J. MITCHELL.

MURDER NOT A POLITICAL QUESTION, BUT A MORAL QUESTION. MURDERERS MUST HANG.

It is some time since I troubled you with a letter. The Fall Conferences being now over, and your battery in working order, allow me to utter a word on the duty of the law.

Reliable information from your State brings fearful statements of murder for opinion's sake.

What is the pulpit of your State doing to arrest this fearful course of crime, that most assuredly will bring down the swift judgment of God on the State and nation?

What is our pulpit, the Methodist pulpit, doing? Are the men therein "dumb dogs who cannot bark," "slumbering watchmen" who care not for the coming sword of the Angel of Vengeance? David's comparatively slender crime of numbering Israel brought a plague that destroyed seventy thousand people. The crime of our Christian watchmen is much greater, and the presumption is that God will sweep the banks of the Mississippi with much greater destruction.

It was my intention last year to have written you on this subject, as I informed you at the time, and to follow up the article in the Atlanta *Advocate*, "Blood for Blood," of July 18th, aimed more directly at the Rifle and K. K. Clubs of South Carolina; but the plague fell so swiftly thereafter on your section of the country, that I could not find it in my heart to utter a word while it lasted. That first visitation of the storm of Divine displeasure has subsided, and time for reflection is given us—but what are the uses of this relief?—the renewal of the scenes of blood and crime.

It is time for our pulpit to do its duty in the defence of God's love, for all other pulpits in your section, for obvious reasons, are powerless. Who of the Protestant ministers of your State, or any other Southern State, outside our own church, have dared to defend the commandment "Thou shalt not kill?" And, by the way, how many of our own men have dared to take that as a text, and defend it against the enemies of God and man? And yet, because of the fearful contempt the people and their rulers pour on it, Divine displeasure burns in manifest judgments on the section where this crime is most wantonly committed.

When the sword falls, let not ministers think they can escape; if they have been indifferent to the claims of the law, they will suffer as unfaithful watchmen.

But you may say: "What shall ministers and Christian men do?" Why, stand by the law as your fortress and citadel. God's love is a tower of strength; behind it you are safe, for heaven is pledged to defend or avenge you. Do not take up arms. He who taketh the sword shall perish by the sword. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." Rev. 13: 10. Let our colored men, especially, avoid all oath-bound secret societies of a political character. Let the faith and patience of the true Christian character shine out clearly in this dark hour. Fear not. God rules and will deliver.

But having said this to our suffering fellow citizens and brethren, allow me a word to your magistrates, local rulers and jurymen. Murderers must be tried, convicted and executed according to the law of the land, and that law is clear and well understood.

"THOU SHLT NOT KILL" is not a human law, but a divine law, rising above all human authority, and has been abundantly endorsed by the Christian notions. The Old and New Testaments are part and parcel of the common law of England, and by right of our inheritance they constitute part of the common law of the United States; nor do the civil or Napoleonic codes of the Louisiana purchase impair the power or effect of this obligation. That law made and provided in the case is as follows: "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God delivereth him into his hand, then I will appoint thee a place whither he shall flee.

But if a man come presumptuously on his neighbor to slay him with guile, thou shalt take him from mine altar, that he may die. Exodus xxi, 12-14.

But if any man hate his neighbor, and lie in wait for him, and rise up against him and smite him mortally that he die, and flee into one of these cities; then the elders of his city shall send and fetch him thence and deliver him into the hand of the avenger of blood, that he may die. Thine eye shalt not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. Dent., xix, 11-13.

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall be surely put to death.

So ye shall not pollute the land wherein ye are, for blood it defileth the land and the land can not be cleansed of the blood that is therein, but by the blood of him that shed it. Defile not, therefore, the land which ye shall inhabit wherein I dwell; for I the Lord dwell among the children of Israel." Numbers xxxv, 30-34.

This is the moral quality and spirit of the statutory enactments of this Christian nation, as well as of our common law. This is the propulsive power of the American pulpit, *when not apostate*. The language of court and forum, press and pulpit, when God impelled, rings out the thunder echoes of Sinai: "*Thou shalt not kill!*" BLOOD FOR BLOOD! The sword of the avenger must fall on the murderer to purge the land from blood, and turn away the wrath of God from the nation, for this law he will maintain, though faithless magistrates and commonwealths may fall.

If a people who elect their own magistrates allow their officers to trifle with this law, he will take the elective officers away, and give stronger forms of government, which will honor the requirements of the Divine Ruler.

This thing of impaneling eleven or twelve hundred country juries, under solemn oath, in the ten or twelve Southern States, every six months, in which the pledge is made, according to the law stated above, to search out and bring to justice these enemies of God and man, the murderers of men; to be followed by willful ignorance and blindness, a contemptuous spurning of the divine authority, the overthrow of justice and sale of equity; this wholesale perjury in the most serious of all cases must come to an end, and the men who kill must hang, or God will give you a stronger form of government.

Trust in God.

Several German princes were once extolling the glory of their realms. One boasted of his excellent vine yards; another of his hunting grounds; another of his mines. At last, Aberland, Duke of Wurtemburg, took up the subject and said: "I own I am a poor prince, and can vie with none of these things; nevertheless, I, too, possess a noble jewel in my dominion; for, were I to be without attendants, either in the open country or the wild forests, I could ask the first of my subjects whom I met to stretch himself upon the ground, and confidently place myself upon his bosom, and fall asleep without the slightest apprehension of injury. Was not this a precious jewel for a prince? I, however, have something better, for I can rest my head and my heart in the lap of God's providence, and upon the bosom of Jesus Christ with a perfect assurance that nether man nor devil can touch me there.—*Gotthold*.

From the Minutes of the late session of our Foochow Conference we gather that there are 5 American preachers, and 39 native preachers in full connection. There are also 26 native local preachers or helpers. There are 8 appointments "to be supplied," a Mission press, a monthly gazette, a Biblical Institute, an American Church for the care and service of the foreigners. The work is divided into six districts, in each of which one American missionary has an appointment—one having an appointment in two districts. The six districts are each under the care of a native preacher as presiding elder.

The statistics of the Shanghai Missions of the Methodist Episcopal Church, South, at their late annual meeting, show 4 American missionaries, 10 native preachers, and one colporteur. Their work is divided into six districts, in charge of three presiding elders. There are 10 Sunday-schools, 172 scholars, and 18 teachers. They sold 4,309 volumes, and donated 301 volumes and 1,200 sheet tracts.

Habit.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it. The chains of habit are generally too small to be felt, until they are too strong to be broken. To one who murmured, because he rebuked him for a small matter, Plato replied, "Custom is no small matter. A custom or habit of life does frequently alter the natural inclination for good or for evil." After a series of years winding up a watch at a certain hour, it becomes so much of a routine as to be done in utter unconsciousness; meanwhile the mind and body are engaged in something different.

Burke relates that for a long time he had been under the necessity of frequenting a certain place every day; and that so far from finding pleasure in it, he was affected with a sort of uneasiness and disgust; and yet if by any means he passed by the usual time of going thither he felt remarkably uneasy and was not quiet until he was in his usual track.

Our destinies go with us out of our cradles.

'Tis education forms the common mind,
Just as the twig is bent the tree is inclined.
Children, like ozlers, take the hand,
As they first are fashioned always stand.

The statistical reports for the Protestant Episcopal Church, just compiled, show that there are 48 dioceses, 13 missionary districts, 63 bishops, 3,330 clergymen, 2,900 parishes, and 312,718 communicants. The last item shows a very large increase. During the year 66 clergymen died and 193 were ordained—93 as deacons and 100 as priests. The baptisms numbered 42,054 and the confirmations 25,190. The total of contributions was $5,788,266. In the Sunday-schools there were 265,555.

The Philadelphia *North American* warns the South that in 1861 the South appealed to the great body of the American people, and they came in companies, regiments, brigades, and divisions, and remained until their work was supposed to be done. They now find it was but partially accomplished, and, if they come again under this new appeal, they will come to stay and settle in the South in such numbers that they will be able to protect their rights of person, property, or opinion, from outrage for all future time.

An exchange says: "There is a steady decline of Presbyterianism in connection with the Southern Assembly. In 1876 there were ten churches reported with a membership of over 400: now there are only eight. There were then 18 churches with a membership numbering over 300; now there are 23. In 1876 there were 54 churches with a membership of 200 and upwards; now there are 51; 1,493 churches number less than 100, and 87 with from 2 to 10 members."

Rev. Dr. Thoburn writes from Calcutta under date of Nov 7: "We have blessings here in Calcutta. We have much trial to endure here, but God leads as on. I go to the country to-morrow to baptize five Hindus. Miss Layton is a very valuable addition to our work in Calcutta. Conference is a great trial to us here. I shall have to travel either 800 miles by sea or 2,000 miles by rail in order to get to Conference at Madras."

The churches in New York number 375; Protestant Episcopal, 73; Catholic, 54; Methodist Episcopal, 50, Presbyterian, 41; Baptist, 31; Jews, 25; Lutheran, 21; Dutch Reformed, 20; African Methodist Episcopal, 9; United Presbyterian, 7; Congregationalist, 6; Reformed Presbyterian, 5; Universalist, 4; Unitarian, 4; Friends, 3; True Dutch Reformed, 1; Swedenborgian, 1; Greek Catholic, 1; miscellaneous, 18.

Be a working Christian, or you will be a worthless one. Christ's design and desire in saving you was to save others through you. Work not to get saved, but because you are saved. Your personal piety needs exercise and airing. Thank God that religion makes you useful. Golden opportunities are within your reach on every hand. —*Marvin*.

Rev. T. S. Johnson, M. D., writes from Shanjehanpore, India: "I recently baptized 86 orphan boys, 4 adults, and 3 of their children. I am worked so closely that I am beginning to feel weary and desirous of rest, but the work is so pressing that I cannot get away from it."

General News Items.

Snow in Southern Ohio again blockaded the trains.

The William and Mary college bill was rejected by the House.

Representative Sleicher of Texas, died in Washington on the 10th.

The Potter committee adopted a resolution to investigate the cipher dispatches.

Benjamin Hunter was hanged at Camden, New Jersey, for murder, on the 9th.

About a million young codfish were hatched at Gloucester, Mass., and turned into the ocean.

The Bey of Tunis yielded to the demands of the French Consul, and apologized with great pomp.

The House committee on Ways and Means is hearing the importers and advocates of a sugar tariff.

The miners at the rock colonies, near Leeds, England, struck against a ten per cent reduction of their wages.

Senators Conkling and Kernan presented in the Senate the resolutions of the New York Legislature protesting against the bill to re-organize the army.

A naval court-martial, of which Commodore C. H. Baldwin is president, has been appointed for the trial of Commander D. W. C. Kells, on charges preferred against him.

The abolition of clerical influence in the universities; a declaration in favor of compulsory education; assurance against protectionism, will form a part of the programme of the French ministry.

In the Ohio Senate a bill was introduced giving the unclaimed bodies—those who die in public institutions—to medical societies for dissection within the State of Ohio, and fixing a penalty on the transfer of such bodies to other States.

A telegram from Paris states the new French Cable company has been constituted. Its prospectus was issued yesterday. The company proposes to lay two cables, one from Brest to Cape Cod, and the other from Land's End to Nova Scotia—both by the way of St. Pierre.

Smith & Forbes, boots and shoes, of Charlotte, N. C., and Boston, made an assignment. Nothing definite is known in regard to the condition of the firm, but it is reported the liabilities are from $125,000 to $140,000 and the assets nominally $10,000. Most of the indebtedness is to houses in Boston and vicinity.

A fire on Main street, below Fourth, Cincinnati, destroyed P. Wilson & Sons' extensive carriage trimming and saddlery establishment; also the works and unoccupied building adjoining. Loss on the former, $140,000, amount entirely covered by insurance. On latter, estimated loss forty thousand dollars. Wayne & Sons, stock cutlery, next above, badly damaged by water. Thermometer at zero. There was great difficulty in handling the hose.

The hostile Cheyenne Indians imprisoned at Fort Robinson, Nebraska, on being informed that they would be taken back to their agency in the Indian territory, became sullen and determined to die before consenting. A strong guard was placed over the prison. At night, on the 9th, they jumped from the windows, and with revolvers concealed since their capture, fired on the guard, wounding four, two fatally, and made for the prairie. The main guard rushed out, and shot and killed over forty. One hundred and sixty cavalrymen started in pursuit.

Gen. Roberts, finding the hostile tribes collected in considerable numbers, attacked them with three small columns, and was completely victorious. Forty troops of Punjaub cavalry charged a mass of the enemy, killing nearly 300. Skirmishes of the 10th Hussars drove the enemy from Brouen Gromo. One hundred prisoners, a quantity of grain and a large number of cattle was captured. The British loss was trifling. The victory is expected to have a great moral effect. General Roberts, owing to rumors of threatened attacks by Mongols, intends to return to Coorum, concentrating his forces, which are now much scattered. Friendly letters have been received from several sirdors of Cabul. The [illegible] ing in Cabul is very [illegible] the Ameer and Russia. [illegible] deman reports that [illegible] ligence has been received [illegible] Alzah Khan disbanded [illegible] and left Candahar.

Southwestern.
[illegible] St., New Orleans, La.
THURSDAY, JAN. 16, 1879.

Do not fail to read again our circular for 1879 on the next page, and then tell your people and friends that we give a beautiful steel engraving of John Wesley to every subscriber, and silver communion ware to churches.

Papers on Trial.

Push the canvass, brethren, from every pulpit. Send on all the names you can get and we will send the papers a month on trial, and give that much time for the people to pay. At the end of the month we will stop all papers not paid for, and for which you will not be responsible. Show the people the engraving of John Wesley, and let them fully understand our offer to give it to every subscriber as soon as the paper is paid for.

We gratefully acknowledge the receipt of a basket of fine oranges from Mrs. Bradford, wife of Presiding Elder L. Bradford, Pass Christian, Mississippi.

Read the advertisement of B. J. [illegible] on fourth page of to-day's paper. We commend him to those desiring agricultural instruments, or machinery of any kind.

Gov. Andrews, of Connecticut, in his annual message asks the Legislature to consider whether or not the [illegible] ought to be exempt from taxation, while they are [illegible].

[illegible] of the M. E. [illegible] in session the last [illegible] appointed committee [illegible] of our church [illegible] the proceedings [illegible].

The [illegible] committee is busily engaged in taking testimony relative to the late election, and [illegible] all of the fairness [illegible]. At a later [illegible] its labors.

[illegible] says, "Banish whisky [illegible] and crime [illegible]." The New Orleans *Democrat* [illegible] "How banish whisky?" [illegible] says, it cannot be [illegible].

[illegible] *Advocate*, a new [illegible] weekly newspaper, [illegible] by [illegible] & [illegible] proprietors, No [illegible] Place, New Orleans. [illegible] of subscription are 20c [illegible] and $2 per year. The [illegible] is edited with fair [illegible].

[illegible] E. Pressly and family [illegible] the steamer [illegible]. They have [illegible] by the Associated Reformed Presbyterian Church as [illegible]. During the brief [illegible] Pressly and family in [illegible] received every attention [illegible] members of their own [illegible].

[illegible] of the [illegible] Association [illegible] school [illegible] Orleans [illegible] Evangelical [illegible] the plan is [illegible] a delegate [illegible] movement [illegible] be productive [illegible].

[illegible] Hon. J. C. [illegible] parish was [illegible]. In [illegible] majority [illegible] at [illegible].

Conference Statistics.

Rev. T. E. Madden, the statistical secretary for Louisiana Conference for last year, makes some good suggestions in the matter of correct statistics. He says: "It is very desirable to have *correct* statistics of the Louisiana Conference at its coming session. In looking over the journals of the sessions of '77 and '78, I find some very serious errors that must not occur again. One or two of them are of my own making; but some of them are so very far from being correct that I am ashamed of having them appear as they do. The statistical tables of an Annual Conference are very hard to compile exactly. One reason why we have not had correct statistics in the past is the fact that we do not attach enough importance to them. We are apt to say, 'It is near enough, I guess that will do.' And this is a mistake, in consequence of which, mischievous discrepancies are found to exist. Let us make up our minds to have correct statistics for 1879. The statistics are compiled to give us important information we can obtain nowhere else. Let us be sure we are right in every particular. Our statistics embrace about thirty-five different questions, among the rest that of

MEMBERSHIP.

Let us see to it that we report our members correctly. It will not do to *guess* at this. The past year has made sad changes in our numbers, undoubtedly. Yellow fever has taken a large number of them. Now, the only way to have a correct report, is to take the record and correct it. If there are any you are in doubt about, make a list, and ask your congregations publicly if any present can give you any information in regard to them. Straighten up your record on the membership question. If you have names on the record that ought not to be there, *cross them out.* Do not guess so many, and put it down. Have it all in black and white, then we will have a basis on which to secure correct statistics in the future. If we report too many, we injure the brother who succeeds us, if he cannot find them all. If we have had heavy losses by removals and deaths, find out how many of each, and then you will be able to account for all committed to your care.

These remarks apply to our Sabbath schools as well as membership. It looks very strange to report the same number of teachers and scholars each year. Go over the roll and see that your report is a copy of it. Look up every one who ought to be on that roll, and find out what has become of those missing. You may have an increase by a little faithfulness here. Then comes the question of

PROPERTY.

I have found it exceedingly difficult to settle this property question. Every year there are changes in the Districts and Charges, and unless we are very careful to obtain correct information, we drop out a church or parsonage, and of course, our statistics are incorrect. Let us report the number and value of our churches and parsonages correctly, and then we can readily see where the increase is, for we do not believe in a decrease here. Then comes

BENEVOLENT COLLECTIONS.

The taking of these statistics was a decided improvement over the previous year. But I think we can improve still more. Let us see that we write plainly, so that it can be easily read. We owe this to our secretary as well as to ourselves. We ought to have all the reports from the charges in at the close of the *second* day's session. After they are in the hands of your secretary, they must then be copied twice. While the rest of the Conference are enjoying themselves, your secretary must be hard at work on his report."

Grant and the Corkenians.

Ex-President Grant having made a tour of Ireland has gone to London to await the steamer Richmond to take him to India. His reception was enthusiastic in all Ireland except at Cork, where the Council refused a public reception, and where some of the Council denounced Grant as an enemy of Irishmen and their religion. This attack on Grant has awakened quite a feeling in this country, and on all sides are heard denunciations of the Corkonians for dragging in questions of religious belief where it had no place. Grant [illegible], and in his Des Moines [illegible] in a few words showed [illegible] that he understood that [illegible] great contests [illegible] on [illegible] between [illegible] and Catholic [illegible] that the American nation was [illegible] the hands of rulers true [illegible] or opinions which ask her to abrogate her own right to control and maintain her national independence. Protestantism in no way asks her to make this surrender, while Catholicism boldly proclaims that when the Church and State conflict the Church must rule.

The exact words in Grant's speech, which aroused the ire of the Cork Catholics, are as follows:

"Let us labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar of money appropriated for their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State nor nation, or both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan or atheistic tenets. Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contributions. Keep the church and State forever separate."

Governor Nicholls' Message.

The message submitted at the opening of the present session of the Legislature of Louisiana, by Governor Nicholls, contained the first public expression of his opinion, after investigation of the lawlessness prior to and during the last election. The Governor devotes a considerable portion of his message to a presentation of, and apology for the disgraceful record. He regrets the acts of violence committed, "practically beyond the reach of the constituted authorities," by "men who substitute their own ideas of justice and methods of remedy for the machinery provided for the enforcement of right and the punishment of wrong."

Speaking of the origin of the Tensas troubles he says the visit of twenty to twenty-five armed men to the house of Fairfax (Republican candidate for Congress) was utterly wrong—"in my opinion, utterly without justification;" and, also, "I do believe it was to influence his course and the local campaign in the parish." The Governor endeavors to demonstrate the folly of this act, by asserting the "completely defenceless position" of the whites who were in a minority of one to ten in relation to the blacks of that parish. But he makes clear that the whites of Tensas had a better perception of their resources, for "assistance was immediately called from neighboring parishes, and when it came it found the people of Tensas, white and black, almost solidly arrayed against each other." Again we quote:

"An armed body of white men, acting under a warrant for the arrest of Fairfax, who, it was supposed, had passed into Concordia, entered that parish for the purpose of the execution of the warrant, and whilst there some eight or nine colored men were killed."

The operations of lynch law in Ouachita and St. Charles receive passing notice, while the greater disturbances of Natchitoches and Caddo are apparently deemed unworthy of any mention whatever. The Governor's testimony against men of his own party is severe; but he has failed on this occasion to utter the reproof which seems to be required of him.

His declaration that these outbreaks under "lynch law" occasionally happen as in other States of the Union is subject to qualifications. The visiting of an opposing candidate for Congress by twenty to twenty-five men, with rifles, to influence a local canvass, is a custom which does not prevail North of Mason and Dixon's line, and this method of persuasion is entirely too frequent to be denominated an occasional one. A remarkable fatality about these disturbances, where assistance is immediately called from adjoining parishes, is that they occur on or before the eve of an election, and *invariably in Republican strongholds.* This has strangely escaped the attention of the Governor, for the notable peculiarity of the Tensas troubles is that the blacks and whites were as ten to one, and the control of the parish was the key to the election of the Congressman for the Fifth District. Therefore, the local canvass opened by a call of twenty to twenty-five armed men upon the Republican candidate, the summons of immediate assistance from adjoining parishes and the State of Mississippi to influence his course. Results—Dispersion of all opposition to the Democratic candidates; and their induction into office as a part of the machinery of the State government, which Governor Nicholls is powerless to use in attaining the ends of justice!

This outlines that local self-government which reigns. It fails to pay the interest on the State debt, or find a bank or association of capitalists willing to rescue the State from financial disaster. It fails to collect the State taxes from thousands of property holders, or legislate for the improvement of the commonwealth. The Governor's message is a confession of this. The failure of two Legislatures, and the constitutional amendments, suggests to him entire constitutional revision as the only remaining measure of relief." The local self-government of the bulldozers does not operate like a charm in the direction of reform. They remit the unfinished work to a constitutional convention—or carry the watch to the blacksmith for repairs.

It is but just to the Governor to say that he lives in hopes of a better condition of things, with other good citizens of the State, and there is a frankness about many of his statements which bears witness to his sincerity.

Polygamy Doomed.

At last Supreme Court of the United States has decided that the law prohibiting plurality of wives is constitutional. The plea set up by the Mormons against the law was that as the right to have many wives was a matter of *religious belief* with them, that, therefore the constitution of the United States protect them in their practice. But the Chief Justice, speaking for the entire court, declared that this law is not in conflict with the constitutional guarantee of religious freedom, and showed that the right of Congress to legislate for the protection of public morals and for the protection of the fundamental principles of society, can not be abridged by the Mormon claim of religious belief, any more than it could by the claim of certain other religious beliefs, that human sacrifices are necessary, or that widows must be burned with the bodies of their dead husbands. There was some light difference of opinion as to the admissibility of the testimony of one of the witnesses, given on the former trial in Utah, but the two or three justices who doubted its admissibility concurred with their associates on all other points of the case, and there is absolutely nothing left in the whole matter for further judicial determination or controversy.

The next thing in order is for Congress to expell that member from Utah who has more than one wife, and then let the law be enforced in Utah by the United States Government without fear or favor, until this curse of polygamy is wiped out. This is the decision as given in a special to the *Inter-Ocean*:

No. 180. George Reynolds, plaintiff in error vs. United States, in error to the Supreme Court of the Territory of Utah. This was a case brought up by appeal from the Supreme Court of the Territory of Utah to test the constitutionality of the acts of Congress prohibiting polygamy. Reynolds, the plaintiff in error, was tried in the Third Judicial Court of Utah for bigamy, and found guilty, and the Supreme Court of the Territory, upon appeal, affirmed judgment. The case comes here upon a writ of error, plaintiff pleading the unconstitutionality of the law prohibiting bigamous marriages, the justification of religious belief, and various unimportant legal technicalities. This court in a long and carefully prepared opinion, delivered by the Chief Justice, holds that polygamy is not under the protection of the clause of the Federal Constitution which prohibits interference with religious belief; that the plea of religious convictions is not a valid defense; that Congress did not step outside the limits of its constitutional powers in passing the law for the suppression of polygamy in Utah, and that the judgment of the Superior Court of that Territory must be affirmed. Justice Field dissented as far as related to the admissibility of certain evidence introduced in the lower court, but, upon the main question, the constitutionality of Congress prohibiting polygamous marriages, there was perfect unanimity.

French Republicans.

Republicanism has had a great victory in France. An election has just been held. Of forty-seven Conservatives whose times had expired only thirteen were re-elected, whils all retiring Republican Senators were returned. The general result shows fifteen Conservatives and sixty-four Republicans elected. The Senate will have a Republican majority of about fifty-seven.

The success of the French Republic is one of the greatest events of the day. The growth of popular government is having its effects in many ways. Protestantism is coming to the front, as is seen by the fact that a daily protestant newspaper is about to be started in Paris, $40,000 having already been subscribed. The protestant churches are preparing for a more aggressive evangelism. It is even proposed to erect a monument to Coligny, one of the chief victims of the massacre of St. Bartholomew, when Protestants were slaughtered by order of the government, and whose slaughter was especially commended by the Pope. Thus step by step does popular government by the people, come to the front, assuring the nations of the world, and as a result freedom of religious thought and action increases.

The Dallas, Texas, *Commercial*, mentions that a number of its State exchanges agree that no man should be allowed to vote, who does not present his poll-tax receipt. But why not require a clear receipt for all taxes? If there is any virtue in restricting suffrage to those who actually support the government, let the restriction have a broad foundation.

Sunday-School and Tract Anniversaries.

The Anniversaries of the Sunday-school Union, Tract Society of the M. E. Church, and the Eleventh Sunday-school Congress, will be held in Buffalo, N. Y., from Saturday to Tuesday, Jan. 18-21, 1879. The following themes will be discussed in the Congress: The Pulpit and our Children; The Home and our Children; Our Children and the Work of the Holy Spirit; How to reach the Neglected American Masses with the Gospel; The distinctive Doctrines and Usages of Methodism; How to Train our Children and Youth to an intelligent and catholic loyalty to the doctrines and Usages of the M. E. Church; Our Tract literature—its value and development; The Pastor and the Sunday-school; The Assembly—a new departure; The Supplemental Lesson. During the Congress a specimen Sunday-school session will be conducted — Dr. Vincent as superintendent.

The following brethren are expected to assist in the Anniversaries and Congress: Rev. W. W. Case, of Akron, Ohio; Rev. T. L. Flood, of Meadville, Pa.; Rev. J. M. Freeman, of New York; Lewis Miller, Esq., of Akron, Ohio; Rev. J. H. Vincent, of New York.

OUR Southern Methodism.

TENNESSEE.

Rev. James Pickett, Lebanon: "We have kept enough of the army together to keep the church out of debt this winter. Union Hill is doing as well as our country churches generally do. Father Seay stands here to do battle for the Master. He is a man of strong courage, and vigorous in body for a man of his age—86 years, over fifty of them spent in the ministry. Our Sabbath-school is in a very prosperous condition. We had a Christmas tree bearing many kinds of fruit."

MISSISSIPPI.

Rev. Isaac Mosely: "We have had a hard time on the Crawford circuit last year, but we dedicated a new house of worship. The Church Extension Society gave us fifty dollars, and we thank God our house and land is paid for. Last year we gained 22 members, and baptized 42 children."

TEXAS.

Rev. J. W. Robinson, Calvert: "I arrived at my appointment Dec. 29, and found the church in high spirits, watching for their new conference appointee. The inclemency of the weather has prevented the people from turning out as they otherwise would have done, so I have not been able to create much of a SOUTHWESTERN spirit, though I have managed to secure 18 subscribers for this place, and 2 from Ellis county—20 in all. We are doing all we can to push the canvass. We are preparing to build a parsonage. The lumber is on the ground, and the carpenters at work. The next object in view is to place a good fence around our church. On the night of January 2nd I solemnized in matrimony, Miss Sallie Tucker and Mr. Henry Reeves, the former an efficient member of our church."

Rev. W. S. Molloy, Houston. "I will have the minutes out in a few days after I receive them from the secretary. I commence my first round at Houston, next Saturday Jan 11. I preached at Second Church last Sunday. I gave them a talk for the SOUTHWESTERN. I promise to do better this year.

LOUISIANA.

B. J. Donnell, Monroe: "At the fourth quarterly conference held here on the 10th inst., the following resolution was offered by me, and adopted unanimously by the conference:

'*Resolved*, That this Quarterly Conference of Monroe, having been the happy recipient of the official visitations of our much esteemed Presiding Elder, Rev. J. Gould, since he has been on this work, hereby pledge our obedience and compliance with his fatherly advice, and we hail with gratitude his official ability and Christian purity, and we pray that he may live long to preside over us and this district.'

Our love for, and confidence in Elder Gould urges us to ask you to publish this."

FOR THE SOUTHWESTERN.

Only One.

Corinne, a mulatto woman of sixty, was my servant. When she came to me, a stranger, I asked her for her references. She answered, somewhat coldly, "I have none. I lived with Mrs. S—— fifteen years. She is dead." This was sufficient. Something in the unusually characteristic face and dignified bearing of the woman attracted me, despite her reticence of manner. I engaged her. Punctually, perfectly, every duty was performed, but in silence. To any questions I asked, her replies were respectful, but brief. She had been legally married at the house of her former employer, and lived in rooms, two squares away, which were furnished comfortably.

Have you any children, I asked one day. Her sad face flushed and darkened, her eyes looked far away, as she answered slowly, "I do not know." Half an hour afterward she came into my room, and looking down into my face said brokenly: "Thirty years ago I was a slave. Two little children, one three and one five, called me mammy. I was taken from them, brought to New Orleans and sold. I have never heard from my babies since. I hope they are dead; yes, I hope and pray that they are dead. You do not know what I know. If they are alive and on the old place, they have never been taught right from wrong. They must be very ignorant and low. I cannot think of them as my sense tells me they must be." "I loved my children," she repeated, "but I hope they are dead."

"Mrs. S—— was very good to me. It is the only place I have ever worked since I was free. She was a Christian woman. She was very patient with me, talked to me, taught me, and told me how to be respectable. At first I wanted all my wages; she taught me it was right to save my money, and told me how to use it. After I was married, I bought everything in our little rooms myself, and I mean to be respectable as long as I live.

"When I fretted for my children, she comforted me and told me God was good and I must be patient, (but the tears stood in her eyes when she looked at her own) very patient, and do my best. Her sympathy comforted and strengthened me. I have tried hard, very hard to be good. I have Indian blood in my veins, and sometimes there comes a feeling of hate that makes me afraid of myself; a hate of my father (the low, impassioned voice grew hard now). My father was a gentleman. I have the dispositions of three races."

She paused suddenly and left me.

Three races: the negro hair beneath her snowy kerchief was sprinkled with gray. The high cheek bones, straight features, the thin compressed lips, her light color, and stately manner; were these her inheritance? Was it all true?

Months passed in the usual routine of daily life. Corinne was herself, silent and faithful, trying to old be patient; when her husband came one day with the news that her children were in the city, looking for her. She brought them to me, with an anguish in her eyes I had learned to understand.

"These are my children."

Her worst forebodings had been fully realized. Christian teaching, the influence of the home, she had tried so hard to keep respectable, had little effect on natures for twenty-five years hardened by brutalizing influences. Corinne bravely met her duty by being faithful even to these. But her trials were almost over. Death comes to weary hearts, a merciful release. Her last words, feebly uttered, were: "I can understand now—God is very good."

Y.

Dallas Correspondence.

Such a day for Dallas! Snowed up, and frozen up, too. Everything on runners; improvised sleighs thick as mosquitoes in summer time. Such laughable "turn-outs!" Bed quilts of brilliant green and yellow for buffalo robes, dry goods boxes on little sleds, buggies on runners, heavy wagon-beds gliding along on the same support; everything pressed into service, anything for a sleigh-ride, seems to be the motto of the hour. But, notwithstanding all the cold, and the inconvenience occasioned to people unaccustomed to such extremes, church matters are in a prosperous condition. Our first quarterly meeting of this year was a grand time in Zion. Our church building the N. M. E. Church, is the best and most comfortably arranged church in the city, and with that peculiar *quality* in her aggressive movements which always results in a return of vigor to the object advancing. In the spirit of our Divine Leader, we move steadily onward, with that sure growth that bespeaks, to all thinking minds, a long future of substantial life. Our general prayer meeting last Wednesday night, was a season of rejoicing to all present. The room was well filled, and many testified to the presence of the Holy Spirit, while tears of rejoicing filled eyes whose sorrowful shadows told but too plainly of the griefs and disappointments of this life. Our Christmas entertainment for the little folks was a success indeed. The large audience-room was richly decorated with evergreens; a snow house stood just behind the altar, natural as life, with its panoply of icicles gleaming in the brilliant light of the chandeliers, like the veritable frozen daggers of the Ice King himself. Within this miniature building were stored the gifts from friend to friend, and Santa Claus, in his most regal costume, kept watch and guard till the evening's entertainment of songs and speeches was over, when, with a few witty and appropriate remarks, he distributed the presents, while the Sunday-school teachers supplied the children with candies, oranges, etc., etc. Many were the recipients of most elegant presents. Two of our finest bibles, from the Book Concern, three beautiful castors, a very fine, large chromo, were among the number we were fortunate enough to see unwrapped. The crowded house was vacated slowly, amidst lively conversation and warmest wishes for a joyful dawning of the morrow. Three incidents of the evening fastened upon our minds with that lingering hold, which will make them a part of memory's treasures forever. The pastor's opening prayer, full of gratitude, love and thankfulness, the salutatory, by Emma Tabor, and closing address, by Nellie Knowles. The latter articles were written by Prof. Breese for the occasion, and are articles of great merit, rich thought, tender feeling, glad welcoming, loving farewell, and were all stamped with indelible impression upon our memory. Our pastor holds the reins with a firm hand, and an eye single to the advancement of "Emanuel's Band." Onward is plainly stamped on his every movement. I know of no church so united in her determination to go forward in the path the Master has marked out for her.

Sitting here in the quiet of this the first night of our week of prayer, confined to my room by illness, my thoughts revert to the planting of the church in this place, and as I look about, I am constrained to say, "Surely, the seed has fallen on goodly ground!" If we stride on thus in the coming years, where may we not stand? Brethren, pray for our advancement in the Lord. The fields about us are rich with the promise of a magnificent harvest. God grant us the spiritual power to garner in souls now out, sinking beneath the burning sun of sin in all its meridian of heat. Longingly our eyes look upon them, hungrily our hearts seek after them. Daily our lips beseech God's infinite mercy to save them from eternal woe. Oh, may a kind heaven speed the day when Christmas times shall know no other sounds of rejoicing but those arising from hearts overflowing with thankfulness for the boon of a world saved by the Blood of the Atonement!

ARLINGTON.

Dallas, Texas, Jany. 8th, 1879.

Holly Springs.

We have just experienced the most protracted period of severe cold weather that has been known here for many years; sufficient it is believed to destroy the last germ of yellow fever. Notwithstanding this, however, our city authorities and citizens generally are using every possible means to have every house and every particle of furniture that has been in contact with the fever thoroughly cleansed and purified by paint, whitewash, carbolic soap, exposure to the weather, etc. With these precautions we do not think it possible for the fever to break out in our midst again, unless again imported. The latter, however, will be most scrupulously guarded against in the future.

Business has revived, every vacancy made by the fearful scourge has been filled, and were it not for new faces and the absence of familiar ones, one would not think it possible that the terms "blighted" and "desolate" could ever have been appropriately applied to our fair and busy little city.

The schools have all opened except one branch of our public schools, the teachers of which have not yet returned from the North. Shaw University began its second term on the 2nd of January, with its usual opening number, and many new names are daily being added to the roll.

A new desire for education seems awakening in the minds of many hitherto indifferent, and a large majority of those in attendance have their minds fixed upon completing one of the regular college courses. The teachers are competent and thorough, the students earnest and resolute in their studies, quiet and orderly in their manners and have reason to be proud of the advancement they are making.

There is still room for others in the college classes, and it is hoped that scores of young men and women will continue to avail themselves of the golden opportunities now afforded them for fitting themselves for usefulness, happiness and success in life. Catalogues will be sent to any who desire them and all desired information relative to the school will be promptly given to any who will address the President,

W. W. HOOPER,
Holly Springs, Miss.

A Benevolent Society.

The Ladies Benevolent Society No. 1, of Murfreesboro, and No. 56 of the General order of the State, was incorporated December 22th, 1877, with the following officers: Mrs. Tamor Daniel, President; Mrs. Violet Garrett, Vice President; Mrs. Fannie Jordan, Secretary, Mrs. Addie Simmons, Corresponding Secretary; Mrs. Callie Stamps, Recording Secretary; Mrs. Rachel Waller, Treasurer; Mrs. Lucy Blackwell, Assistant Treasurer.—Mr. Adam Young, of Nashville, officiated on the occasion. This Society is under the leadership of one that never fails, and whatever her hands find to do she does it with all her might. Sister Daniel is a consistent member of the M. E. Church, and a subscriber of the SOUTHWESTERN. She is one of the influential ladies of Murfreesboro. I predict a long and useful life for the Society under her guidance, and the lady officers she has around her.

H. W. KEY.

A Good Idea.

N——, Ind.

DEAR BROTHER: I have just given church letters to Mary K—— and Mamie K——, who have removed to your city. They are very worthy people. Please call on them. Mr. K—— is in the sewing machine business and not a member of our church, a good citizen, and attended our church here.

S— N—,
Pastor M. E. Church, N—, Ind.

The above is taken from a postal card received by one of our pastors in Tennessee. He called on the parties named. Result—found the family and the family of a married son, which gave our church two members, and three attendants at our Sunday-school. If all our pastors, North and South, would adopt the same plan, how many members would be saved to our Methodism? At the same time it would be of great benefit to the parties in forming, at once, pleasant associations and giving them an introduction into proper society. Doctor, give us an editorial on this subject, start this work.

PASTOR.

General News Items.

Valero was elected President of Venezuela.

Marcus Kronberg, jeweller, Chicago, failed for $175,000.

Gen. Stewart's army was marched through Candahar.

The grand vizier proposes a reduction of the Turkish army.

Commodore John Guest, U. S. N., died at Portsmouth, N. H., on the 12th.

Josiah F. Fowle, a New York shoe manufacturer, failed. Liabilities, $57,301.

The American steamer George S. Blake is making deep sea soundings in West Indian waters.

Andrew McCormick has been confirmed as Attorney of the United for the Eastern District of Texas.

Heavy weather experienced on the north coast of Hayti. Much damage done, and several lives lost.

The steamer Chase, formerly on the Halifax route, has been sold to run between New Orleans and Florida ports.

A fire on the night of the 10th inst., destroyed a considerable portion of the business centre of Brigbamton, Vermont.

Gen. Guillermo was elected President of San Domingo. Gens. Perez and Caminero were shot for participation in revolutionary movements.

The past year exhibited improvement in the condition of the iron trade, reports the Secretary of the American Iron and Steel Association.

A citizens' meeting at Provencetown, Massachusetts, passed resolutions calling for the abrogation of the fishing clause of the Washington treaty.

The government of Brazil proposes the extinction of all monastic orders, and the application of their property to the redemption of the national debt.

Ex-Gov. Warmoth is confidently mentioned as the successor to George Smith, collector of the port of New Orleans. Marshal Wharton is to be removed also.

The grand officers of Odd Fellows, at Nashville, have discovered a conspiracy to defraud the society of insurance money. The amount involved is estimated at $7000.

The Burnside army bill meets with vigorous opposition on the ground of its tendency to subordinate the President and the War Department to the General of the army.

The affidavit of St. Martin, published, charges the use of money by Messrs. Gibson, Maddux and Carter, agents of Tilden, to bring witnesses favorable to his interest before the Potter committee.

The funeral obsequies of Ex-Congressman Julian Hartridge, of Georgia, in Savannah, were imposing. The funeral cortege was escorted by United States troops, and the white and colored militia, to Laurel Grove Cemetery.

The main body of the Indians who escaped from Fort Robinson, were surrounded, but declined to surrender. The troops retained their position during the night, and a 12 pound Napoleon gun was sent to the scene of action. Forty Indians have been killed, 15 wounded, and between 40 and 60 recaptured.

The City.

H. Bellocq, of La Teche, spent a few days in the city last week.

A large company of excursionists from Chicago and the North, left for Mexico on the steamer City of Mexico, last Thursday.

Major M. J. Waldron, assistant superintendent of the railway mail service, headquarters at Memphis, visits this city.

Two coffee-house-keepers ex[illegible] corner of Tchoupitoulas and Bordeaux streets, Sunday noon. John Zophi shot [illegible] three times, who dropped dead at the third shot.

Five little girls from ten to fifteen years of age were arrested last Thursday for pocket-picking. They proved to be a trained gang under the direction of a captain, a mother of one, under whose direction they operated in Canal Street.

State Superintendent Lusher reports that there has been an increase in the attendance upon the public schools in the city of New Orleans from 1877 to 1878, of 5000, and in the State the attendance has increased from 60,000 to 81,000.

Rev. S. F. Schroeder, pastor of the Moreau Street M. E. Church, South, died suddenly a few days since. He was sick but a day or two. He was an earnest, successful young minister, and his sudden death will be mourned by all who knew him.

A meeting of draymen resolved to decline hauling cotton and produce over certain [illegible] owing to [illegible]. They appointed a committee of five to wait upon the Council and present complaints.

The Southwestern Presbyterian, with the Presbyterian Book Depository, have been moved to 94 Camp Street. This property is owned by the Presbyterians, and was occupied by the paper and store before the war. Rev. D. L. Mitchell is the gentlemanly manager of the book business.

Rev. Stephen Priestley says that Pleasant Plains Church is making a canvass for the ADVOCATE, and on the night of the 24th of Dec., a [illegible] tree was prepared for the Sunday-school children, which [illegible] sent. A [illegible], also, and [illegible] Lord was felt. [illegible] ing were the [illegible].

Sunday-School.

[illegible] MISSION OF NEHEMIAH.

SCRIPTURE.—Neh. 2; 1-18.

GOLDEN TEXT.—"The God of heaven, he will prosper us; therefore, we, his servants, will arise and build."—2: 20.

[illegible]—God our Helper.

[illegible]

[illegible]—Seventy years [illegible] from captivi[illegible]

[illegible] interrupted, and [illegible] communion [illegible] think would [illegible] from again [illegible] the closest min[illegible] of idolatry, the [illegible] But [illegible] God in all [illegible] transgressed [illegible] the land, [illegible] out of it. [illegible]

ment up to death were pronounced upon any one who should disregard his authority.

About fifteen hundred men came up to Jerusalem with him. He had not been there long before he was told of the transgressions of the people, and the offenders were to be found even among the priests and Levites. The ninth chapter of Ezra tells how he was shocked, made confession and interceded for them. His own realization of the enormity of their trespass touched the conscience of the people so that a great congregation of men, women, and children soon assembled, and "the people wept very sore." Proclamation was made throughout Judah and Jerusalem for another assembling. That took place in the midst of a driving rain, and they pledged themselves to put away their strange wives, and to become once more a peculiar people whose God is the Lord.

With the list of those who had transgressed, the Book of Ezra ends. Thirteen years later, Ezra appears as the associate of Nehemiah in his work of reform.

The Connection.—Whatever may have been accomplished for the people by Ezra in spiritual matters, temporally they were bad off. The commissions of Zerubbabel and Ezra had included nothing but the restoration and care of the temple. The ancient and imposing walls of Jerusalem were still represented by great piles of rubbish, and its gates by heaps of ashes. The feeble remnant of the once great nation was in deep affliction, and among its neighbors was the subject of derision and reproach. From questioning a company that had come up from Jerusalem, the chief spokesman of whom was his own brother, Nehemiah, the king's cupbearer, learned of these distressing facts. His own high position in the Persian court had not destroyed his patriotism. He most keenly felt the desolation and the distress of his countrymen.

He sat down and wept, mourned, fasted and prayed nearly four months. He had two great facts to contemplate—the sinfulness of men and the great mercy of God. The first is of such magnitude that it often hides the other from view. Nehemiah instantly perceived that the condition of his countrymen was owing to an unfortunate state of heart.

Sorrow (1-3.)—After four months of seclusion, Nehemiah again appeared before the king. It was the time, just before dinner, when it was customary for the king to eat dried fruits and drink wine. In his high office as cupbearer, Nehemiah "took up the wine, and gave it to the king." Like Daniel, hitherto Nehemiah had carried into the presence of the king the cheerful serenity that came from a communion with God. But the effects of four months of sorrow can not immediately be effaced from the countenance. And when the king noticed the dejected countenance of his favorite servant, with kindly compassion he asked, "Why is thy countenance sad seeing thou art not sick?"

Nehemiah was "very sore afraid!" His answer to the king an unexpectedly pathetic one. "Why should not my countenance be sad when the city, the house of the graves of my fathers lieth desolate, and the gates thereof are consumed with fire." The words were few, but they most vividly set forth the condition of Jerusalem, together with his reason for feeling sorrowful over it.

Supplication (4-6).—There is sly, good-humored shrewdness in the [illegible] which the king next asks his cupbearer. Literally it should be, "On what account this, that thou art asking?" Artaxerxes had taken it for granted that all this was preliminary to a request for something, and, indeed, was a part of it. He intimates that he understands that Nehemiah has planned all this to get something out of him. [illegible] for help to him [illegible] are the hearts even [illegible] in the least prevent [illegible] all the per[illegible] of which he him[illegible] He plumpy asks, [illegible] wouldest send me unto [illegible] the city of my fathers' [illegible] may build it." [illegible] make [illegible] suspicion [illegible] the city [illegible] himself [illegible] of his ancestors. [illegible] confi[illegible] the king and his [illegible] not have [illegible] petition, [illegible] not have dared [illegible] showed a true [illegible] the name of the re[illegible] was a [illegible]

up against this place. There could be no peace and no security for the Jews until once more an impregnable wall surrounded their city. Then again confidence would revive and a new energy would animate the discouraged Israelites. They would cease to be held in derision, and their names would cease to be a reproach.

Asks Nehemiah how long his journey is to be, and when he shall return. "So it pleased the king to send me, and I set him a time."

Why the king should unhesitatingly have granted this request, which involved so much, has been matter for curious inquiry. But two things, it seems to us, should be born in remembrance. And they are: 1. That this was not the first time that Artaxerxes had shown kindness to Israel. He had permitted Ezra to gather all the volunteers that he could to re-inforce those who already had returned to their native land, and, besides, had given to him generous gifts for the sanctuary, explaining his acts by saying: "For why should there be wrath against the realm of the king and his sons?" 2. That Nehemiah had prayed over this matter that mercy might be granted him in the sight of this man. However one may seek to account for the king's motives, all must concede that his act was a direct answer to prayer.

Success (7, 8).—Passports were accordingly granted him through the Syrian countries "beyond the river," and a letter to Asaph, the keeper of the king's private park near Jerusalem, for the timber that was necessary in the work of building. Those things which he set out to restore were: 1. "The gates of the palace which appertained to the house." 2. The wall of the city; 3. "The house that I shall enter into." That meant the temple. From chap. 5: 14 we see that not only was he given his coveted permission to build, but also was made governor over Judah. Thus he says. "The king granted me, according to the good hand of my God upon me." *He* had no doubt that all of his success came as an answer to prayer. God had honored his faith.

Notice!

The Fourth Year's Class will please meet at the Conference room for examination, on the 28th January.

STEPHEN PRIESTLY.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

SAN ANTONIO, Texas, Jany. 4th, 1879.

ED. SOUTHWESTERN.—I wish to inquire through your journal for my people, Anderson, Mary, Peter, Zudie, Green and Lavie Harden. Mary Harden's husband was named Jordan. Monroe and Lavie are Anderson Hardin's sons. Lavie died on Island 32, belonging to Henry H. Colans. She married a man by the name of Owen Richson. Anderson Harden died May 18th, 1873, aged 37 years. Charles Flncher, Anderson Harden's stepson sold my father to Gabriel Miles.

LUCY HARDEN.

DIED.—December 24th, 1878, Benjamin Hawkins, born in Tennessee in 1809; was sold and brought to Louisiana in 1812, with his father and mother, who both died on the Hermitage Plantation, in St. Charles parish. He remained on the plantation until 1867, when he removed to Carrollton. He has been a faithful man, and one of the first to help build the Clinton Street Church. He leaves many friends and a large family to mourn his loss. He passed from labor to rest, and sleeps in Jesus whom he loved.

STEPHEN DUNCAN, Pastor.

New Publications

The February number of *Frank Leslie's Sunday Magazine* is remarkable for the abundance and the varied character of its attractive features. It is impossible to convey, in an ordinary notice, any idea of the richness of its contents, literary and artistic; we heartily commend it to those of our readers who desire to obtain a highly entertaining, instructive and edifying publication. The aim of the editor (Rev. Dr. Deems) is to inculcate morals and religion—not by dry, hard homilies, but by every style of literature which can make the truth attractive and pleasing. Each number contains serial and short stories, essays, biographical sketches, poems, music, anecdotes, a sermon, and a comprehensive miscellany abounding with valuable information and entertainment. The present number opens with a profusely illustrated description of a visit to that singular community, the Lebanon Shakers; it is very graphic and exceedingly interesting. "Hints for a Sunday-School" is well worthy of the consideration of all denominations of Christians. A number of characteristic anecdotes of the late Bishop Early of Virginia will command especial attention. The admirable serial "David Fleming's Forgiveness" is continued, and the juvenile story "In Mischief Again" concluded. There are several excellent short stories, sketches, essays, etc.; poems by celebrated writers, sermon by the editor on the topic, "The Kingdom of God," etc., etc., filling 128 quarto pages, the illustrations numbering nearly 100. The price is only 25 cents a number; the annual subscription $3 postpaid. This is the time to subscribe, either for the year, or for six months, $1. Address, Frank Leslie, 53, 55 & 57 Park Place, New York.

A CARD TO THE PUBLIC. We ask a careful reading and a thoughtful consideration of what follows. It is now over twelve years since a new cure for chronic diseases was discovered, known as "Compound Oxygen." The results which have followed its use up to this time have been so remarkable that it is beginning to attract the widest attention. Many intelligent physicians in various parts of the country have, after a careful investigation of its scientific and pathological claims, used it in cases where all other known remedies had failed, and with a success alike suprising to themselves and their patients. In Consumption, Catarrh, Asthma, Bronchitis, Headache, Dyspepsia, and the wide range of Neuralgic disorders from which so many suffer life-long tortures, it has rarely failed to give relief, and in many cases to make permanent cures. It is not a drug, but a new combination of the two elements which make up our common air, giving oxygen in excess. It is taken by inhalation, and cures by natural and orderly processes—first, by eliminating the excess of carbon which has accumulated in the system; and secondly, by a revitalization of all the great nervous centres. In order to give the public an opportunity to learn all about this treatment, we have prepared a carefully written Treatise, in which is presented a history of the discovery of "Compound Oxygen," a statement of its Scientific Basis and Mode of Action, and large details of the results which have followed its administration. This is sent free by mail to any one who desire to receive it. Address DRS STARKEY & PALEN, 1112 Girard Street, Philadelphia, Pa.

DOCTORS GAVE HIM UP.—"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you, it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die!"

"Well-a-day! If that is so, I will go this minute and get some for my poor George. I know hops are good."

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, O., where breakfast is taken in the splendid dining hall at that place at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

NEW ORLEANS MARKETS.

NEW ORLEANS, Jan. 9, 1879.

COTTON—	
Low Ordinary	—@—
Ordinary	7¼a7½
Good Ordinary	8¼@7¾
Low Middling	8½@8¾
Middling	9 @9¼
Good Middling	10¼@10½
SUGAR—	
Common	4¼@ 4½
Strictly Prime	5¼@ 6¼
Yellow Clarified	6¼@ 4¾
White	8 @ 2¼
MOLASSES—	
Common	20 @ 32
Choice	33@ 37
Strictly Prime	31@ 8
COFFEE—	
Ordinary	11½@12
Fair	14¼@14½
Good	15¼@15½
Prime	16¼@16½
MESS PORK—per bbl	$8 50
BACON—	
Shoulders	2¼@ 2½
Clear Rib Sides	4 @ —
Clear Sides	4¼@ 4½

Special Notices.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

"What are you going to do about it!"

Because the penalties of physiological laws are not executed speedily, some fancy they are void. But when the system breaks down, and almost hopeless complications arise, which the family physicida, by reason of his limited experience, fails to relieve, the pertinency of the above inquiry is apparent. Many remedies have been specially prepared for these cases, and many physicians are bidding for their patronage. As before making a purchase of land, a "search" is required, and the title carefully examined, so invalids should carefully investigate the claims of any physicians offering to treat chronic diseases. Dr. Pierce's Family Medicines are well known, and have effected many cures where eminent physicians have failed, yet to accommodate surgical and complicated cases, and those desirous of being restored speedily, Dr. Pierce has erected an elegant sanitarium, at a cost of nearly half a million dollars. No institution in the world offers advantages superior to those found in this establishment. Half a score of physicians are in attendance, several of whom have been prominently connected with leading American and European Hospitals. Every improved facility for hastening a cure that a liberal expenditure of money could secure can here be found. Before fully deciding where to go, address Invalid's and Tourists' Hotel for circular.

PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
North India	Lucknow	Jan. 8	Bowman
Florida	Monticello	Jan. 8	Peck
*Mexico	Mexico	Jan. 8	
Mississippi	Yazoo City	Jan. 15	Andrews
Liberia	Sinoe	Jan. 15	
S. Carolina	Greenville	Jan. 22	Peck
Louisiana	New Orleans	Jan. 29	Andrews
N. Carolina	Greensboro'	Jan. 30	Peck
Arkansas	Harrison	Feb. 13	Andrews
Little Rock	Van Buren	Feb. 20	Andrews
Washington	Baltimore	M'ch. 5	Ames
*Italy	Rome	M'ch. 5	Bowman
Baltimore	Baltimore	M'ch. 5	Harris
S'th Kansas	Hutchinson	M'ch. 5	Wiley
Virginia	Zion Church, Wash'n. Va	M'ch. 5	Haven
New Jersey	Keyport	M'ch 12	Merrill
Kansas	Leav'nworth	M'ch 12	Wiley
Philadelphia	Germantown	M'ch 12	Peck
Wilmington	Newcastle	M'ch 19	Simpson
Kentucky	Somerset	M'ch 26	Scott
Central Pa	Bloomsb'rg	M'ch 26	Foster
St. Louis	Springfield	M'ch 26	Wiley
Newark	Port Jervis	M'ch 26	Merrill
Missouri	Mexico	M'ch 26	Andrews
New England		Ap'l 2	Simpson
East German	Baltimore	Ap'l 2	Ames
New York	Newburgh	Ap'l 2	Merrill
N. Y. East	New Haven	Ap'l 2	Haven
Lexington	Louisville	Ap'l 3	Wiley
N'th Indiana	Goshen	Ap'l 9	Scott
Northern N.Y.	Lowville	Ap'l 9	Harris
N.Hampshire	Plymouth	Ap'l 9	Foster
Wyoming	Norwich	Ap'l 16	Simpson
Providence	Taunton	Ap'l 16	Haven
Troy	Bennington	Ap'l 23	Harris
Maine	Portland	Ap'l 23	Foster
Vermont	Swanton	May 1	Harris
East Maine	Dover	May 7	Foster

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops.

WILLIAM L. HARRIS. Sec'y.

New York, Nov. 1, 1878.

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ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
REV. SCOTT CHINN, Chaplain.

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NOV. and DEC., 1878, FREE.

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A SERIAL FOR BOYS,

"A Jolly Fallowship," by Frank R. Stockton, to run through the year; and

A SERIAL FOR GIRLS,

by Susan Coolidge, begins in February, while the entire volume will be crowded with good things by the best writers and artists.

The Christmas Holiday Number,

containing contributions from John G. Whittier, Charles Dudley Warner, Mary Mapes Dodge, Susan Coolidge, Julian Hawthorne, Celia Thaxter, Mrs. Burnett (author of "That Lass o' Lowrie's"), and many others, pronounced the finest number of ST. NICHOLAS ever issued, is included in a subscription for 1879, or will be sent, postpaid, for 25 cents.

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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, § 5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR. The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—in one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

The Methodist Hymnal,

AND

Hymnal with Tunes.

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16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as eforetime, mighty in song.

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

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2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

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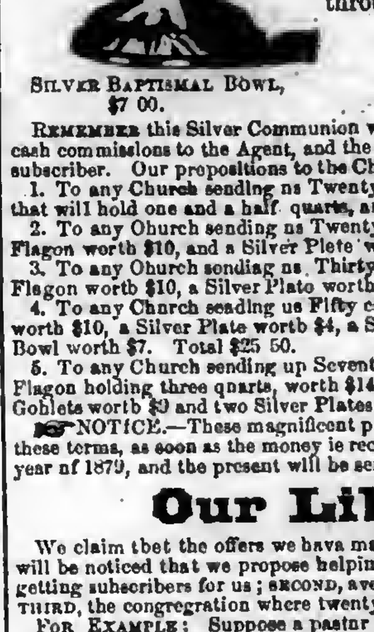

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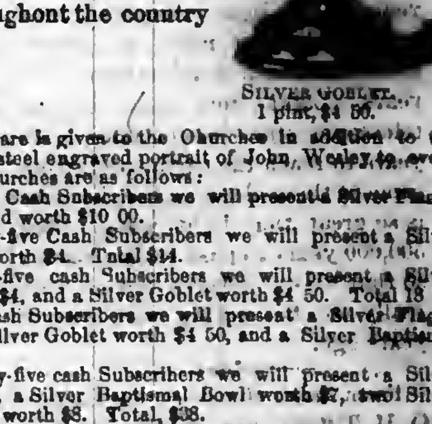

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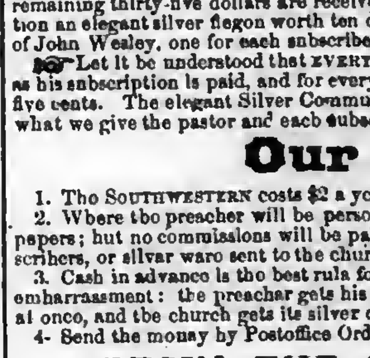

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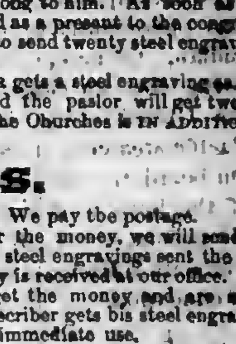

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1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.

2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.

3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total $18 50.

4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.

5. To any Church sending us Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us. This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

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We claim that the offers we have made on the preceeding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregation where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

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2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.
3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission: the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.
4. Send the money by Postoffice Order whenever possible.

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Let the canvass begin at once. We will send you a specimen copy of the steel engraving to show the people. Take this engraving and a copy of the paper and show them to your congregation, and explain the value of the paper and our liberal offers.

Has your Church a good Set of Communion Ware? If not, you need one, and now is your chance to get one as a gift. Explain our proposition to give Silver Communion Ware, to your official board, and get the brethren to unite in helping to secure twenty or more subscribers, and secure some of our magnificent presents.

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Rules for Spoiling a Child.

1. Begin young by giving him whatever he cries for.

2. Talk freely before the child about his smartness as incomparable.

3. Tell him he is too much for you; that you can do nothing with him.

4. Have divided counsels as between father and mother.

5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.

6. Let him learn from his father's example to despise his mother.

7. Do not know or care who his companions may be.

8. Let him read whatever he likes.

9. Let the child, whether boy or girl, rove the streets in the evenings—a good school for both sexes.

10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.

11. Be not with him in hours of recreation.

12. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.

13. Let him run about from church to church. Electicism in religion is the order of the day.

14. Whatever burdens of virtuous requirement you lay on his shoulders, touch not one with your fingers.

[illegible] are not untried. [illegible] them, [illegible] of re- [illegible] ce of [illegible] you [illegible] able [illegible] what [illegible]

[illegible] delivered in [illegible] "stars" Prof. [illegible] a graphic idea of the [illegible] space. He said a [illegible] traveling night and [illegible] of fifty miles an [illegible] the moon in six [illegible] in 300 years, and [illegible] the nearest of the [illegible] 45,000,000 of years. [illegible] traveling at the [illegible] an hour, would [illegible] Centauri in 2,700,000 [illegible] traveling at the [illegible] miles a second, [illegible] it is less than three [illegible] from some of the [illegible] would take 5,760 [illegible] the earth, and, from [illegible] distance [illegible] that light would take [illegible] to pass to the earth; [illegible] objects not as they [illegible] but as they were 500,000 [illegible]

[illegible] Herald: "Paymaster [illegible], son of Dr. Tiffany, [illegible] to the Richmond, [illegible] Yard, preparing [illegible] Grant on board [illegible] and passes [illegible] Canal. The trip [illegible] President, who is [illegible] Mrs. Grant, a [illegible] to visit the chief [illegible] and Japanese [illegible] he returns to [illegible] by way of the [illegible] San Francisco. [illegible] training-ship [illegible] his assistant, [illegible] superintendent [illegible]

[illegible] of Scandi- [illegible] arrived in [illegible] last, twelve [illegible] given the [illegible] Society at [illegible] Castle Garden [illegible] 2626 [illegible] in [illegible] August and [illegible]

King Corn.

The corn crop of the United States contitutes a wide basis of prosperity. The amount of corn exported in the season of 1868 '69 was 7,017,000 bushels, and the following year but 1,392,000 bushels. The export for 1877 '78 will probably rise above 86,461,000 bushels. In that time the total of wheat and corn exported has swollen from 88,749,000 to 177,595,000 bushels. The acreage of this year in corn reaches 50,369,000, and the yield probably not less than 1,500,000,000 bushels.

It is reported that the revision of the New Testament is almost completed, and will probably be presented to convocation in England next year. Already it is nearly all printed, the two universities having given £20,000 for the privilege of printing it, of which they pay £2,000 yearly. The revision of the Old Testament will require about three years longer.

The Indianapolis *Sun* says: When a bank fails in China they cut off the heads of the bankers and throw them in a corner with the remainder of the assets. As a consequence, there has been no bank failure in that country for five hundred years. There is no telling how much would be saved to poor depositors, widows and orphans, in this country, if a similar plan should be adopted.

In its secret history of the Louisville Library lottery the Louisville *Commercial* shows that the gross sum received for tickets for the five drawings was $6,250,000. The total awarded for prizes was $3,142,500, and the library was given $424,396 32. The remainder, $2,683,103 68, seems to have clung to the hands of the conductors of the lottery.

A Georgia colored minister preached this doctrine to his people: "Bnt taint no use ter trabbel along dat narrer path 'less yer carry, tolded up in yer creed, a good rec'mendation from yer creditors. Hebben ain't de place fur a man who has to dodge roun' a corner fur fear of meetin' some one who'll ax for dat little bill dat nebber was paid."

A little boy who was nearly starved by a stingy uncle (his guardian) with whom he lived, meeting a lank greyhound one day in the street, was asked by his guardian what made the dog so thin. After reflecting the little fellow replied: "I suppose he lives with his uncle."

True Christian manhood rises above envy and jealousy and recognizes true merit in friend or foe. If ambition or policy suggests *a little thing*, true manhood rises above it and sinks or swims in the discharge of duty.—*Raleigh Advocate.*

The New York *Tribune* says that eight thousand signatures to the temperance pledges are what Mr. Murphy has to show for three weeks' work in New York—or nearly 400 pledges a day.

An aristocratic papa, on being requested by a rich and vulgar young fellow for permission to marry "one of his girls," gave this rather crushing reply: "Certainly; which would you prefer, the waitress or the cook?"

"Sam, you are not honest. Why do you put all the good peaches on the top of the measure, and the little ones below?" "Same reason, sah, dat makes de front of your house marble and de back-gate chiefly slop bar'l, sah."

At a caucus of Republican members of the Colorado Legislature, Prof. N. Q. Hill was nominated on the fourth ballot for United States Senator. The Legislature will elect on the 14th inst.

"There are too many women in the world—sixty thousand more women than men in Massachusetts," growled the husband. "That is the survival of the fittest," quickly responded the wife.

"Father," said a cobbler's lad, as he was pegging away at an old shoe, "they say that trout bite good now." "Well, well," replied the old gentleman, "you stick to your work and they won't bite you."

"My son," said Mr. X. kindly to his youthful heir, "accustom yourself to be polite to the porter, the [illegible]; then you will come in [illegible] to be polite to all people, even [illegible]."

[illegible] celebrated composer recently [illegible] a friend requesting the [illegible] his company "to lunch [illegible]." His friend found [illegible] at one sharp.

[illegible]

Lame Back.
WEAK BACK.
BENSON'S CAPCINE POROUS PLASTER.
This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For Lameness and Weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists. Price 25 Cents. [n61 1m

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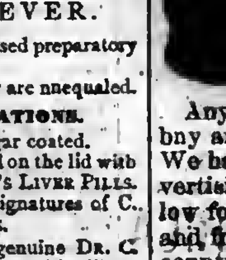

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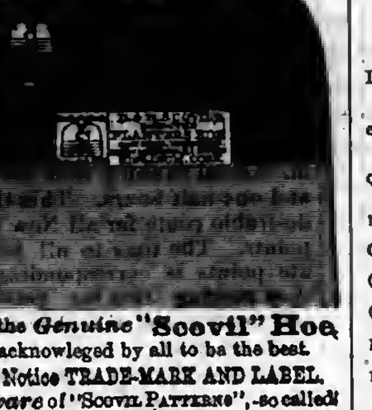

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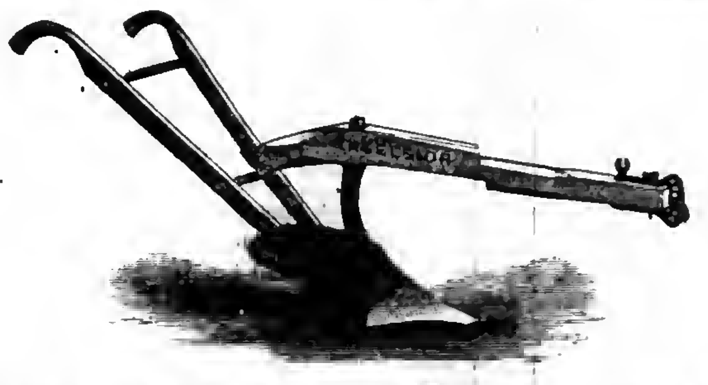

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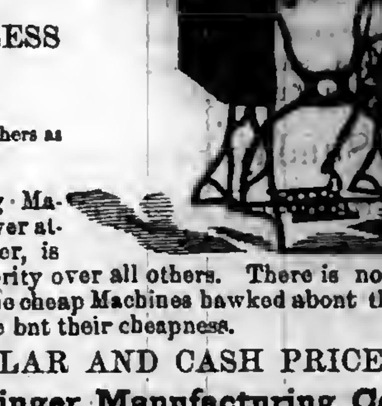

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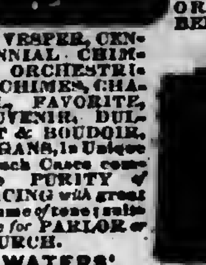

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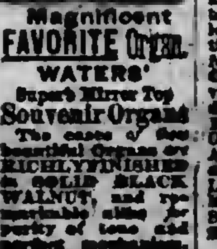

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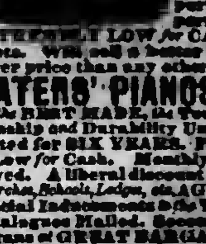

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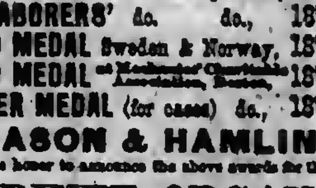

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Southwestern Christian Advocate.

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THE LITTLE BEGGAR GIRL.

BY GEORGIA DE FONTAINE.

I roaming the city, from street to street,
Hungry and cold, without friends or home;
[illegible] pity from each one I meet;
[illegible] wide world, all, all alone.

[illegible] at night from the cold,
[illegible] old loft or damp cell,
[illegible] and vice each carnival hold,
[illegible] give one a foretaste of hell.

[illegible] cheer me, save one of God's
[illegible]
[illegible] to me out of its way;
[illegible] that which I feel is my
[illegible]
[illegible] with the angels to play.

[illegible] dreams, 'neath the moon-
[illegible]
[illegible] country I see,
[illegible] being, clothed in white,
[illegible] bend over me.

[illegible] had a mother,
[illegible] under the snow;
[illegible] a brother,
[illegible] long, long ago.

[illegible] a place call'd Heaven,
[illegible] may go,
[illegible] sin is forgiven;
[illegible] be so!

[illegible] so gentle and mild,
[illegible] in my dreams,
[illegible] child,
[illegible] beams.

[illegible]

[illegible] —MINISTERS WANTED.

[illegible] is always a wel- [illegible] Arkansas, as no doubt [illegible] general, because [illegible] fidelity to Christ [illegible] doctrines of the [illegible] may come when [illegible] will be very much en- [illegible]

[illegible] we are weak in [illegible] are prob- [illegible] found in all [illegible] But we have [illegible] day of discourage- [illegible] judge from out- [illegible] looking at our [illegible] the South, as a [illegible] to toil on in [illegible] the victory [illegible] one-third of the [illegible] have [illegible] The [illegible] bounds [illegible] [illegible] the weakest of our conferences, would not take the *color line dose* to gain favor with unrepentant rebels. We say, if white brethren cannot afford to mix with colored brethren in an annual conference, the M. E. Church, South, would like to have them; and if colored brethren could not stand by their brethren of a paler shade, the A. M. E. Church is in the land. We will have to mix in heaven. Better get acquainted here. Jesus came to mix with us. Came all the way from glory. He has no respect for persons; we are to be like Him. Should we fail, we might miss the crown. A man's religion that changes to suit a prejudiced public sentiment is not of Christ or the Bible. Heathens are more consistent.

Now, as we have a geographical line between our conferences, and have work among both colors in the bounds of each conference, we shall not reject a man at the door of the Little Rock Conference, [illegible] have no doubt but that the Arkansas Conference shall need more colored preachers next year than they now have.

We do not want color line men. We want no opposition to our effort to build up our conference on what we understand to be the principles of the Gospel and the sounder doctrines of the church.

Now I say let the brethren examine themselves and see whether they be in the faith or not, and so let them come. You need not write. Get recommendations and come to Little Rock by the 28th inst.

J. G. POLLARD.

Little Rock, Ark., Jan. 1879.

President Hayes on Better Times.

President Hayes, in a speech delivered at Cumberland, Md., spoke some encouraging words in regard to the commercial prospects of the country, as follows:

"Five years ago there was a financial panic, followed by depression in business; and that, too, is passing away. The lesson it taught us is not without benefit to the country. Although the times are temporarily bad, they are not without compensating blessings to the American people. Great changes have occurred during these five years of financial depression. The agricultural interests always suffer less by such depressions, for in good and flush times the farmer is usually the last to run into debt and go beyond his means. He certainly is caught with less debt than the manufacturer or commercial man. When prosperity comes back the farmer leads off with good crops, and this makes business for the railroads, steamboats and canals. It quickens and increases the products of the factory and shop. But coal is at the bottom of all industries. On the sea it moves our ships, and on the land it supplies the manufacturer with power. In every field of labor we begin to see that they are all caught by the favorable tide setting in; but if the farmers are becoming better off, and Gov. Carroll assures us they are, prosperity will extend to the manufacturers and merchants. If agriculture is prosperous, every other interest and industry will be prosperous also.

The last five or six years have made many changes. As a compensation for our losses, the hard times have brought to us the knowledge of exports, or what we send abroad, to be paid back to the people in some way. If these exceed the imports, we receive the difference in cash. What have we sent abroad? Take the article of corn. Six years ago we exported [illegible],000,000 bushels; now, 85,000,000; [illegible] [illegible],000,000 bushels; now, [illegible],000 bushels; flour, 2,500,000 [illegible]; now, 4,000,000; cotton, 933,[illegible] pounds; now, 1,607,000,000 [illegible] bacon, 246,000,000 pounds; [illegible],000 pounds; fresh beef, [illegible] pounds; now, 92,000,000 [illegible]; pork, 57,000,000 pounds; [illegible],000 pounds. The total [illegible] in six years is about one [illegible] and forty millions of dol- [illegible]

[illegible] of labor has not been [illegible] in order that [illegible] that re- [illegible] have been lar- [illegible] by machinery, and [illegible] now able to un- [illegible] in many [illegible] furnish- [illegible] of which the jackets of locomotives are made was formerly procured from Russia. Now we are sending such iron to Russia instead of importing it from that country; and this fact shows that we not only have a home market, but are supplying foreign countries with that article. Mr. Blodgett's list of Philadelphia industries shows that the manufacturers export three fourths of their steel forks, hoes and rakes to England and Central Europe, and Sheffield they are re-exported with English wares. Also, edge and other tools are sent thither; shovels, spades and coalhods to South America and Australia; table-cutlery, saws, files and levels, nails and spikes to South America and the West Indies; bolts, nuts and rivets to the countries of Europe, including England and also South America; wire to South America and Australia; car-wheels to England and other countries; locomotives, one hundred in a year, to Russia, Brazil, etc. Besides these are exported iron bridges, sheet roofing and architectural iron, cables, chains, and gas and water pipe.

The increase of our exports over the imports enables us to get back our bonds so as to pay interest on them at home instead of abroad. I do not mean United States bonds alone, but your Maryland and other State bonds.

The conclusion from all this is, the nation is becoming better off than it was. Unless something should be done to check this coming prosperity, our country will march on to good times again. It would be of advantage to follow in the path marked out by the framers of the constitution, and not undertake new ways of paying old debts, thus checking the return of general prosperity."

American Bible Society.

A meeting of the Board of Managers was held at the Bible House, New York, Thursday, January 2nd, Frederick S. Winston, Vice President in the chair. Rev. Alexander McLean, D. D., read the 103d Psalm and offered prayer.

A translation of the Acts in the Creek language was presented, accepted by the Board, and ordered to be printed.

Appropriations were made of $436 for Bible-work in Madura, Western Mexico and Italy, and grants of books were made for home and foreign distribution and colportage work, amounting to about 20,000 volumes, including nine volumes in raised letters for the blind.

Communications from foreign lands were presented, including letters from Dr. Gore, Dr. Isaac G. Bliss, Mr. Andrew M. Milne, with interesting reports of colportage work in Uruguay and Argentine Republic; Dr. Kulick was at Peking, Nov. 6th, expecting to be at Shanghai, Nov. 23rd. Mr. Prince, of St. Petersburg reports the rapid sale of Reval-Esthonian Bibles, and the desirableness of preparing a new edition of 20,000 copies. A letter from Rev. D. C. Greene, of Japan, reports the success of the publication of the gospel of Matthew in *kana*, and gives an account of his editorial work in 1878. Dr. Trumbull of Valparaiso, calls renewed attention to the needs of the western coast of South America. Letters were also presented from Dr. Chester of Dindigul, Rev. A. P. Kelso of Lodiana, Rev. J. W. Butler of Mexico, Rev. M. Phillips of Merida; and from the British and Foreign Bible Society in respect to a revision of Almeida's Portuguese Bible.

The receipts for December were $43,347 98; copies of Scripture issued, 98,341.

The Washington correspondents have already begun to photograph distinguished statesmen. "Blaine," says one of them, "looks older. His hair, profuse in quantity and as white as snow, quite softens the hard lines in his handsome face He is tall and portly, and his dark eyes flash the fire of ambition kindled in his heart. He dresses well, but does not by any means affect the style so characteristic of Senator Burnside. As I watched him yesterday I comprehended fully the reason why Senator Blaine so favorably impresses all with whom he is brought in direct communication. He has a hearty, [illegible] way, a way more Western than Eastern, and a way conveying [illegible] is sincerely your friend. When we noted him [illegible] conversation, with [illegible] and Morrill, [illegible] could we [illegible] of New England [illegible]

Missionary Contributions of the Church South in Texas.

From the Texas *Christian Advocate*, we gather some interesting information of the missionary contributions of the M. E. Church South in that State. It says: In publishing the account of the proceedings of the West Texas Conference it is stated that our contributions for foreign missions furnished a forcible text for Bishop Keener's Missionary Address. This somewhat disparaging remark has been copied, so far as we have seen, by the whole family of *Advocates*. The reports from all the Texas Conferences have come to hand. The following table shows the aggregate number of members in the conferences named, and the amount per member contributed to the general mission cause, including the collections for foreign and domestic missions, on the several charges, adding the anniversary collections, which at our conference at San Marcos, amounted to $250:

Conferences.	No. of Members.	Miss'ry Cont.	Am't per Member.
West Texas	6,357	$1,397	21 cents
Northwest Texas	23,267	3,425	14 cents
North Texas	21,067	1,800	8 cents
Texas	7,261	2,044	28 cents
East Texas	11,939	1,500	12 cents

The contributions of our people to the great world's conversions are inexcusable meagre, and should be doubled and quadrupled during the coming year.

The total number reported this year is 69,974, an increase of 2462 over last year, though from an error in the published minutes of the North Texas Conference last year there appeared to be a decrease. The only conference in which there is an actual decrease is the Texas Conference, in which there is a decrease of 250. The largest increase is in the Northwest Texas Conference—1461; in the West Texas the increase is 680; North Texas, 124; and in the East Texas the increase is 541. Comparatively, and consider the immense immigration to our State, our aggregate increase in the year just closed is very small, and should lead us to earnest searchings of heart, and a determined effort to do better the coming year.

What Christian Missions Have Done in the East.

(From an address by Rev. W. F. Stevenson, of Dublin.)

It was when I saw the well manned and well attended theological colleges that have sprung up not only in China but in the very priestly heart of Japan, in a city where ten years ago foreigners could only be smuggled in by stealth; when I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful and eloquent, as to place them on a level with our best sermons at home; and then, in India, we passed through Travancore and Tinnevelly and found Christian congregations and houses of worship dotted so thickly over the extreme south of that country that one was often not more than a few miles from the other; Sunday school children marching in procession from various points to some central service; native Christians giving a tenth, and more than a tenth, of their earnings to Christian work; young men giving up every week one and sometimes two days of their working time, that they might go and preach Christ in the districts around; and villages, where three and four, and even seven hundred of the families are Christian; when I preached in a stately church on a week evening to a congregation of perhaps 1,400 or 1,500, and learned that the foundations of this building had been laid by a man of faith 40 years ago, when there were only 7 converts; when having spoken at midnight to some Christians at Cape Cormorin, the waves at our feet breaking on one of the most sacred temple sites in India, I found myself afterward addressing a native congregation just at the foot of the Himalayas, that flung their shadows on the village street, it was then that I began to realize the work that the Mission has accomplished already, and the vast possibilities that lie before it in the immediate future; the possibilities of faith, which are not to be reckoned as the dreams of an enthusiast, but as the actual and divinely promised inheritance of a believing Church.

The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, most full of misery, is to be always doing his own will and seeking to please himself.—*Edward Bickersteth.*

Indians and Chinese.

Rev. J. P. Newman, D.D., said in a recent New York sermon:

The third branch of the human race is to-day praying, "Give us a chance." This branch is in two sections: The Indians and Chinese. The former are not dying out. They demand of us justice and the privilege to prove they are capable of self-government. Of the 266,000 Indians in the United States, 150,000 wear the dress of white men. In 1868 they had 7,500 houses; now they have 56,000 houses in which they dwell. Then they had 111 schools, now they have 344. Twelve thousand of their children attend school, and 40,000 Indians can read, and these not of the five civilized tribes. We are bound by every principle of humanity and of justice to keep our treaties with the Indians; to punish the whites who encroach upon them, and to relieve them from the plundering thieves in the form of agents, many of whom are plunderers in the guise of religion. The other branch is the Chinese. Their exodus necessarily causes the patriot alarm, because they come with notions inconsistent with free institutions. But our great duty is to render them capable of self-government. Of the 150,000 Chinese on the Pacific slope, 60,000 are in California, and they add to the annual revenue of that State $15,000,000 in custom duties, rents, taxes, etc.

By their labors in constructing public works they have increased the value of the property of the State $290,000,000, and have thus provided for the employment of 500,000 white men. It is not true that they are a nation of criminals and paupers, for the statistics show that out of 1,400 prisoners in the San Quentin prison only 199 were Chinese, while 160 were born in Ireland, and over 600 were native Americans. And out of 800 paupers in the almshouse, while 197 were from Ireland, there were none from China. New York has the honor that yesterday Wong An Yee was naturalized in the Court of Common Pleas, and he is now an American citizen.

A Philosopher.

That boy was a true philosopher who, when he lost his kite, thought he would cry about it, but immediately alter concluded not to, and went home whistling. When asked if he wasn't sorry to lose his treasure, he replied: "Yes, but I can't fool away much time in being sorry; I am just going to make another one, and I guess a better one." A great many full-grown men have not learned that lesson yet. When they have spilt their milk on the ground they sit down close to the wet spot and dilute the lost lacteal fluid with their briny tears. If, instead of this repining, they would only skurry around they would soon find another and a bigger cow waiting to be milked. Don't sulk, because it won't pay.

Rich Toward God.

He that has no love of God, no larger spiritual affections, no share in the unsearchable riches of Christ, no sympathies with his brethren, is, in fact, "wretched, and miserable, and poor, and blind, and naked," and shall one day find out that he is so, however now he may say, "I am rich and increased with goods, and have need of nothing." He only is truly rich, who is rich toward God—who is rich in God—who has made the Eternal, and the unchangeable, the object of his desires and efforts. He in God possesses all things, though in this world be were a beggar; and for him to die will not be to quit, but to go to his riches.—*Trench.*

Senator Bruce is described as a well appearing man; his complexion is coffee-colored; his hair is carefully brushed; it is not straight, but has the curl characteristic of his race. He dresses remarkably well, not foppishly. He is an unusually intelligent-looking man for his race, is modest and unassuming, and never participates in the debates unless they in some way affect the interest of his State. His wife is a slender, shapely woman. Her complexion is thoroughly Andalusian. She has delicate, high-bred features, singularly full of repose, and a manner and bearing eminently refined; her eyes are large, and have the tender expression so specially the peculiarity of the Moorish women. She is highly educated, and has many intellectual resources. It is rumored that Mrs. Hayes will invite Mrs. Bruce to receive with her on New Year's Day.

Resisting the Tempter.

BY JOHN B. GOUGH.

With drink, on some temperaments, one glass will mount to the brain instantly, weakening the power of will, affecting the self-control, and the man is not the same. The appetite being then roused takes hold of him and drags him down in its fearful embrace. The only safety for such a man is *total* abstinence; and to a man who has been a victim, bound by the cords of this fierce desire, it will be a life struggle, when at times the old appetite comes over him like a wave. Let him do any thing but drink, let him even *run*—it is not cowardly to run.

I knew a man who was strongly tempted, and escaped. He was a *printer*, and working near a window opposite which was the "Shades," he saw persons coming out wiping their lips, haven taken their "eleven o'clock." He began to want it, and grew nervous; the desire increased; every fiber of his system seemed to cry out for it, when he dropped his form of type; and, in his vexation at the accident, took off his apron, put on his coat, with the intention of getting drunk; when, as he said, he thought of wife and children, of former ruin and disgrace, and present prosperity and reputation, and rushed out, and ran hatless through the streets till he reached home.

"Wife, shut me up! for mercy's sake, shut me up, and don't let me out. Ask no questions, but shut me up!"

She was a wise wife, and locked him him in a room, and there he remained for thirty hours before he dare venture out to his work again.

A *lawyer* who had been intemperate told me, "I have been obliged to forego all light literature. I can hardly read a newspaper."

"Why?" I replied.

"I have not tasted drink for two years, but if I only *read* of drinking I wanted it. I have paced my office with hands clenched, and the sweat standing in beads on my forehead, as I battled the horrible desire to get drink when I have read of a man drinking a glass of wine."

Another gentleman told me that he had not drank for twenty-eight years; but, said he, "I have some fifty men working for me, and when I take the breath of a man who has been drinking, I want it—yes, sometimes want it so that I have ridden ten miles on horseback to rid myself of the desire that seemed to cry through my whole system, *Give! give!* when I have taken the breath of a man who have been drinking."—*New York Advocate.*

The Leaven in the Meal.

The meal is in the human spiritual nature. The leaven is the principles of the kingdom of God. Without the human spiritual nature those principles remain mere abstractions. Without those principles the soul remains unchanged, unfit for spiritual use. They must come together. What then ensued? The leaver attacks the meal: there is the aggressiveness of the principles of the kingdom of God. The leaven charges all the meal into leaven: there is the transforming energy of the principles of the kingdom of God "Till the whole was leavened." Meal cannot change yeast into meal, but yeast can change meal into yeast. There is nothing in human intellect or spiritual energy to overcome the principles of the kingdom of God; therein is the royalty of that rule exhibited. But that kingdom can so change and transform the whole spiritual nature of man that you cannot find a single inch of unconquered territory; not an intellection, not an emotion, not a volition that rises in rebellion against the rule of right. Let the standard of Jesus be allowed to be planted in any part of any man's nature, and our great King will take the whole, so incessantly vigorous and active, like leaven, is the kingdom of God.—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine.*

Prince Bismarck, in addition to his other peculiarities, is quite superstitious. He will not sit down at dinner in a party of thirteen; he will not allow his hair to be cut when the moon is on the wane; he will not negotiate on the anniversary of such disasters as the battle of Jena; he will conclude no treaty on a Friday; and his whole life is solemnized by the fact that he knows the year of his own death.

Amen.

1. Its origin—Amen is a Hebrew word of Hebrew origin. Prior to the time of Christ, it was found in no other language but the Hebrew. Pagans did not make use of it in their idol worship. But with the introduction of Christianity, it has found its way into the languages of all nations who have received the Christian as their religion. In the Greek, Latin, German and English tongues, it is the same in orthography, signification, and with very slight deviations, also in pronunciation. It has been left untranslated and has been transferred from the Hebrew just as it is found there, because there cannot be found in any language any one word that expresses its precise and complete meaning.

2. Its sense.—Luther, in his smaller catechism, defines it thus, "Amen, amen, that is, yea it shall be so." Cruden says of it: "Amen in Hebrew signifies true, faithful, certain." It is used in the end of every prayer in testimony of an earnest wish, desire or assurance to be heard; amen be it so! So shall it be." Webster says: "Amen, as a noun, signifies truth, firmness, trust, confidence; as a verb, to conform, establish, verify; as an adjective, firm, stable. In English, after the Oriental manner, it is used at the beginning, but more generally at the end of declarations and prayers in the sense of "be it firm, be it established." All of these definitions agree in making amen to mean: "Verily, true, certain, be it so, shall it be." Some ancient forms of ritual have rendered it into English, namely, "So mote it be."

It is used in address by man to his Maker, and by Him to us, and accordingly, as used by either, differs somewhat in application, as must be evident. For man asks favors, and bestows them; God makes promises, and man pleads them. When man says amen, he claims the divine assurance; when God says amen, He confirms it.—*Lutheran.*

Be Unselfish.

To aim at pleasure, to single out our own good to the exclusion of others, to seek the gratification of our desires and appetites, is to lead an ignoble life. You were not made for yourself; you are a part of God's greater universe, and find your true place of honor in the service of the whole. The perfect man was the one who pleased not himself, and whoever would imitate him must deny self and rise above the temptation to live simply for his own satisfaction. To desire your own pleasure has in it nothing elevating, refining, or ennobling. It brings you to the level of selfish men and brutes; it bears down rather than raises up the soul. By it you are taken out of your place in the vineyard of the Lord. To follow your own pleasure is to give precedence to the lower faculties, to elevate to the place of honor the inferior part of your nature, and to hide from view that which is most noble and god-like.—*Zion's Herald.*

Recipe to be Miserable.

The best recipe we know, if you want to be miserable, is to think about yourself, how much you have lost, how much you have not made, and the poor prospect for the future. A brave man with a soul in him gets out of such pitiful ruts and laughs at discouragements, rolls up his sleeves, whistles and sings, and makes the best of life. This earth was never intended for a paradise, and a man who rises above his discouragements and keeps his manhood will only be the stronger and better for his adversities. Many a noble ship has been saved by throwing overboard its most valuable cargo, and many a man is better and more humane after he has lost his gold.

It is feared that the health of the Rev. Mr. Spurgeon is permanently broken. The severe labor which he has imposed upon himself for many years begins to tell upon his constitution, and frequent intervals of rest are necessary. During a recent severe illness his pulpit was filled by his son, the Rev. C. Spurgeon, who has been preaching with great success in Australia.

A little Cincinnati girl, when asked what God had made her for, replied: "To wear a red fedder in my hat." If we are to judge by appearances, there are many besides this little girl who have the same idea of the Lord's designs.

Nothing is more calculated to quiet the mind in trouble than viewing all things as in the hands of God; and that God as my friend.

General News Items.

The People's Bank, Eufala, Ala. suspended.

The work in Norfolk navy yard has been suspended.

The steamer Averill lost 100 cattle overboard at West Hartlepool.

Coal miners at Wilkesbarre, Pa., went to work at reduced wages.

Edison's first patent for the electric light was issued in London.

John P. Jones was re-elected United States Senator from Nevada.

Sidney Clarke was elected Speaker of the Kansas House of Representatives.

The brig Panty, from New Orleans, was abandoned at Sea. Crew saved.

Germany has instructed war vessels to demand satisfaction from the Samoans.

N. P. Hill, Republican, was elected United States Senator from Colorado.

Sixty miners entombed by an explosion in Dinas mine are believed to be dead.

The French Chambers re-elected Grevy, president. The Senate elected M. Martel.

United States Minister Maynard is coming home from Constantinople on a leave of absence.

Great preparations are being made in Mexico for the reception of the Chicago excursionists.

The Parliamentary discipline bill was brought forward by command of Emperor William.

The Democratic caucus nominated Gov. Vance for United States Senator from North Carolina.

The umpire decided that the iron men of north of England must accept the five per cent reduction.

The Democrats of Missouri nominated Gen. James Shields for United States Senator, short term.

Russia reduced the Turkish war indemnity a hundred million roubles, and the definitive treaty was signed.

Senator Conkling attacked the administration with reference to the changes in the New York customhouse.

The Indians who escaped from Fort Robinson, and who were surrounded by the troops, afterward escaped during the night.

Louis E. Paine was confirmed as United States Attorney for Wyoming; General James Longstreet, postmaster, Gainesville, Georgia.

A railway train fell through a broken bridge into the river Arda. A Russian general, several other officers, and two hundred men were drowned.

The Legislature of Alabama will inquire into the expediency of electing presidential electors by the Legislature, to avoid the operation of national laws.

A fire in New York in the large building on the north side of Grand street destroyed several hundred thousand dollars worth of property. Three firemen missing are supposed to be killed by falling walls.

Miss Walker, residing at Beacon Mills Ontario, suddenly dropped dead. Her betrothed, Edward Cousins, hearing of her death, cut his throat. Miss Walker's mother, seeing her daughter's corpse, also dropped dead.

The situation in France is becoming serious. The Republicans are determined to control the ministry and the army. Gresley, the new minister of war, and General Bazel in command of Rouen troops are objectionable.

Ex-Secretary Robeson claimed that the sale of old material to contractors was in the nature of [illegible] for new vessels, and it was so considered by the entire entire appropriation committee of the Forty-third Congress, who based appropriations on the proposed disposition of old material.

The United States Supreme Court has decided that the notes issued by the State of Tennessee while in rebellion, and which were subsequently declared void by that State, are legal tender for taxes at this time.

We shall all be held responsible, not only for the evil which we do ourselves, but for the evil which we might prevent others from doing.—*Dr. James Walker.*

Can these be very hard times [illegible] a country be very hard up which consumes fifty million gallons of [illegible] ten millions barrels of beer, and [illegible] thousand million cigars in [illegible] year?

Southwestern.

30 Natchez St., New Orleans, La.

THURSDAY, JAN. 23, 1879.

Do not fail to read again our circular for 1879 on the next page and then tell your people and friends that we give a beautiful steel engraving of John Wesley to every subscriber, and silver communion ware to churches.

Papers on Trial.

Push the canvass, brethren, from every pulpit. Send on all the names you can get and we will send the paper a month on trial, and give that much time for the people to pay. At the end of the month we will stop all papers not paid for, and for which you will not be responsible. Show the people the engraving of John Wesley, and let them fully understand our offer to give it to every subscriber as soon as the paper is paid for.

Notice!

The Fourth Year's Class will please meet at the Conference room for examination, on the 28th January.

STEPHEN PRIESTLY.

Senator Roscoe Conkling has been renominated by New York Republicans. [illegible]

A New Orleans man sent sixty [illegible] to the U. S. Treasury [illegible] saying he believed it was [illegible]

[illegible]

The Certainty of Divine Punishment.

Punishment is none the less certain, because in given cases it may seem to be delayed. Ezekiel, the prophet, tells us "The word of the Lord came unto me, saying, 'Son of man, what is that proverb that ye have; the days are long, and every vision faileth? Tell them that I will make this proverb to cease, and they shall no more use it. Say to them the days are at hand, and the effect of every vision. I am the Lord, and the word that I speak shall come to pass, and be no more prolonged; for in your days, Oh, rebellious house, will I say the word and will perform it, saith the Lord God."

If modern scoffers keep repeating the old tale, and ask, "Where is the promise of His coming?" the apostle Peter bids us remember "that with the Lord, a thousand years are as one day, and one day as a thousand years." God warned the nations of the flood a century beforehand, yet when it came, it abated nothing of its terribleness. The iniquity of the Amorites was four hundred years in filling their cup, yet not a drop was lost. After the crucifixion of our Lord, Jerusalem for years sat in pride on her hills, defiant of the Nazarene. Its rulers had challenged her blood on themselves and their children; but there was no voice, or thunder, or earthquake. But heaven had not forgotten it. Titus may have been long gathering his army, but that was to make the more sure of a force which should scatter its inhabitants to the winds. God is slow to anger; but when he strikes, he strikes effectually.

The fulfillment of the threat may be a very gradual process, and conducted all through by the use of what are called natural means, yet the judgment is none the less directly a Divine judgment, because not connected with a miracle. God is quite as much in that which is common, as in that which is uncommon; quite as much in the slow growth of an oak tree, as in the sprouting and withering of the gourd, which puzzled Jonah's faith. It is a very false reading of facts which pronounces only such events punitive which strike our minds as exceptional. In the case of Imperial Rome, the historian of its decline and fall carefully marks its piecemeal decay, from stage to stage, through entire centuries. All the dreadful ministers of vengeance have attacked her in succession, and often, more than one at a time, while she still called herself eternal. Yet surely God's hand was [illegible] slow crumbling quite as distinctly as in the sudden burning of the cities of the plain. National decay is as much subject to general laws as national growth, as [illegible] the scooping out of a river channel, or the piling up of a sand bank. If a nation will sin like Israel, like Israel, then must suffer. If she blusters like Babylon, like Babylon she must perish. If she swells and struts herself like the cities of ancient Greece, like them she is doomed to be split up into contemptible fragments. If she tyrannizes over her dependencies, they will one day rise up against her, and bid her defiance. If she neglects, or oppresses, or attempts to crush her poor, she is sure to be crushed by them in her turn. If the poor grow drunken, idle and refractory, prosperity cannot fail to pass to rival nations, and commercial stagnation involves all classes in common ruin. They are elements everywhere and ever at work, to avenge if they cannot correct.

Sometimes, on the contrary, the execution of the sentence is sudden, [illegible] and apparently final. Such was the case in the Noachian deluge, and the burning of Sodom and Gomorrah. It was the case also with [illegible], with Babylon, and largely with Jerusalem, and if we refer to [illegible] history, with Nineveh, Pompeii, [illegible], and many others. [illegible], revelations, earthquakes, volcanoes, floods, whirlwinds, the sword, wild beasts, famine and pestilence, have alike borne testimony to the truth that it is a fearful thing to fall into the hands of the living God.

Convention.

[illegible] convention will [illegible]

[illegible]

sults, as all human codes will have, but it was infinitely superior to preceding constitutions of Louisiana. It was the first to acknowledge and define the citizen rights of the negro, to provide for a free school system embracing all children of the commonwealth, free speech, and a free press. For that reason it is dear to thousands, and objectionable to other thousands. The majority which adopted the instrument never failed to submit a reformatory amendment to the popular vote, or to declare its decision. The officials of the minority have witheld the declaration of the result of two elections on amendments, and now propose its total repeal.

It is almost incredible to believe that citizens having a fair knowledge of political leaders and their impulses, can expect a reform in the economies of the State by the holding of a convention in this critical period of the State's finances. A study of these would commend a short session of the Legislature, and the passage of bills for the better collection of revenues, and general administration of the laws. With the cry that "The Child is Born!" the Bourbon organ announces that the "days of the bayonet edict of 1868 are numbered." The bayonets of 1868 were used against the Knights of the White Camelia, or Ku Klux Klan; never against the planting, commercial, or liberty-loving people of Louisiana.

The struggle has been long, desperate and bloody. The country is familiar with the record, and the constant agitation which has prevailed here owing to the refusal of the ex-confederates of Louisiana to abide in peace under any defeat of their hopes or ambitions. The chief weapons of the opposition have been rifles, riots and frauds. The triumph is near, they believe.

Representatives Demas and Murrell, Senators Landry, Cage and Harper spoke firmly in behalf of their race, guided by that intuition which has been a great bulwark of its safety in other trying ordeals. The declaration of Representative Hawkins, of Madison, a native Independent, elected over both party candidates, is striking: "I oppose this bill because there are hundreds and thousands of our voters who were not permitted to vote, and who will not now be permitted. The vote for delegates will not be impartial, and *there is not a member on this floor but knows that I speak the truth*."

It will be marvellous, indeed, if the new general election forced upon the State does not result in a more disgraceful record than the last, the wrongs of which have never been righted; because of the confessed powerlessness of Gov. Nicholls to enforce a single item of the solemn pledges made by his administration on its induction into office. There is not even a shadow of protection remaining to citizens of Louisiana in the exercise of political rights against the ruling minority, save the assertion of inherent manhood, and the guidance of Providence.

Useless.

Although the January interest on the State debt is unpaid, and the teachers of the public schools are almost penniless as holders of overdue warrants, some patriotic citizen of Louisiana will ask the Legislature to appropriate $6000 for militia purposes. If there was any possibility of using militia for the enforcement of law and order, the appropriation would be reasonably asked and properly granted; but as Gov. Nicholls, the commander-in-chief, admits the civil authorities to be powerless in this direction, there is no excuse for the existence of the militia, or the granting of an appropriation.

The Apoligists.

The associated press agent noted that a meeting of Northern men, assembled at the Opera House, Charlotte, N. C., and passed a resolution expressing satisfaction with their social treatment, and declaring that in no section do all classes enjoy greater liberty. This was no doubt a political dodge to break the force of Blaine's indictment. In days of slavery Northern men could be found to testify to the blessings of that institution, but sensible men of all parties now admit the worthlessness of those declarations.

The encyclical letter of the Pope appeals to the Governments to restore to the Church the degree of liberty which would enable her to employ his influence efficaciously in favor of society. The Rome *Italie* says the encyclical letter is the opening of a crusade against modern institution.

Four colored students have entered the Episcopal Divinity School at West Philadelphia, all of whom expect to engage in missionary work in Africa.

Louisiana Annual Conference, M. E. Church, South.

The thirty-third session of the Louisiana Annual Conference of the M. E. Church, sitting in Carondelet Street Church, closed its labors Tuesday evening, 14th inst. Bishop McTyeire presided.

Rev. John Mathews, of the Carondelet street Methodist Church, reported as follows:

For the year 1878—Membership, white 605, colored 5; number of local preachers 3; baptisms: adults 25, infants 40; church valued at $40,000; collected for the poor $496 91, for other purposes $1515 24. The Sunday-school consists of 29 teachers, 250 scholars, 1000 volumes in the library. Amount of Sunday-school collection, $70 91. Number of scholars received into the church 14. The amount collected by churches for foreign missions $700, for domestic missions $89; for widows and orphans, $234 85; for bishops, $117. Over 500 additions in past four years.

Rev. J. B. Walker, of the Felicity Street Church, reported: Members, 346 whites, 3 colored; 1 local preacher. Baptisms: adults, 5; infants 20. Value of church property, $35,000. Amount collected for building and repairs, $600; for the poor, $300; Sunday-school, 30 teachers, 369 scholars and 1550 volumes in the library. 25 scholars received into the church. Amount collected for Sunday-school purposes, $150; collected by the church for foreign missions, $232 10; by the Sunday-school, $126. By church for domestic mission, $65. Collected for widows and orphans $152 45; for bishops $75.

Rev. L. Parker, Moreau Street Methodist Church: Ninety-one white members; church valued at $25,000; collected for church building and repairs, $308 29; for the poor, $31 05. Sunday-school, ten teachers, 120 scholars; number of volumes in the library, 1200. Collected for Sunday-school $77; collected by the church for foreign missions, $41 25; by Sunday-school, $61 05; by the church for domestic missions, $25; for widows and orphans, $59; for bishops, $10.

Rev. Dr. Worlein, of Lafayette Avenue Church, reported 159 white members, one local preacher, eleven infants baptized. Church valued at $6000. Collected for church buildings and repairs, $24 50; for the poor, $60; for widows and orphans, $75; for the bishops, $30; for foreign missions, $81; by Sunday-school for foreign missions, $25; by the church for domestic missions $26 65; two Sunday-schools with 43 teachers and 275 scholars, 500 volumes in the library. Ten scholars admitted into the church.

Rev. J. M. Beard, of Algiers Methodist Church, reported 125 white members. Three adults and five infants baptized. Church valued at $5000. Collected for church building and repairs, $800; for the poor, $129; for widows and orphans, $15; for bishops, $10; for foreign missions, $50; for domestic missions, $17; one Sunday-school with 16 teachers and 125 volumes in the library; collected for Sunday-school purposes, $90.

Dr. J. Hannon, of St. Charles avenue Church, reported: 183 white members. Baptized 11 adults and 6 infants. Church valued at $30,000. Collected for foreign missions, $284 58; domestic missions, $17 12. Two Sunday schools with 30 teachers, 153 scholars and 375 volumes in the library. Collected from Sunday school, $184 44; collected from widows and orphans by the church, $97; for the Bishops, $50.

The Rev. Mr. Mathews announced the following as the missionary appropriations for this year: New Orleans district $50, Delhi district $75, Alexandria district $150, Legansport mission $275, East Point mission $50, Opelousas district $200.

The Chair announced the following appointments:

NEW ORLEANS DISTRICT.

Linus Parker, Presiding Elder.
Carondelet Street Church—J. B. Walker.
Felicity Street—John Hannon.
St. Charles Avenue—John Mathews.
Moreau Street—Louis A. Read.
Louisiana Avenue—S. H. Werlein.
Algiers—J. M. Beard.
Lafourche Mission—To be supplied.
Baton Rouge—John T. Sawyer.
Plaquemine and Grosse Tete—T. K. Fauntleroy.
Editor of the New Orleans Christian Advocate—Linus Parker.
Southwestern Bible Society—Jas. A. Ivy.
Institution for the Blind, Baton Rouge—Pat Lane.

DELHI DISTRICT.

J. E. Cobb, Presiding Elder.
Monroe and Delhi—John M. Brown.
Trenton—Jas. L. Wright.
Bastrop—C. W. Carter.
Lind Grove—J. M. McKee.
Oak Ridge—N. S. Cornell.
Rayville—C. R. Benson.
Winnsboro—Thos. S. Randle.
Oakley—To be supplied.
Waterproof—Phil. Allen.
Tensas Mission—To be supplied.
Tensas Chapel—A. M. Wailes.
Lake Providence and Pecan Grove—H. O. White.
Floyd—Thos. H McClendon.
Madison—To be supplied.

HOMER DISTRICT.

Joseph H. Stone, Presiding Elder.
Homer—J. A. Parker.
Lisbon—Robert Parvin.
Haynesville—J. A. Miller.
Minden—J. L. Bradley.
Sparta—R. M. Crowson.
Arcadia—T. J. Upton.
Vernon—A. A. Cornett.
Indian Village—Robert T. Parish.
Rochester—To be supplied.
Downsville—J. F. Patterson.
Farmerville—To be supplied.
Webster—To be supplied.

SHREVEPORT DISTRICT.

R. Randle, Presiding Elder.
Shreveport, J. T. Daves.
Mooringsport, R. A. Davis.
Caddo, J. M. Johnson.
Logansport, Miss. John Piper.
DeSota, George M. Liverman.
Mansfield, J. L. Borden.
Pleasant Hill, J. B. Cassidy.
Natchitoches, Thomas J. Hough.
Natchitoches Circuit, R. M. Blocker.
Anacoco, J. M. Franklin.
Springville, W. D. Stayton.
East Point, J. L. Graham.
South Bossier, J. W. Medlock.
North Bossier, William Hart.

ALEXANDRIA DISTRICT.

C. Keener, Presiding Elder.
Alexandria Circuit, Samuel Keener.
Pineville and Colfax, J. L. P. Shepherd.
Rapides, W. R. Whatley.
Montgomery, C. R. Godfrey.
Harrisonburg and Trinity, R. S. Trippett and Geo. Jackson.
Sicily Island, B. F. Alexandria.
Centerville, C. W. Hodge.
Columbia and Castor, R. S. Isbell and Jas. A. Biggs.
Bayou Boeuf and Evergreen, F. S. Hocutt and Fred. White.
Spring Creek, S. H. Cooper.
Simspoort, P. Salvin.

OPELOUSAS DISTRICT.

J. D. Harper, Presiding Elder.
Opelousas, M. C. Manly.
Washington, John F. Wynn.
Vermillionville and Plaquemine Brusle, Baxter Clegg.
Abbeville, Enos B. Foust.
Indien Bayou, J. V. Pointer.
New Iberia, J. J. Billingsley and L. Pecot.
Franklin, B. F. White.
Pattersonville and Morgan City, Alf. E. Clay.
Lake Charles and Grand Chenier, J. F. Scurlock.
Sugar Town, J. W. Hearn.
Calcasieu Mission, To be supplied.

The following committees were appointed for the ensuing year:

Joint Board of Finance, John Methews, B. F. White, George M. Liverman, N. S. Connell, R. S. Isbell, J. A. Parker, W. T. Blackshare, T. C. Sendifer, S. B. McCutcheon, M. H. Foster, R. J. Bowman and A. C. Calhoun.

Visitors to Centenary College, John T. Sawyer and John Hannon.

Visitors to Mansfield Female College, Joel T. Daves and Thomas J. Hough.

Visitors to Homer College, J. A. Parker and A. Cornett.

Mm. P. Owen was transferred to the Alabama Conference.

George T. Freeman was transferred to the Texas Conference.

The Conference adjourned to meet in Baton Rouge, whenever called by the Bishop.

Central Tennessee Conference.

A letter from Rev. B. F. Tillar, pastor of St. John's Church, Memphis, tells of a steady growth in congregations at Sabbath-school. A good beginning has been made. Bro. Tillar has also charge of Sixth Street Church in the absence of the pastor, Rev. W. Sblmmin, who is visiting friends in England.

Rev. J. W. Reggister, P. E., of Memphis District, has selected Clarksburg, Carroll county, as his home. That prince of laymen, Dr. McCall, is holding out extra inducements to Bro. Reggister. The doctor believes in taking care of his preachers. A few years ago he gave the church a parsonage located at Clarksburg.

Rev. S. Davis, of Martin's Mills Circuit, gives a most encouraging report. Open doors are found on all sides. They will be entered. Bro. Davis is a whole-souled itinerant, with headquarters in the saddle. He will move things. A good preacher, earnest worker, and strong in the faith.

Bro. Sampson, of Rover Circuit, is much encouraged, and has made a good impression.

Rev. J. M. Carter is engaged in a protracted effort. The week of prayer was observed by sinners flocking to the mourners' bench. The meetings were deeply spiritual; a good impression is being made, and a glorious outpouring is expected. The meetings are announced to be continued through this week. The new Hymnal has been introduced. Bro. Carter expects to remove the indebtedness from his church this year.

Bro. McNeil, of the Mc Minnville District, is pushing his work, notwithstanding the cold weather, snow and rain. The outlook within the Conference bounds is hopeful. Watch meetings were held at several places; special revival efforts are being made, and a general enthusiasm prevails. This is going to be a year of earnest, successful labor for God and our Methodism.

X.

January 17th.

The Minister's Quid.

One of our Methodist Episcopal ministers, who indulged very much in the use of tobacco, entered the Central Tennessee college to see the president. He neglected taking out his quid before entering, and having no place to spurt his juice, was of course compelled to eat and swallow the whole quid. This lesson has caused him to abstain entirely from the use of tobacco. I think it would be a benefit to some more of our ministers if Dr. Braden could destroy all the quids in this way, as you know he did not feel very well after his tobacco diet.

E. P.

Nolensville, Tenn., Jany. 16.

The Pope has sent ten Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingstone. The Mission will cost $40,000, and the missionaries will take with them 500 porters, servants, etc., who will be unmarried.

A movement is on foot in Germany to increase the number of German colonists in the Holy Land. An Ultramontane paper publishes an appeal for funds, to promote the interests of the scheme. There are numerous German colonies in Palestine, chiefly of Romanist

Our Southern Methodism.

TEXAS.

Rev. Conrad Haney, Sherman: "Our meetings open encouragingly."

Rev. Frank Vance, Houston: "Bro. Cushman arrived here yesterday with his family, and all were glad to receive him."

Rev. J. W. Robinson, Calvert: "On the night of January 9th, Bro. Riley Williams, one of the members of the M. E. Church at Calvert, passed from labor to reward, after an illness of two weeks with typhoid pneumonia. He died perfectly happy. I am happy to acknowledge the receipt of the portrait of the Rev. John Wesley. The people all seem to admire it. I think when the weather clears off, that I will be able to send up quite a shower of subscribers to the SOUTHWESTERN."

Rev. D. Gregory, Austin: "Mrs. L. Madison, a devoted Christian teacher, departed this life Jany. 14, 1879. We feel she has gone to the Saints' Rest. Aged 24. We held the first quarterly meeting on the second Sunday in January. The elder was at his post, and we had a good time. I am received kindly at my old field of labor. The brethren did their duty, estimating the elder's salary at $25 a visit; the preachers' at $600 per year."

Rev. S. E. H. Morant, Shreveport: "The weather has been such as to prevent the church meetings for three weeks or more. In fact, we have been unable to have any service since the Bishop and you left for Marshall. It has been raining, freezing, sleeting, snowing, thawing, etc."

LOUISIANA.

Rev. James Hayward, Jr., Franklin: "In the last issue of the SOUTHWESTERN was the lecture of Bishop Simpson on the "Personal Habits of Ministers," which I took to the church and had read. It did great good. The cause of Christ is much injured in this part of the country, by too much drinking."

Rev. James Hayward, Baton Rouge; "Sister Ophelia Le Blanc, a faithful young member of the church, and of the missionary society, died Dec. 31st, and calmly slept in the arms of Jesus."

Rev. Stephen Priestley, Carrollton: "A sister in trouble was asked why she left class B, to sit in class C. She replied, 'Because I am slack, and my leader is slack, and he never sees whether I live right or wrong. Class B was behind in every point, and I was afraid we would all fall together, and I changed class because my leader was not changed.'"

TENNESSEE.

Rev. McLemore, Spring Hill: "Two sisters, Martha Sharber and Nancy Jenkins, died a few days ago. Both were much loved by relatives and friends."

Rev. P. Gregg: "Mrs. Martha Sharber, wife of Bro. Peter Sharber, professed hope in Christ in 1849. She was afflicted 29 years."

Rev. W. S. Butler: "Bro Merrimon Morrison, a member of the Fayette circuit, West Tennessee district, died on the 6th."

General News Items.

The whole business portion of Allenville, Ky., burned on Saturday.

Germany will occupy two Samoan ports until her treaty rights are assured.

The break in the Atlantic cable is located in water 20 to 25 fathoms deep, about six miles from Tor Bay.

The North Wales Miners' Association will vote £7 to each member who desires to emigrate to the United States, or £14 to Australia.

The steamer C. B. Church, of the Cincinnati and New Orleans Packet Line, was sunk by an ice gorge near Leavensworth, Ind.

Dr. E. C. Robinson, of the Virginia Legislature, dropped in the street at Norfolk, of apoplexy, and died a few minutes afterward.

Governor Bramin, of Nevada, favors the extension of the Utah and Northern railroad, and the extinction of the leading Indian reservations.

A memorial to Congress is being signed in Chicago by merchants and manufacturers, asking early and favorable action on the Texas Pacific railroad bill.

The City.

Colored men are agitating an emigration movement from Louisiana, because of insecurity to life and prosperity.

The special agent who examined the post-office is said to have found Gen. Badger's administration satisfactory.

A joint committee of cotton factors, buyers, brokers, pressmen, ship brokers, sugar receivers and steamboatmen called on the Mayor and Council to protest against the impassible condition of streets and landings. The Mayor promised to do all in his power to remove the cause of complaint.

The Teller Committee concluded its Louisiana investigation here on Saturday last, and proceeded direct to South Carolina. Many witnesses were summoned and heard.

Major John H. New, a prominent member of the bar, died on Friday last, of consumption, aged 47 years. United States Judges Woods and Billings, in adjourning their courts, paid tribute to the deceased in feeling terms.

The Mayor and Council are considering a bill, for presentation to the Legislature, authorizing them to compromise and compound with the city's creditors, at the rate of forty cents on the dollar, by the issue of new to replace old bonds.

Gen. Cyrus Bussey was re-elected President of the Chamber of Commerce last Tuesday. He is a most active advocate of the commercial interests of this city; as is also Col. Wm. M. Burwell, its scholarly Secretary, likewise honored by a re-election.

Riley Johnson, colored, at No. 57 Religious street, whipped his daughter, aged twelve years, to death with a leather strap. Her offense was taking $3 from an armoir. The brutal father on discovering his crime and made no effort to escape, and was arrested and locked up.

Sunday School.

Jan 26, 1879.—THE BUILDERS INTERRUPTED.

SCRIPTURE.—Neh. 4: 7-18

GOLDEN TEXT.—"Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them."—9.

TOPIC.—"Be strong and of a good courage."

(Condensed from the National S. S. Teacher.)

Intermediate Events.—It was quite an event in Jerusalem when one day there arrived an officer high in rank from the Persian court, attended by a splendidly mounted guard and a retinue of slaves. Speculation within and jealously without were set at work surmising the object of his mission. But Nehemiah was not one to speak before the ripe moment had arrived. After he had been in the city three days, in the night he arose and made a careful survey of the ruined walls. In this way he fully possessed himself of the character and extent of the work to be done. Then assembled the priests, nobles, rulers, and other inhabitants of the city, and, pointed out to them the reason why they were held in reproach. He proposed they should rebuild the walls, told them the secret of his coming, and how God had prospered him in his petition with the king. His communication fired the hearts of his auditors so that there was but one response, "Let us arise, and build." Nehemiah proportioned out the work so that every man, every guild of men, and every town had their share. High priest and priests alike wrought upon the wall. Goldsmiths, apothecaries, merchants, even the weaker sex caught the enthusiasm, and the daughters of the ruler of the half part of Jerusalem labored upon the walls side by side with their father. Only one class shirked their duty. The residents of Tekoa built their share of the wall, "but their nobles put not their necks to the work of the Lord." Those who lived near the wall worked every man opposite his own house. The priests of the city, after they had built their portion of the wall, sanctified it without waiting for the rest to complete their part of the work.

The Connection.—From the first Nehemiah met with opposition. Sanbalat, the Horonite, Tobiah, "the slave," and Geshem, the Arabian, the first named being the leader, set themselves to work to defeat the enterprise. When they heard of the intention to rebuild they laughed the project to scorn, and, unaware, probably, of the firman which Nehemiah possessed, charged the Jews with a purpose to rebel against the king. Nehimiah's answer to this was, that the God of heaven would prosper them, and that they had no portion, nor right, nor memorial in Jerusalem.

In spite of the alarm caused by the address of Sanballat before the army of Samaria, the work went on. Before the enemies of Israel were ready to take any active steps in opposition, the circumference of the wall was complete up to half of its intended height.

The Plot Devised (7, 8).—Laughter and mockery had proved to be an ineffective method of bombarding the rising walls. Sanballat perceived that something more effective had to be tried. He and Tobiah summoned their allies, the Arabians settled by Sargon in Samaria, and the traditional enemies of the Jews, the Ammonites and the Philistine Ashdodites—all of which probably composed "the army of Samaria" before alluded to, and which were a sort of body guard of Sanballat's. They met, and conspired to come and fight against Jerusalem, and to hinder it. As they were Persian subjects of the Empire, it may be that by banding together in this way that they hoped to be able to explain to the king that it was fidelity to his interests that led them to undertake the expedition. They meant to surprise and disperse the builders, and demolish their work.

The Plot Detected (9-12).—In Nehemiah they had a vigilant man to deal with. No movement of his enemies escaped him. He worked unremittingly, and yet watched his foes. Immediately he was surprised of their intention. He made use of two methods in foiling them. He prayed, and then did what he could to bring about the answer to his own prayer. Hence he prayed first, and set his watch afterwards.

There were three hindrances to the work of building. 1. Its magnitude. 2. The threat of surprise. 3. The recall of laborers from abroad by their fellow townsmen. Those who lived near the Samaritans dreaded the result of having it known that some of their own people were helping in building the wall of Jerusalem, and so called to them to return home. They did this, not once, nor twice, but over and over again—persistently.

The Plot Defeated (13-18).—Behind the low places in the wall, which the enemy easily could scale, and on the higher or exposed parts of the wall he placed the people, "by families," knowing that those who were thus intimate would have more reliance one upon the other, if it should come to a conflict, than they would upon strangers. After he had inspected the defenses thus arranged, Nehemiah exhorted the nobles, the rulers, and the rest of the people not to be afraid, but to remember "the Lord which is great and terrible, and fight for your brothren, your sons and your daughters, your wives, and your houses." So the enemy seemed to consider it; for observing the entire readiness of the Jews to fight as well as to work, Sanballat retired from before Jerusalem. The armed and determined attitude of the inhabitants revealed to him that his scheme had been found out, and "God had brought their counsel to nought."

After the retirement of the enemy, the work upon the walls was resumed. The builders of the wall, and the burden bearers, while carrying with one hand wrought in the work, and with the other held a weapon, a javelin. In addition the builders had by their side a sword. By the side of Nehemiah was the trumpeter, at the sound of whose instrument all the people were to gather round their leader. Those who lived outside the city, instead of returning home at night were directed to remain with their servants inside the walls. No precautions were omitted to prevent surprise. They labored from the grey of morning until the stars appeared. None of them during the building of the wall put off their clothing. They were never off duty. He is the best leader who sets his subordinates the example. In all this, Nehemiah showed himself to be a man of eminent piety, executive ability, tact, vigilance, courage, perseverance, and utterly unsparing of his own comfort.

The rebuilding of the wall in the manner described, was a remarkable fulfillment of prophecy. For Daniel had said: "The street shall be built again, and the wall, even in troublous times." Dan. 9: 25.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

NAVASOTA, GRIMES CO., TEXAS.

EDITOR SOUTHWESTERN:—I wish to make inquiries of my sister Fanny McQueen. Her husband's name is Allen. My name is Kansas McQueen. I left sister Fanny in Alabama. I was brought to Louisiana by Murderick McQueen. I have two brothers and one sister here with me, Shack, Jim and Harriett. Our mother's name was Nancy. She died in Alabama. We were owned by McQueen, and brought to Texas by William Moore. I left an Aunt in Alabama named Lizzie. She has three sons in Texas, Edward, Henry and William.

KANSAS CAMPBELL,
Wife of Alexander Campbell.

SPRING HILL, TENN., JAN. 13, 1879.

EDITOR SOUTHWESTERN:—I wish you to publish my inquiry for friends. Husband's sisters names were Julia, Martha and Nancy Curry. His brother, Damar Curry, belonged to James Porter. Husband's name is William Curry. Yours truly,

MARGARET CURRY.

Rev. Mr. McKay, of the Chinese Mission at Formosa, has married a Chinese wife, a native Christian. He is the first China missionary who has married an Oriental wife.

The Bishops and Secretaries, having these several fields—Japan, China, and Mexico—in charge, are looking out for men. Who is ready? Address the Corresponding Secretaries.

Grand Excursion to Europe in the Summer of 1879.

Last summer, some three hundred Americans, both ladies and gentlemen, were enabled to make an extended tour of Europe, economically, yet always traveling "first-class," and stopping at first-class hotels, under the guidance of Dr. Tourjee, of Boston. The very great success of that excursion—and nothing of the kind seems ever to have passed off more satisfactorily to the participants—has led to many urgent requests for its repetition. Without having the slightest intent that way until urged to such a course, Dr. Tourjee has planned another grand excursion to the Old World for the summer of 1879. His programme seems far more desirable than that of last summer. A longer time is to be spent abroad, the route is greatly extended and varied, and innumerable advantages are offered which were not included in the first trip. The party will leave New York by one of the largest and finest steamers of the Anchor Line, June 28, and return on or about September 15. Those who prefer a shorter tour can return a fortnight earlier. The foreign tour will include England, Scotland, Ireland, Holland, Belgium, Germany, Austria, Italy, Switzerland, and France. Most of the great art centers of Europe will be visited, and the trip will also include the Scottish Lakes and Highlands, Kenworth Castle, Stratford-on-Avon, the quaint sections of Holland, the Rhine, Stuttgart, Ulm, Munich, and other interesting places in Wurtemberg and Bavaria, the romantic Austrian Tyrol, all the great cities of Italy, the tour extending as far south as Naples, Mount Vesuvius, and Pompeii,) the beautiful Lake Maggiore, the High Alps, the Vale of Chamouni with Mont Blanc, the Swiss Lakes and most romantic resorts, the Righi, etc. About a week each will be passed in London, Rome, and Paris, with free carriage drives in each place, and all fees paid everywhere. Notwithstanding the many increased advantages, the excursion tickets will be at the same price as before.

Dr. Tourjee will issue a circular in a few days giving full particulars of his [illegible]

[illegible] the Rev. W. B. [illegible] Wood [illegible] Station Circuit, [illegible] Miss G. A. [illegible], Jan. 9th [illegible] Methodist [illegible] the Rev. D. [illegible] Kend- [illegible] prepared a [illegible] enjoyed. The [illegible] couple were pleasantly [illegible] by a host of friends who [illegible] God speed in their new [illegible]

A FRIEND.

Feels Young Again.

[illegible] Bitters, [illegible] that she [illegible] young again [illegible] 30 years old. We [illegible] other medicine [illegible] family."—A lady.

[illegible] Suffering.

[illegible]

...range of diseases. I think it will meet with a wide field of applicability in our *southern country, where the general tendency of disease, even in acute form, is towards debility,* and where especially our Chronic Diseases, and they are numerous, are all *and invariably attend with a lower vitality,* greater and different from what is observed in higher latitudes. If you wish to gain full information in regard to this new agent of cure, send for our Treatise on "Compound Oxygen." It will be mailed to you free. DRS. STARKEY & PALEN, 1112 Girard Street, Philadelphia, Pa.

Our American Magazines.

The marvelous beauty of the illustrated magazines of this country is attracting attention throughout the world. The edition of *Scribner* in England has doubled within a few months. The London correspondent of the New York *Times* says: "The whole lot of magazine annuals (English) put together, are not equal in pictorial art to a single number of *Scribner's Monthly.*" But the price at which our magazines are sold is even a greater marvel. For example, a single number of *Scribner*, "The Midwinter Number," just issued, has a full-page frontispiece Portrait of Emerson, of rare excellence, and contains one hundred and sixty pages of letter-press, with more than seventy illustrations; many of which are works of art such as before the advent of *Scribner* appeared only in gift-works and purely art magazines, *and yet it is sold for thirty-five cents.* It would be difficult to find an illustrated book to match it at $5. The subscribers for the current year, get, in *Scribner*, not only four of these full-paged portraits of American Poets, and nearly two thousand pages of text (equal to 5000 book pages) of the choicest current literature, with more than 1000 illustrations, including a complete novel, "Haworth's," by Mrs. Burnett, but shorter stories, poems, reviews, descriptions of travel, biographical sketches, etc., and also the splendid series of papers and pictures of exploration in the great South American empire of Brazil, delivered free of postage, and all for four dollars.

In Children's Periodicals, too, America leads the world with *St. Nicholas.* Prof. Proctor, the astronomer, writes from London: "What a wonderful magazine it is for young folks! Our children are quite as much delighted with it as American children can be. I will not say they are more delighted, as that may not be possible." *St. Nicholas* is sold for twenty-five cents a number, and fourteen numbers (November, 1878, to 1880) are given for $3.

At first glance one would say, literature, art, and cheapness can no further go—but in this country intelligence is so widespread, and artistic culture is so extended, that there is scarcely any end to the demand for such magazines as *Scribner's* for grown-ups and *St. Nicholas* for children, and, as the sale of these publications increases their conductors will continue to add new features of excellence and attraction.

SCRIBNER & Co., 743 Broadway, New York. 1t.

New Books.

EVANGELICAL RATIONALISM. By Loren Knox, D. D. Cincinnati: Hitchcock & Walden.

This book of 250 pages, 12mo, is devoted to a consideration of the truths practically related to man's probation, collated in eleven chapters. The preparation of a work of this nature is a difficult task, but if we may judge, the author has given an excellent summary of many of the topics which the title chosen suggests.

JAEL'S DAUGHTERS; AND OTHER STORIES. By Mrs. F. H. Burnett. Philadelphia: T. B. Peterson & Brothers. New Orleans: J. C. Eyrich, 130 Canal street. Price 25 cents.

It is a reprint of three stories from Peterson's Magazine, written by one who is not altogether new to novel readers, or unappreciated.

FANCHON, THE CRICKET. By George Sand. T. B. Peterson & Brothers, Philadelphia. J. C. Eyrich, 130 Canal street, New Orleans. Price [illegible] cents.

[illegible] is a skillful delineator of human passions, and the character of her stories powerfully [illegible] the attention of the reader. Her writings are objectionable because of their rationalistic tendency. A dramatic version of Fanchon is [illegible] produced on the stage.

[illegible] Merimee. T. B. Peterson & Brothers, Philadelphia. J. C. Eyrich, 130 Canal st. [illegible] cents.

The leading character, an insolent and presumptuous gipsy girl, who is surrounded [illegible] many incidents of [illegible] a member of the French academy, and his book appeals to the sensational reader of light literature.

New Publications.

The *American Journal of Microscopy* for December is received. This periodical is issued at $1 a year. Address P. O. Box 4875, New York.

[illegible] the *Golden Hours* for [illegible] You may feel safe while the [illegible] Magazine. [illegible] the Methodist Book [illegible]

[illegible] for February, is [illegible]

least one colored plate, and the January number, now before us, has a group of roses finely colored, and one representing different styles of church and house decoration for festive occasions. Published by James Vick, Rochester, N. Y., $1,25 a year.

On and after January 1st, 1879, the publishers or any book-seller or news dealer will supply the numbers of *St. Nicholas* for Nov. and Dec. 1878, free (*i. e.*, fourteen numbers for the subscription price, $3.00) to any new subscriber for 1879. The November number, the first of the volume, contains the opening chapters of a Serial for Boys—"A Jolly Fellowship," by Frank R. Stockton, to run through the year; and a Serial for Girls, by Susan Coolidge, begins in February, while the entire volume will be crowded with good things by the best writers and artists. The Christmas Holiday Number contains contributions from John G. Whittier, Charles Dudley Warner, Mary Mapes Dodge, Susan Coolidge, Julian Hawthorne, Celia Thaxter, Mrs. Burnett (author of "That Lass o' Lowrie's"), and many others. This number is included in a subscription for 1879, or will be sent singly, post-paid, for 25 cents. Price, $3.00 a Year. SCRIBNER & CO., 743 Broadway, N. Y.

The Living Age, for the week ending Jan. 18th, contains an installment of George MacDonald's "Sir Gibbie," and of Sarah Tytler's "The Bride's Pass"; an article by Prof. Goldwin Smith, on "The Greatness of England"; the conclusion of "Holidays in Eastern France"; "The Phoenicians in Greece," by A. H. Sayce, from the *Contemporary Review*; "A Worldlet within the World," *Spectator*; "Poor Creatures," *Saturday Review*; "The Death of the Princess Alice," *Spectator*, and the usual choice poetry, etc The publishers still present to new subscribers for 1879, six numbers of 1878, containing the first parts of MacDonald's "Sir Gibbie."

For fifty-two numbers of sixty-four pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send to any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, publishers.

Sunday Afternoon for January has the opening chapter of a new serial by the author of Tom's Heathen, entitled Colvin the Sinner. Rebecca Harding Davis has a short story, and there are two others, One of the Converts, and Mrs. Wilkin's Duty. E. E. Hale's serial, and Fishers of Men are concluded. Prof. George P. Fisher of New Haven, in an article on Witchcraft, tells us that disbelief in it was considered by religious people two hundred years ago a great sin. Rose Terry Cooke gives advice to young ladies as to literature as a profession. George M. Towle gives an account of Socialism, more particularly in Germany and Russia. Rev. Dr. E. A. Washburn of New York, translates an account of the evidence in the Egyptian antiquities of the early Jewish history. Mrs. Helen Campbell writes of one of Jerry McAuley's "Experience Meetings." J. B. T. Marsh, David Ker and Charles Cavorno have contributions, and there are poems by Elizabeth Stuart Phelps, Ray Palmer and Lucy Larcom. In the Editor's Table are, How Our Neighbors Live, Sects and Schisms, and Ghouls and a Lecturer, the "lecturer" being Col. R. G. Ingersoll. Specimen copy 15 cents. Address Springfield, Mass.

"You see, grandma," said a hotbed specimen of juvenile precocity, "that when I suck this egg, or more properly speaking, when I extract the nutritive matter by a sudden and peculiar action of the muscles of the throat, I first make an incision in the apex, and then a corresponding aperture in the base." "Mercy on me! Oh how things do change!" exclaimed the old lady, in such surprise that her old spectacles dropped off at the flashing of her almost sightless eyes; "when I was a gal, all we did was to make a hole in each end and down it went. My stars! this 'ere child hain't got long to live, I know."

Quarterly Conferences.

West Tennessee District, 1879.

Lawrenceburgh Circuit, March 1, 2; Waynesboro, 8, 9; Linden, 11, 12; Purdy, 15, 16; Henderson, 19, 20; Mansfield, 22, 23; Big Sandy, 29, 30; Gardner's Circuit, April 5, 6; Friendship, 12, 13. The District Conference will be held at Alamo, Crockett county, Tenn. Local preachers and exhorters, and district Stewards, are requested to be present on this occasion. Mason Circuit, April 19, 20; Fayette Circuit, 26, 27. W. S. BUTLER, P. E.

The Quickest Time East.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 p. m., and arriving at New York at 6:35 a. m. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at [illegible] where breakfast [illegible] at 8 a. m.

This route also makes the quickest time to Boston, arriving at 2:40 p. m. Actual running time, sixty-seven and one-half hours. This the most desirable route for all New England points. The time to all intermediate points in correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagra Falls, Put-in-Bay, etc., are on sale at the lowest rates with the quickest time made by any line, and only one change of cars.

NEW ORLEANS MARKETS.

NEW ORLEANS, Jan. 22, 1879.

COTTON—	
Low Ordinary	—@—
Ordinary	7⅝ a 7⅞
Good Ordinary	8¼@7⅞
Low Middling	8⅞@8⅞
Middling	9 @9¼
Good Middling	10¼@10¼
SUGAR—	
Common	4¼@ 4¼
Strictly Prime	5¼@ 6¼
Yellow Clarified	6¼@ 4¼
White	8 @ 22
MOLASSES—	
Common	20 @ 32
Choice	33@ 37
Strictly Prime	31@ 8
COFFEE—	
Ordinary	11¼@12
Fair	14¼@14¼
Good	15¼@15¼
Prime	16¼@16¼
MESS PORK—per bbl	$8 50
BACON—	
Shoulders	2¼@ 2¼
Clear Rib Sides	4 @ —
Clear Sides	4¼@ 4¼
BEEF—	
Medium Western	10 00to ..
Choice Extra Western	.. to13 00
HAMS—	
Plain	9¼@10¼
Sugar Cured	11 a 12
LARD—	
Refined	7¼ a 7¼
FLOUR—	
Common	$2 50 to 2 75
Extra	3 00 to 3 25
Double Extra	3 75 to 4 00
Family	4 75 to 5 00
Choice Fancy	5 25 to 6 00
BUTTER..	
Choice New York	26 to 27
Good New York	20 to 21
Choice Western	16 to 17
Good Western	12 to 13
DRIED FRUIT..	
Apples	1¼ to 8
Peaches	12 to 20
POULTRY—℔ doz.	
Old Chickens	3 50 to 3 75
Young do	2 50 to 2 75
Ducks	2 50 to 3 00
Geese	5 00 to 6 00
Turkeys	9 00 to 12 00
EGGS—℔ doz.	
Western	23 to 25
Louisiana	27 to 30
LA. POTATOES—℔ bbl	1 25 to 1 50
SWEET POTATOES—℔ bbl.	1 00 to —
ONIONS—℔ bbl	1 50 to 1 75
CABBAGES..	
Louisiana, per crate	1 75 to 2 00
RICE—℔ lb.	
Common	4 to 4¼
Fair	5¼ to 5¼
Prime	5¼ to 5¼
Choice	6¼ to 6¼
BEANS—	
Northern	2¼ to 3¼
Western	2¼ to 2
BRAN—℔ cwt	60 to 75
HAY—℔ bale	
Prime	12 00 to 14 00
Choice	15 00 to 16 50
WOOL..	
Burry	9 to 10
Louisiana Clear	19 to 21
Lake	23 to 23¼
CHEESE..	
Ohio Factory..fine	8¼ to 8¼
Ohio Factory..good	7¼ to 7¼
Western Factory,..skims	7 to 7¼
Western Factory..hard	4 to 5
New York Cream	10¼ to 11
CORN MEAL—℔ bbl	1 50 to 1 75
GRITS..	
Hudnut's	3 75 to 3 85
Western	2 75 to 3 00
CORN—℔ bu.	
Mixed	44 to —
White	46 to —
Yellow	45 to —
Bulk, mixed	41 to 42
Bulk, white	43 to —
COW PEAS..℔ bu	
Choice Clay	1 35 to 1 50
Mixed	1 00 to 1 25
Low Grades	60 to 90
CANDLES..℔ lb	
Sperm	35 to 40
Star	12 to ..
SALT..	
Liverpool per sack	80 to 1 10
Turk's Island, per bu	25 to 30
Pockets	1¼ to 7
FISH..	
Mackerel, ℔ kit	65 to 1 65
Codfish ℔ box	— to 1 10
Herring ℔ box	20 to 35
Salmon ℔ box	1 75 to 2 00
HIDES—	
Steer hides over 85 lbs. ℔ lb	— to 7¼
Steer hides, 70 to 84 lbs, do.	— to 6¼
Steer hides under 70 lbs,do.	— to 5¼
Cow hides, as they run, do.	4¼ to 6¼
Kips, 20 to 24 lbs, ℔ lb	6¼ to 6¼
Kips, 25 " 30 " " "	5¼ to 5
Calf skins, each	— to 7¼
Country hides, flint 25 lbs	9¼ to 11e
Country hides, damaged	half pric
Beeswax, prime yellow ℔ lb	— to 24
Ox horns, each	— to 6
Tallow, ℔ lb	6 to 7
TOBACCO..	
Inferior lugs	2 to 2¼
Low lugs	2 to 2¼
Medium	2¼ to 3¼
Good to Fine	3¼ to 3¼
Low Leaf	4 to 5
Medium	5¼ to 6
Good	7 to 7¼
Fine	7¼ to 8
Selections	— to —

PLAN OF EPISCOPAL VISITATION 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
North India	Lucknow	Jan. 8	Bowman
Florida	Monticello	Jan. 6	Peck
*Mexico	Mexico	Jan. 6	
Mississippi	Yazoo City	Jan. 15	Andrews
Liberia	Sinoe	Jan. 15	
S. Carolina	Greenville	Jan. 22	Peck
Louisiana	New Orleans	Jan. 29	Andrews
N. Carolina	Greensboro'	Jan. 30	Peck
Arkansas	Harrison	Feb. 13	Andrews
Little Rock	Van Buren	Feb. 20	Andrews
Washington	Baltimore	M'ch 5	Ames
*Italy	Rome	M'ch 5	Bowman
Baltimore	Baltimore	M'ch 5	Harris
S'th Kansas	Hutchinson	M'ch 5	Wiley
Virginia	Zion Church, Wash'n, Va.	M'ch 5	Haven
New Jersey	Keyport	M'ch 12	Merrill
Kansas	Leav'nworth	M'ch 12	Wiley
Philadelphia	Germantown	M'ch 12	Peck
Wilmington	Newcastle	M'ch 19	Simpson
Kentucky	Somerset	M'ch 26	Scott
Central Pa.	Bloomsb'rg	M'ch 26	Foster
St. Louis	Springfield	M'ch 26	Wiley
Newark	Port Jervis	M'ch 26	Merrill
Missouri	Mexico	M'ch 26	Andrews
New England		A'pl 2	Simpson
East German	Baltimore	Ap'l 2	Ames
New York	Newburgh	Ap'l 2	Merrill
N. Y. East	New Haven	Ap'l 2	Haven
Lexington	Louisville	Ap'l 3	Wiley
N'th Indiana	Goshen	Ap'l 9	Scott
Northern N.Y.	Lowville	Ap'l 9	Harris
N. Hampshire	Plymouth	Ap'l 9	Foster
Wyoming	Norwich	Ap'l 16	Simpson
Providence	Taunton	Ap'l 16	Haven
Troy	Bennington	Ap'l 23	Harris
Maine	Portland	Ap'l 23	Foster
Vermont	Swanton	May 1	Harris
East Maine	Dover	May 7	Foster

*A mission not organized into an Annual Conference, but in which an "ANNUAL MEETING" of the Missionaries is held, a Bishop presiding, when present, and in his absence, the superintendent of the mission presiding.

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

New York, Nov. 1, 1878.

Special Notices.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

BENEVOLENT SOCIETIES.

Harmonia Benevolent Association.

Meets every MONDAY NIGHT in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

REV. M. E. BROWN, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
REV. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committee on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, F. Moore.
jan17'79-tf.

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Extended Tours through Great Britain, and the most picturesque and interesting continental countries special advantages of an extraordinary character. The cheapest and best Excursion ever planned. For circulars, giving full particulars, address **E. TOURJEE, Boston, Mass.** jan23-4t.

EAR DISEASES!

Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear and **CATARRH** their proper treatment, especially Running Ear. How to get immediate relief from all annoyances of these diseases, and a sure, harmless and permanent cure. A book every family should have. *Sent free to all.* Address Dr. C. E. SHOEMAKER, Aural Surgeon, Reading, Pa.

no4-jan23-13t-eow.

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$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. feb7'78-1y

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COMPOUND OXYGEN TREATMENT for the cure of Consumption, Asthma, Bronchitis, Catarrh, Dyspepsia, Headache, and all Chronic and Nervous Disorders, by a natural process of revitalization.

REMARKABLE CURES have been made, which are attracting the widest attention.

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FREE! A Treatise (200 pp.) on Compound Oxygen, with many testimonials to most remarkable cures, sent free. Address DRS. STARKEY & PALEN, 1112 Girard St., Phila. feb21'78-26teow.

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180 Miles Shorter to Chicago.
113 Miles Shorter to St. Louis.
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On and after January 1st, 1879, new subscribers to ST. NICHOLAS for the year 1879 will be entitled to the numbers for

NOV. and DEC., 1878, FREE.

The November number, the first of the volume, contains the opening chapter of A SERIAL FOR BOYS, "A Jolly Fellowship," by Frank R. Stockton, to run through the year; and A SERIAL FOR GIRLS, by Susan Coolidge, begins in February, while the entire volume will be crowded with good things by the best writers and artists.

The Christmas Holiday Number, containing contributions from John G. Whittier, Charles Dudley Warner, Mary Mapes Dodge, Susan Coolidge, Julian Hawthorne, Celia Thaxter, Mrs. Burnett (author of "That Lass o' Lowrie's"), and many others, pronounced the finest number of ST. NICHOLAS ever issued, is included in a subscription for 1879, or will be sent, post-paid, for 25 cents.

PRICE, $3.00 A YEAR.

November and December numbers free to all new subscribers after December 31st, 1878, who begin their subscriptions with the January, 1879, number.

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COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 89, §5 of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR. The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Merrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

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AND

Hymnal with Tunes.

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16mo, Roan Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

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All traveling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.
2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

IV. Silver Communion Ware for the Churches.

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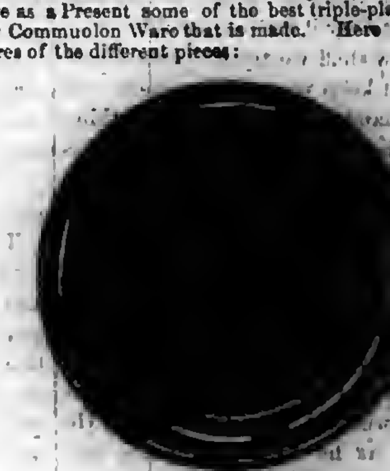

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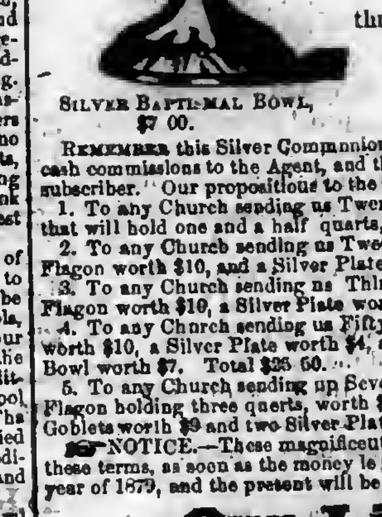

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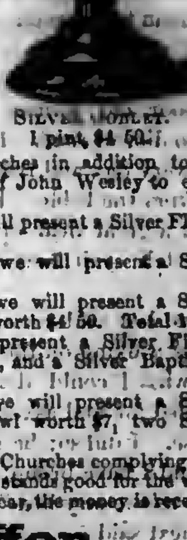

SILVER GOBLET. 1 pint, $4 50.

REMEMBER this Silver Communion ware is given to the Churches in addition to the cash commissions to the Agent, and the steel engraved portrait of John Wesley to every subscriber. Our propositions to the Churches are as follows:

1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.
2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.
3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total $18 50.
4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.
5. To any Church sending us Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us. This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

Our Liberal Offer.

We claim that the offers we have made on the preceding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregation where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

Our Terms.

1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.
2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.
3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission; the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.
4. Send the money by Postoffice Order whenever possible.

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Here is a book that we would be glad to have go into the hands of every class-leader in the church, because it is just such a book as by its illustrations and suggestions will help them very greatly.

We have read it with great interest, and are delighted with it. It is a very suggestive volume.

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FLOWER OF GRASS.

BY LUCY LARCOM.

The gracefulness that homeley life takes on
When love is at its root, you saw in her;
No colors, but soft tints in lovely blur—
A charm which if so much as named was gone,
Like light out of a passing cloud. Yet when
The fairer faces bloomed on you alone,
Without the softening of her presence, then
Into their look had something garish grown.
Some tenderness had faded from the air,
A loss so subtle and so undefined
The thought was blamed that hinted loss was there.
The nature of such souls is to be blind
To self, and to self-seeking; let them blend
Their life in harmony and atmosphere
With other lives; let them but have a friend
Whose needs they may set off, or endear,
And they are gladder than in any guess
Or dreams of their own separate happiness.
Earth were not sweet without such souls as hers;
Even of the rose and lily might we tire;
She was the flower of grass, that only stirs
To soothe the air, and nothing doth require
But to forget itself in doing good;
One of God's lowly, saintly multitude.
—Sunday Afternoon for January.

Hearts and Hands.

One day a teacher said to his class: "Boys you can all be useful if you will. If you cannot do good by great deeds, you can by little ones."

The boys said nothing, but the teacher saw by their looks that they [illegible]. They did not believe that they were of any use. So he said—

"You think it is not so, but suppose you try it for one week."

"How shall we try it?" asked one, "[illegible] eyes opened and [illegible] to do anything [illegible] in your way all this [illegible] next Sabbath it [illegible] to be useful [illegible] or other," said the [illegible]

[illegible] the boys. [illegible] boys [illegible] with [illegible] of light [illegible]. He [illegible] them, and [illegible]

"[illegible] I see by your looks [illegible] to tell me." "[illegible] have," they said [illegible] one told his [illegible] of going to [illegible] of water every [illegible] mother time [illegible] and so [illegible] greatly pleased [illegible] doing it for [illegible]

[illegible] "I thought [illegible] whose eyes [illegible]. I want to her [illegible] a chapter [illegible]. It seemed to [illegible] of comfort. I [illegible] she thanked [illegible]

[illegible] street [illegible]. A gentle-[illegible] me to hold [illegible] gave me five [illegible] it to put it [illegible]

[illegible] with my eyes [illegible] ready, as you [illegible] I saw a little fellow [illegible] I told him not to [illegible] to find his [illegible] he dried up [illegible], feeling very [illegible]

[illegible]

Two Scenes.

"Here!" said a father, in a tone of authority and with a degree of harshness to his son. The lad was at play with his companions. He looked towards his father, but did not leave his playmates.

"Did you hear me?" said the father still more sternly.

With an unhappy face and a reluctant step, the boy left his playmates and approached his parent. "Why do you creep along so slowly, like a snail," said the father in an angry tone. "Come quickly, I want you. When I speak I like to be obeyed instantly. Here, take this note to Mr. Smith, and see that you do not go to sleep on the way. Now run as fast as you can go."

The boy took the note. There was a cloud on his brow. He moved onward at a slow pace.

"Is that doing as I ordered you? Is that going quickly?" called the father, when he saw his son creeping along. "If you are not back in half an hour, you may expect I will punish you?"

But the words had little effect. The boy's feelings were hurt by the unkindness of the parent. He experienced a sense of injustice, a consciousness that wrong had been done to him. By nature he was like his father, proud and stubborn, and these qualities of his mind were aroused, and he indulged them regardless of consequences.

"I never saw such a boy;" said his father, speaking to a friend who had observed the occurrence; "my words scarcely made an impression on him."

"Kind words are often the most powerful," said the friend.

The father looked surprised.

"Kind words are like gentle rain and the refreshing dew; but harsh words bend and break like the angry tempest. They first strengthen and develop good affections, while the others sweep over the heart in devastation, marring and deforming all they touch."

"Try your son with kind words; they will prove a hundred-fold more powerful."

The father at first seemed hurt by the reproof, but it left him thoughtful. An hour passed away before the boy returned. At times during his boy's absence, he was angry at the delay. But the words of remonstrance were so impressive that he resolved to heed. At last the lad came slowly in with a cloudy countenance, and reported the result of the errand. He looked for punishment, and was prepared to receive it with angry defiance. To his surprise, after he delivered the message, instead of seeing his father angry, heard him say kindly, "very well, my son, you may now go out to play." The boy went out, but was not happy. He had disobeyed and disobliged his father, and the thought of this troubled him. Harsh words had not clouded his mind nor aroused a spirit of reckless anger. Instead of going to his companions, he went and sat down by himself, mourning over his act of disobedience. While thus he sat he heard his name called: "Thomas, my son," said his father kindly.

The boy sprang to his feet, and was soon beside his parent. "Did you call me, father?"

"I did, my son. Will you take this package to Mr. Long for me?"

There was no hesitation in the boy's manner. He looked pleased at doing his father's service and reached out his hand for the package. On receiving it, he bounded away with a light step.

"There is power in kindness," said the father as he sat musing after the lad's departure. And even while he sat musing over the incident, the boy came back with a cheerful, happy look, and said: "Can I do anything else for you, father?"

"Yes, yes," said the father to himself, "there is power in kindness, and I now see that while the tempest of passion and harshness may constrain [illegible] it is the spirit of kindness which gives an influence over mind [illegible] like the summer rain, the dew and the sunshine on the fields [illegible]

A Whole Family in Heaven.

The following eloquent passage is from the pen of Albert Barnes: "A whole family in heaven! Who can [illegible] or describe the everlasting [illegible]. No one absent. Nor father, [illegible], nor son, nor daughter, [illegible]. In the world they were [illegible] faith and love, and peace [illegible]. In the morning of the [illegible] they ascend together. [illegible] the throne they bow together [illegible] adoration. On the banks [illegible] of life they walk hand in [illegible] a family they have come [illegible] of glory which shall [illegible]. Their hereafter is to [illegible] in that family. No [illegible] on a bed of pain; [illegible] the arms of death. [illegible] may be thus [illegible]

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Far superior to

common porus plasters, liniments, the so-called electrical appliances, &c. It is the best known remedy for **Lame and Weak Back**, rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidney, Spinal Complaints and all ills for which porus plasters are used. Ask your Druggist for Benson's Capcine Plaster and see that you get nothing else. Sold by Druggists. Price 25 cts.

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GOLDEN MEDICAL DISCOVERY

By its great and thorough blood-purifying properties, Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Blotch, Pimple, or Eruption. Mercurial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Goitre or Thick Neck, and Enlarged Glands.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flashes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

In the cure of Bronchitis, Severe Coughs, and the early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and purifies the blood. Sold by druggists.

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SIZE OF PELLETS.

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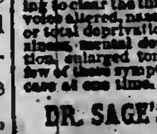

CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick, mucous, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

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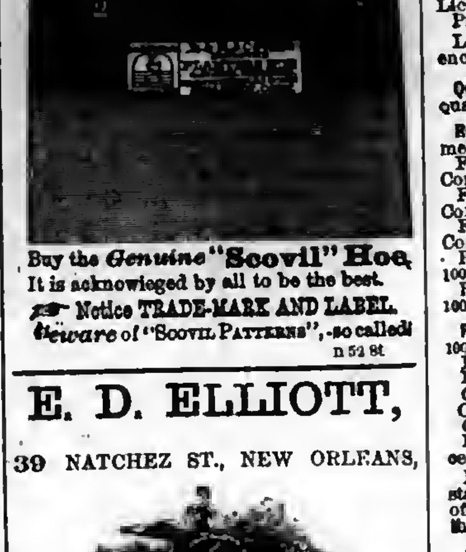

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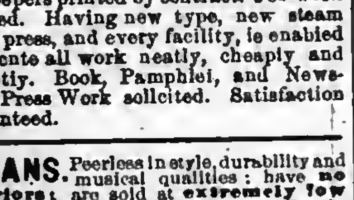

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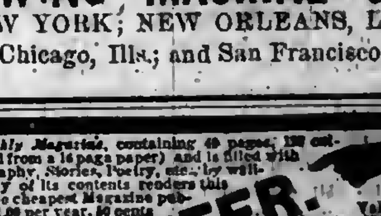

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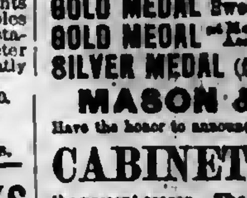

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Southwestern.

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TEMPLES.

BY META E. B. THORNE.

"The groves were God's first temples!"
[illegible]
The lofty aisles and arches
[illegible] the boughs of the Spirit
[illegible] come and go,
[illegible] rock are vaulted,
[illegible] to and fro.

[illegible] are holier temples,
[illegible] may rise;
[illegible] and prayers like incense
[illegible] skied;
The [illegible] of the Spirit,
Which mortals may not bear,
[illegible] the court of heaven,
[illegible] a Father's ear.

Boston Letter.

At Yale, in old Calvinistic educational centre, Bishop Simpson is [illegible] the young theologists by his lectures and preaching. One of Garfield's brilliant and popular [illegible] telling the boys how to [illegible] in their department. [illegible] To see and hear a [illegible] preacher is more than [illegible] almost the act [illegible] The only [illegible] prophet, [illegible] on the lecture [illegible] lose the affection that [illegible] in the pulpit. [illegible] the rare sense [illegible] this man position, the [illegible], the shoulder, the simple [illegible], the magnetic of heart [illegible] of imagination which [illegible] great a favorite with [illegible] his lectures are well [illegible] painted, ford- [illegible] but saturated [illegible] and the spirit [illegible] will help many a [illegible] to make more of [illegible] ministry than he [illegible] done. They [illegible] theories about [illegible] ministry, but in plain [illegible] practicabilities of the [illegible] in the live institution [illegible] now. In his way [illegible] This is now the [illegible] him. Most men [illegible] but [illegible] of 2000 is [illegible] soon hoar [illegible] exceed- [illegible] like [illegible]

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but a salutary medicine. "Experience," said Franklin, "is a dear school, but fools will learn in no other." Men have always been fools and have needed to take a term or two in these reformatory institutions. For years our people were living beyond their means; while earning ten dollars they got in the way of spending fifteen. That order is being reversed; earning fifteen they are learning to live on ten. It is a hard lesson to learn, especially for old and long indulged children; but we are making reasonable proficiency in it.

The religious interest in our churches is fair, but by no means what we could desire. We think it in advance of some former years. Our dependence is largely on home talent, and in the use of this we are enjoying some precious revivals of religion. There is nothing we so much need through our whole land as a mighty outpouring of the spirit to check the tide of infidelity and to subdue the worldly spirit so prevalent among the whole American people. But I must stop with signing my name. NAMREHS.

Church Extension---A Fair Thing.

At the November meeting of the General Committee of Church Extension the following was adopted:

Resolved, 1. That the Board be authorized to make appropriations within each conference, in proportion to the response of the conference, by its collection to the call made upon it.

2. That the amount authorized to conferences are to be furnished, as far as practicable, by a *pro rata* division of collections. The Board may supplement, as far as practicable, the balance of the appropriations authorized by loans from the Loan Funds.

For years past these rules have been applied to conferences which have been asked to put into the treasury more than they could take out; but the weaker conferences were to get a definite sum, with such amount added as their own collections should aggregate. For instance, the Kentucky Conference was last year asked for $1,000 and authorized to receive 2,000. Under the rules then in force, if the collections there should amount to but $500 they would lose only so much as they should fail to raise, and would be entitled to receive $1,500 —a *pro rata* of the aggregate collections *by donation*, and the remainder by loan. Hereafter if their collections shall amount to but $500 they will be entitled to receive only $1,000. Five hundred dollars of the amount are supposed to come from their own collections. The question remains, Where shall the other $500 come from? Hitherto it has been, Where shall the other $1,000 come fro ? The question is made easier for the Board in meeting the authorized *demands* for aid, but not nullified by failure of the conferences to raise the amount asked, it had grown to be a question involving an aggregate of $50,000. How did this come about?

For illustration of the answer take a conference where the figures last given are reversed. The Iowa Conference was asked to put into our Church Extension treasury $3,000, and Churches within its bounds might receive $1,600. Now if both the conferences named should raise the full amount asked and receive the full amount authorized, the case would stand thus:

	Asked.	Authorized.
Kentucky	$1,000	$2,000
Iowa	2,000	1,000
Total	$3,000	$3,000

It will be seen that the two sides balance, and the Board would come out even. But suppose each raises only half the amount asked, and demands the amount that the rule heretofore in force would place to their credit. The case would then stand thus:

	Collected.	Authorized.
Kentucky	$500	$1,000
Iowa	1,000	500
Total	$1,500	$1,500

Iowa would must then get $500 from elsewhere else, to bring the two [illegible] Where shall it get [illegible] fund has enabled the [illegible] supplement by loans, to a [illegible] but still, at the No- [illegible] meeting, it was found that [illegible] all the conferences together, [illegible] amounts authorized [illegible] was within of amounts [illegible] about $50,000. [illegible] of serious impor- [illegible] had to be done [illegible] the weaker [illegible] category [illegible] the [illegible] of the [illegible] in the [illegible]

column of amounts authorized a little, and yet will not be likely to bring the two together. Taking the two already named to illustrate: If the collections should be the same the case would stand thus:

	Collected.	Authorized.
Kentucky	$500	$1,000
Iowa	1,000	500
Total	$1,500	$1,500

But suppose that the Kentucky Conference should raise three-fourths of the amount asked and the Iowa Conference but one-fourth? Then the case would stand thus:

	Collected.	Authorized.
Kentucky	$750	$1,500
Iowa	500	250
Total	$1,250	$1,750

The old difficulty would return in full force, and we would be compelled to find $500 somewhere else. The Board must still claim the right given under the second resolution and "supplement, as far as practicable the balance authorized by loans from the Loan Fund."

It is, as many have urged, very important that as far as possible a definite amount should be authorized for donations within each conference. This can only be done when the conferences can be relied upon for definite sums by collections. Water must flow into the cistern before it can be pumped out, and no matter how thirsty the people may be, they cannot pump more out than has flowed in. The real and practicable solution of the whole question is for every preacher—presiding elder and pastor—to faithfully apply the Disciplinary plan for the collections, until by every charge doing its part, every conference, weak and strong, shall raise the full amount asked for Church Extension. When any conference shall have done this, and not until then, it may fairly demand the full amount authorized. If, on the basis of the amounts asked and authorized by the General Committee, the Board deals as generously by the conference as the conference deals by the Board, there should be no complaint. It is a fair thing.

"A Solid South" and Southern Methodism.

BY REV. A. C. GEORGE, D. D.

It seems, from a recent editorial in the *Christian Advocate*, (Nashville), the metropolitan journal of the Methodist Episcopal Church, South, that the two things mentioned in our caption sustain very close relations to each other. The title of the article is "Our Duty to the Negro," and its first words refer to the result and significance of the late elections. The political aspects of the question, the editor does not propose to discuss; but "a solid South," in his judgment, brings a grand opportunity to Southern Christianity, especially to the Methodist Episcopal Church, South. The meaning, he argues of a "solid South" to "our churches," is "that now we can do something for the Negro." Indeed! Why *now*? The Southern churches, we are informed, "have done for the Negro religiously pretty much all that ever has been done." Well, on whom did the responsibility for the religious culture of the Negroes rest, if not on the men who owned them, and the churches which recognized the necessity, if not the justness and propriety of their enslaved condition? The Nashville *Advocate* says:

'During twice seven years we have been, more or less, cut off from doing for the religious culture of the colored people in our midst what they needed, and what we wished to do, but had no opportunity.'

We cannot understand what has been the cause of this afflicting deprivation, provided it was "the *religious* culture of the colored people" which was desired. If instruction in the things of God and in the way of salvation was, in the judgment of Southern Methodism, what the Negroes "needed," and the work which these philanthropic men "wished to do," wherein has been the lack of "opportunity?" There have been no hindrances, in the last fourteen years, so far as we have ever learned, in the way of the religious instruction of colored men in the South, by *Southern* white men. Christian men and women from the *North* have been opposed, ridiculed, proscribed, ostracised, hated and martyred, because they entered that truly missionary field, to teach those who had been slaves and were still ignorant and superstitious, the knowledge of God's word and the freedom of redeemed souls. It is a new idea that Southern Methodists have been excluded from this benevolent work. Our contemporary shows what has been the real trouble, by the character of the difficulties suggested. In respect to the Negroes and the Negro churches, it is affirmed:

'Their churches were frequently turned into political machines. Their preachers and pulpits were engaged in doing service for "loyalty." The white men who figured among them as leaders were mainly adventurers and carpet-baggers. The carpet-bagger lingered in the Negro school and pulpit after other places had been blessed with his departure. Political songs and harangues were heard in their places of worship, and campaign documents were distributed in the congregations.'

This certainly sheds a little light on the subject. It shows where the creaking is in the Southern ecclesiastical machinery. We agree with the *Advocate* that "a political platform is a poor substitute for the Gospel of Jesus Christ;" and yet, in the quoted words of the N. Y. *Times*, "Republicanism is the religion of the Negro," is, as is asserted, "to a large degree" "true," what a terrible indictment does it furnish against Southern Christianity! Had, then, these poor Africo-Americans received from Southern churches so little light and comfort in their bondage, that Republican doctrines—the doctrines of equality of manhood irrespective of color or condition, of common civil and political rights—seemed to them as an evangel of heaven, or a new dispensation of the Kingdom of God? Could any severer thing be said of the bitterest abolitionist of the kind of Gospel formerly dispensed to the colored people of the South?

Another class of teachers and preachers came in, and, according to the Nashville organ, they wrought an immense amount of mischief. "It was a part of their policy," we are assured, "to breed distrust and dislike among the Negroes toward Southern white people. Nor was this the worst, as the following statement witnesses:

'They aimed at "social equality" in all their educational schemes. They were continually pushing their favorite social idea. To get a Negro seated on a public platform along with white men, or paraded in public halls and private parlors, was an object of their desire greater than to get a great black sinner converted, or a dark mind enlightened. An envious hatred of the "Southern whites"—a purpose to humble their pride, as they called it—was the inspiration of their philanthropy.'

Here are some pretty serious charges. These teachers, it is alleged, had less desire to get a black sinner converted or a dark mind enlightened, than they had to get a Negro seated on a public platform or paraded in public halls and private parlors, along with white men! The inspiration of their philanthropy, it is affirmed, was an envious hatred of Southern whites, and a determination to humble their pride! We should say that these allegations are false, uncharitable, malignant and wicked, judged by any other standard than that of a Southern, slave-holding, Negro hating Christianity.

In fact, the *animus* of the whole bitter accusation is in the sentence —"They were continually pushing their favorite *social* idea." The italicised word is that of the *Advocate*, and reveals the sore place.

In other words, these "carpet-baggers" preached a Gospel of humanity and treated Negroes as if they were men. They would have been a disgrace to Christian civilization if they had done less; but "all this," says the *Advocate*, "was a baneful hindrance to that religious culture and education which the Negro most needed, and which, if left to himself, he really preferred." That may be so; but a religious culture and education which is hindered by a fear of social equality is not Christian, is not fit to be imparted, and is scarcely above the level of the meanest paganism.

We ask our readers to consider the import of the following sentences, taken here and there, from the article under review:

'The Southern States have come out of the canvass all on one side.'

'What is the meaning of this to our Churches? That now we can do something for the Negro.'

'This is changed now, and the elections declare it.'

'The Fall elections indicate a clearing out of this element, and a fairer field.'

'Once more Southern Christians have access to the Negro. Confidence and good relations are being restored.'

'A Solid South is the alarming result as seen by some, the wished-for result as seen by others.'

Two or three things may be noted.

1. "A Solid South" means a solid North. The President has given to the South the most generous treatment, but the warmed viper shows its fangs. It is his nature. If any man supposes that the people of the North will desert the freedman, or will demand less than an honest observance of the amendments to the federal constitution, he is greatly mistaken.

2. Nobody, North or South, demands "social equality" for any class or condition as such; that is, irrespective of character and intelligence. What we do demand is, that no person or class shall be deprived of "social equality" because of color, or previous condition of servitude. God is no respecter of persons, and the church that insists on such distinctions is anti Christ. A man is entitled to consideration according to his mental and moral worth.

3. A solid Democratic South is hailed as an opportunity by the Methodist Episcopal Church, South. There is, then, but one position which the Methodist Episcopal Church in the United States can safely hold on the great issues which divide the nation. If Republican success be necessary to the peaceful prosecution of our church work anywhere from the Lakes to the Gulf, then we shall conquer, if need be, our Democratic prejudices, in the interest of a loyal Methodism. However strong our partisan feelings, we shall never abandon our church.

4. If Cape May fraternily "hath this extent no more"—if it means that we are to withdraw from the South, and especially that we are to surrender the colored people into the hands of men who hate social equality, even when there be common acceptance in God's kingdom, and unquestioned mental and moral worth on the part of the proscribed class, then, the action of the Central New York Conference on the deliverance of the joint commission is fully justified by events.

There is but one way for us as a church. We must carry our banner forward. We must sustain our Southern conferences. We must take care of our Freedmen's schools. We ought to increase, ten-fold, our collections for the Freedmen's Aid Society. We ought to pour the money without stint into our missionary treasury. Our church work in the South is a work of patriotism, a beneficent work, a genuine Christian work. A grand opportunity is before us. Let us be faithful to our trust—to the nation, to the poor and to Christ, and the result will be great, wide-spread, far-reaching and glorious.—*Northern Christian Advocate.*

Florida Conference.

The Florida Conference met at Monticello, January 8, Bishop Peck presiding and S. B. Darnell secretary. Samuel D. Paine was transferred to the Rock River Conference. None were admitted on trial and Jeffry Grant and George A. Roberts were admitted into full connection. Statistics show an increase of 143 members and 38 probationers. Several ministers of other churches visited the Conference and were introduced.

Bishop Peck and Dr. Ford preached for the Southern Methodists on Sabbath.

The following are the appointments for 1879:

JACKSONVILLE DISTRICT—N. Webster, P.E.
Zion Church, Jeffry Grant.
Wrightsville, to be supplied.
Fernandina, E. Ferguson.
Hart's Roads, R. E. Robanson.
King's Ferry, J. Jenkins.
Tallahassee and Quincy, to be supplied.
Monticello circuit, P. Swearingen.
Madison, B. Dilworth.
Live Oak, to be supplied.
Lake City, to be supplied.
Sanderson, M. DeGrat.
Baldwin, to be supplied.

ST JOHN'S RIVER DIST.—J.T. Lewton, P. E.
Jacksonville, Trinity, S. D. Paine.
New Berlin circuit, to be supplied.
Lake George and Notwalk, to be supplied.
New Smyrna and Datonia, to be supplied.
Titusville circuit, to be supplied.
Enu Gallie circuit, to be supplied.
Grange City, J. T. Lewton.
Lone Star circuit, J. Wilson.
St. Augustine, J. G. Howard.
Palatka, G. A. Roberts.
Hibernia circuit, to be supplied.
S. B. Darnell, Principal of Cookman Institute, and member of Trinity quarterly conference.

GAINESVILLE DISTRICT—W. J. Salmond, P.E
Gainesville, T. Holsendorf.
San Pulaski, J. Keller.
Gordon and Fredoma, H. Emzl.
Liberty Hill, J. Welsh.
Pleasant Plains and Pineville, S. Welsh.
Levyville and Oldtown, R. Small.
Archer and Brenson, H. Emerson.
Cedar Keys, A. DeBose.
Cornell and Ammond's Pond, T. Austin.
Micanopy and Morrison's Mills, D. Wade.
Owens and Flemington, E. Sable.
Ocalla and Chapel, L. Jackson.
Wesley Chapel, P. M'Gray.
Newmansville, R. Mitchell.
Brookville and Sumpterville, L. Roper.
Mikesville, to be supplied.

Joshua Nye, of Maine, says that he defies any one to find one single open bar in the State of Maine," and adds that he don't believe the children in three-fourths of the towns ever saw a drunkard.

Beauties of Liberia.

The following letter has been received by Messrs. Walker and Trenholm, of this city, from Rufus Clark, one of the colored emigrants who left in the bark Azor last Spring for Mourovia. The letter, in his own peculiar style, will speak more eloquently to the colored people of the realities of the colored Utopia than finished language could do:

MONROVIA, REPUBLIC OF LIBERIA, November 10, 1878.

Messrs. Walker & Trenholm:

DEAR SIRS—I write to you to say that I am in Liberia and I want to get back to America, and I have not the means to get there. I cannot make a living here, for there is nothing going on for a living in this country but lying and cheating and stealing, and there is no law to protect you in this country. I was expecting to go back by the Azor; but we don't know whether she will come back or not. I write this to ask you, please to send me money to get back to Charleston, or make some arrangements with some captain who runs from America to Liberia. I would rather you would make some arrangements with a captain to pay him when you receive me at Charleston. If you will aid and assist me to get away from this country I will be willing to bind myself and family to work for you on your place, or any way you want me until you are satisfied of your money.

I have five grown children and three little ones in my family, and I say to you I am a regular farmer, and we will all work for you if you will only put me in a place where I can make corn and cotton and rice. I thought that I could live in this country, but I find that no man can live in this country. Please make arrangements with Captain Holmes, of the bark Azor, if he has not left Charleston for Monrovia before you receive my letter, to bring me back home again. If you will favor me I will see that you will be satisfied of your money. I could tell you a great deal about this country, but I won't say any more about it until I reach you. I take you to be my favorite friends, and that makes me write to you so particularly. My brothers have written the that I have written to you to some of their friends. Please let me hear from you in sixty days' time, and direct your letter to Monrovia, Republic of Liberia. Respectfully, RUFUS CLARK.

—*Charleston News and Courier.*

The Great Contrast.

The Southern papers were never tired of pointing to the Mollie Magnire murders in Pennsylvania as an offset for the hundred times as many Ku-Klux murders in five or six Southern States. Will they now be equally ready to require as faithful an administration of the law against murder in those States as has been seen in Pennsylvania, where twenty-two of the secret members of an organized league of assassins have been executed for murders committed from two to sixteen years ago? When will Mississippi, or Louisiana, or Tennessee, or South Carolina wake up to the demand of law and order to hang twenty-two of the perpetrators of wholesale massacres or individual assassinations? Shall we hear it now as loudly proclaimed that Southern fidelity to law and justice matches that of the North, as we heard that Northern assassinations matched those of the South?

Here is just the point that the great contrast comes in: The utter failure of the South to administer her own laws. The Governor of Mississippi, as an excuse for not even bringing the infamous Kemper County murderers of the Chisholm family to trial, said no official of the county or State would take any step against them and he was powerless. And this is the state of affairs, we believe, generally in the South wherever negroes or their friends are wronged or murdered for an alleged political or race cause.

Yet the great Christian power of the pulpit of the South holds its peace at this general iniquity and injustice, and the Southern congregations of professing Christians will have it so! Who would emigrate to a country where injustice is the rule in all such cases so long as the boundless West is before him? The South must utterly change its policy in this matter, and the pulpit must lead the way if that region is to take its place among civilized countries.—*N. Y. Witness.*

Frederick Douglass responds with a good deal of justifiable feeling to a charge that he said of the Southern negro that he must "suffer and wait, and suffer," but that nothing can be done for him. "I have said," he writes to the Elmira *Advertiser*, "that something can be done; we can expose fraud; we can denounce violence; we can kindle the moral indignation of the country against meanness and crime; we can bring out the facts by investigation; we can exhaust all legal means for the protection of Republican voters of the South—and if these shall fail we can adopt such other remedies as the wisdom of our wisest men will suggest and approve. In all this, time is an important element." That is an admiral summary of the aims of the Republican party in its present controversy with the Solid South. The "moral indignation of the country" is the most effective weapon with which to fight bulldozing and tissue-ballots. —*N. Y. Tribune.*

Of all intoxicating liquors beer is the most animalizing. It dulls the intellectual and moral, and feeds the sensual and beastly nature. Beyond all other drinks it qualifies for deliberate and unprovoked crime. In this respect it is much worse than distilled liquors. A whisky-drinker will commit murder only under the direct excitement of liquor—a beer-drinker is capable of doing it in cold blood. The *Pacific Medical and Surgical Journal* says: "Long observation has assured us that a large proportion of murders deliberately planned and executed witout passion or malice, with no other motive than the acquisition of money or property, often of trifling value, are perpetrated by beer-drinkers."

Many years ago, in Clinton county, N. Y., a French Roman Catholic priest from Canada instigated a mob and burned a quantity of Bibles and Testaments in the French language, which had been sent into that county to supply the destitute among this class of our foreign population. At the anniversary of the Clinton County Bible Society, held in Plattsburg, on September 24th, the agent of that Society reported that he had recently visited the place where the Bibles had been burned, and found on either side of the Catholic Church French families, who requested to rank them as Protestants, as they no longer had anything to do with the Catholic Church. The church itself has no longer a priest, nor even occasional services.—*Am. Bible Society Record.*

Since 1804, the new translations of the Bible have been made in 217 languages. The labor involved in these translations is herculean, frequently requiring, as a first step, the formation of a written language. It is no wonder, in view of these difficulties, that revision is frequently required. This work is carried on in many lands, and in Madagascar a band of revisers has sat for over ten years, indicating the great care with which the work is being executed.

In Breathitt county, Ky., whose recents riots attracted so much attention, there were murdered during the war, 19; since the war, 26; total killed during and since the war, 35; wounded since the war, 30. Notwithstanding all this crime and bloodshed, not one has been hung or sent to the penitentiary for any of these crimes. But three persons have been sent to the penitentiary since the war—one for arson and two for grand larceny.

A Memphis paper says: "A stranger dropping into Memphis to-day can see no evidence of the fearful scourge that, for three months, has been destroying our people. The streets are thronged, as of yore, with bright-eyed business men, intent on the main chance, and also with more than the usual number of idlers, with nothing to do but to hold to the lamp-posts."

The Rev. Jack Walkingstick, the Rev. Poor Wolf, and the Rev. Whirlwind are members of the Cherokee Indian Baptist Association. Some 800 persons attended the meeting of the Association, representing eleven churches, and heard the above gentleman and others make addresses.

Sixteen prominent business men of Bay City, Michigan, have published a card announcing their intention to observe Sunday as a day of rest and cessation of their secular labors. The occasion for this singular action was an increasing and open defiance in that town of all customs, sacred and worldly, as regards the Sabbath day.

An intoxicated man by the name of Michael Rossiter, threw a lighted lamp at his wife, a few days ago because she would not give him money to buy whisky with. Her clothes were set on fire, resulting in her death. But the rum-shops are still in full blast.—*Chicago Washingtonian*

General News Items.

Senator Conkling was re-elected on the 21st.

M. Paul Morin, French life Senator is dead.

Gen. John A. Logan was elected United States Senator from Illinois.

In a street fight in Austin Texas, the Sheriff of Palo Pinto county was killed.

Special agents have reported concerning the New Orleans custom-house.

The Florida Legislature is beginning to talk of a constitutional convention.

Congressman Bragg, Democrat, of Wisconsin, objects to Southern war claims.

Senator Grover introduced a bill to restrict Chinese immigratation to the United States.

The prospect of a change in maratime laws has incited new steamship enterprises.

John Bair Scribner, head of the New York publishing house, died suddenly of pneumonia.

Captain General Campos will be recalled from Cuba to accept the Spanish Ministry of War.

The proposition to open up the Indian territory to general settlement meets with opposition.

Governors Hoyt of Pennsylvania; Hall of Delaware, and Roberts of Texas were inaugurated on the 21st

John James, the oldest man in Texas, is dead. He was 114 years of age, and lived in Parker county.

The Senate committee on commerce decided to report adversely on the President's New York nominations.

Two cars ran off the trestle near the Texas Pacific depot, Shreveport, instantly killing Henry Wheaton.

Wilkinson Call was elected U. S. Senator from Florida; Governor Vance from North Carolina; D. W. Voorhies from Indiana.

In the Arkansas Senate a resolution to remove the portraits of Grant and Lincoln, and substitute therefor Jackson and Lee's was defeated by a vote of 18 to 9.

The memorial of Elizabeth Cady and Susan B. Anthony was presented to the Senate, praying for a constitutional amendment to prohibit disfranchisement on account of sex.

The jury in the suit of Ellison S. Kiett, of Newberry Courthouse, S. C., against the New York *Times* for $50,000 damages, for alleged libel, rendered a verdict for plaintiff of six cents.

The Dayton and Michigan Railway Company's elevator B, with its contents, 100,000 bushels of grain, mostly corn, was entirely destroyed by fire at Toledo, Ohio. Estimated loss, $85,000.

On account of the dearth of good investments English people are beginning to look towards U. S. four per cent. bonds. We believe the syndicate has already sold to jobbers and others in London a considerable portion of the amount it has just contracted for.

The late Bayard Taylor, in his will, bequeathed the sword of Schiller, presented to him by William Makepeace Thackeray, to be deposited in Schiller's house, in Germany, among other relics of the poet. He leaves his unpublished writings to his wife, and Geo. H. Boker.

To avoid a mishap in Afghanistan during the February above the British Government sent dispatches to India on Tuesday suggesting that the advance from Candahar and Jellalabad had better be stopped, and also inquiring in regard to the feasibility of holding Candahar through the winter.

The East Hanover, Virginia presbytery by a vote of 15 to 6, removed the sentence of suspension from Dr. E. T. Baird, late secretary of the Presbyterian board of publication, who was suspended last year for alleged irregularities in connection with the funds of the concern, and restored to the office of the gospel ministry.

Congress will be asked to make an appropriation to test Professor Gamgee's proposition to provide a refrigerating and ventilating ship to be propelled by steam, and fitted up with powerful refrigerating and ventilating apparatus; to be stationed at New Orleans, and proceed thence from point to point as required, and test effects of low temperature in extinguishing germs of fever on board of infected ships and other localities.

Southwestern

30 Natchez St., New Orleans, La.

THURSDAY, JAN. 30, 1879.

Do not fail to read again our circular for 1879 on the next page, and then tell your people and friends that we give a beautiful steel engraving of John Wesley to every subscriber, and silver communion ware to churches.

Papers on Trial.

Push the canvass, brethren, from every pulpit. Send us all the names you can get and we will send the papers a month on trial, and give that much time for the people to pay. At the end of the month we will stop all papers not paid for, and for which you will not be responsible. Show the people the engraving of John Wesley, and let them fully understand our offer to give it to every subscriber as soon as the paper is paid for.

Governor Nicholls signed the bill calling a constitutional convention.

A steamer sailed from Boston for Havana. If her trial trip is successful a permanent line will be established.

Mr. F. Chandler, the gentlemanly General Ticket Agent of the Chicago, St. Louis & New Orleans Railroad, will accept our thanks for [illegible] favors.

[illegible] & Co., publishers [illegible] *Review*, desire [illegible] that they have not [illegible] the *Review* to [illegible] they did make [illegible] arrangements there.

[illegible] publisher in Japan is to publish [illegible] Book of Genesis with the [illegible] stamp, by which the Japanese government officially approves [illegible] the publication. This is the first [illegible] of the kind that has trans[illegible] that country.

[illegible] several reports of [illegible] which have occur[illegible] Lafourche parish of the [illegible] paper reports fifty [illegible] an imported [illegible] to the parish [illegible] years ago.

[illegible] Louis, reports [illegible] instance where [illegible] was celebrated [illegible] The First [illegible] of that city was [illegible] the Jewish congrega[illegible], have given the [illegible] the use of their syn[illegible].

[illegible] Kenner, of the M. E. [illegible] has three sons [illegible] of that Church [illegible] is presiding [illegible] Conference, [illegible] is a member of the [illegible] Samuel, the [illegible] was admitted [illegible] Confer[illegible]

[illegible]

Mississippi Conference.

The Mississippi Conference met at Yazoo City January 15th, and adjourned the 20th. Bishop Andrews presided, and L. Bradford, J. Campbell. J. M. Shumpert, B. F. Penny and E. Locke were the secretaries.

This is the first time Bishop Andrews has met this conference, and his coming was looked forward to with considerable interest. He captured the conference by his kindly, yet prompt and firm manner of conducting business, by his instructive and inspiring pulpit ministrations, and by his gentlemanly personal intercourse with the brethren.

The Conference was well entertained. Presiding Elder Dunn, pastor Brooks, and the people of the church, did themselves credit in providing good homes for all. Besides, the citizens of the place took a special interest in the conference, and by attendance and kind acts and words indicated their good will.

Yazoo City is twenty-five miles from Vaughan Station, on the Chicago, St. Louis & New Orleans Railroad, and as by the continued rains the roads were almost impassable, this part of the trip for nearly fifty of the ministers was one which they will scarcely ever forget, or desire again to take. A large number came by steamboat up the river from Vicksburg. But this trip across the country—which required twelve hours—was not altogether bad. Mr. Norman Burmingham, the proprietor of the hotel and stage line at Vaughan, was master of the situation, and, with great tact and good humor started off load after load, until all were gone, and then, on the return of the company on Tuesday night, gave a grand free supper to all. Such generous treatment brought the company together in an impromptu meeting after supper. Rev. J. G. Johnson was called to the chair, and the following action unanimously taken:

"WHEREAS, Mr. Norman Burmingham, proprietor of the stage line from Vaughan to Yazoo City, did convey members of the Mississippi Annual Conference from Vaughan to Yazoo City and return, for a very small consideration, at great expense and trouble to himself and gave them a good supper on their return; be it

Resolved, by the members thus accommodated, that we return our sincere thanks to Mr. Burmingham for his many kindnesses and supper in particular.

Resolved, That a copy of these resolutions be sent to the SOUTHWESTERN CHRISTIAN ADVOCATE and the Yazoo City *Herald* for publication."

The editors of the Yazoo City *Herald*, and Rev. Dr. R. Abbey and Rev. Mr. Barnard of the M. E. Church, South, were especially kind in personal attentions. Dr. Abbey is well known throughout Methodism, has been a prolific maker of books, some of which have attained a wide sale, and socially is a most entertaining companion. Rev. Mr. Barnard is pastor of the M. E. Church, South, in Yazoo, and besides extending the use of his pulpit for the entire Sabbath, visited the conference and took a deep interest in our work. Messrs. Walpole and McDonald, editors of the *Herald*, gave full notices of the conference and took pains to indicate their appreciation of the work of our church in Mississippi.

We were glad to notice in the conference what we felt were powerful indications of improvement in many things. There is increased [illegible] each year in the reception of [illegible] in the manner of examining the classes of undergraduates, and an improvement in the tone and spirit of the conference. The Presiding Elders for 1879 are H. R. Revels, who also is the President of the Alcorn University, where he is doing invaluable work for the [illegible] and church in educating young men; L. Bradford, J. Campbell, J. G. Johnson, J. W. Dunn and D. McLachlin. We are sure that the coming year will show a great advance in the work under the lead of these men.

Shaw University, located at [Holly] Springs, is growing in favor and importance each year. Pres[ident] Hooper, Profs. Locke and [illegible] are laboring diligently and [illegible]. The attendance is [illegible] the conference ordered [illegible] special collections in every congre[gation] [illegible] the aid in erecting a new [illegible]. We were specially pleased [illegible] and strength [illegible] men of the [illegible] front and [illegible] for the school. [illegible] was report[ed] [illegible] received a [illegible] and the sec[illegible] was fixed [illegible] which [illegible]

Levi O. Crowder, C. P. Clemens, William Harris, J. C. Skinner, L. R. Brown, B. L. Nevils, W. D. Sims, J. Ford, J. Allen, L. P. Brown, Mason Brown, Wm. H. H. Gallion, were received on probation.

The following were continued on trial: A. Davis, D. Moore, H. York, W. B. Kendrick, M. H. Foster, Jas. Drayden, R. McKelpin, L. J. Terrill, W. Maddox.

The following were admitted into full connection: H. May, A. W. Wright, A. R. Sanders, L. Clayton, C. Stewart, J. H. Cook and F. Goldon.

There are thirteen deacons in the first class, and ten in the second class. James J. Shumpert, A. Peebles and R. Roundtree were ordained elders. The following were placed on the superannuated list: Isaac Merriweather, Nelson Yates and John J. Shumpert. The last brother has for several years been a faithful and successful pastor, but disease has fastened itself upon him, and for the present, at least, he must retire. He has the prayers and sympathies of the entire Conference. J. P. Lewis and H. C. Lewis were granted a location. In the matter of ministerial support, there was a falling off, which is not strange when we consider the epidemic and the failure of crops in many portions of this State.

The following are the

STATISTICS.

MEMBERSHIP.

Probationers	2499
Full members	26601
Local preachers	381
Traveling preachers	125
Total	29606
Deaths	388

BAPTISMS.

Children baptised	1409
Adults baptised	2382
Total	3791

CHURCH PROPERTY.

Number of churches	299
Probable value	$199,635
Parsonages	21
Probable value	11,800
Total property	$211,435

SUNDAY-SCHOOL.

Number of schools	279
Officers and teachers	1123
Children in schools	14670

BENEVOLENT COLLECTIONS.

Conference claimants	$21 60
For Missions	115 10
Woman's Foreign Miss. Society	3 40
Board of Church Extension	58 35
Tract Society	8 93
Sunday-school Union	20 30
Freedmen's Aid Society	56 30
Education	16 80
American Bible Society	4 55
Total	$305 35

The following are the

APPOINTMENTS.

HOLLY SPRINGS DISTRICT, J. G. Johnson, P. E.

Holly Spring, J. M. Shumpert.
Holly Springs Circuit, Ira B. Griffin.
Byhalia, to be supplied by Wm. Payne.
Chulahoma, M. H. Foster.
Connersville, to be supplied by A. Payne.
Abbeville, to be supplied by A. M. Trotter.
Lafayette Springs, to be supplied by M. M. McKinney.
Elijah Chapel, Henry York.
Oxford, to be supplied by Samuel Cowan.
Grenada, D. A. Williams.
Grenada Circuit, J. T. Burton.
Winona and Vaiden, H. L. Kenney.
Ripley, Marcus Nevils.
New Albany, to be supplied by Oscar Hoskins.
French Camp, to be supplied by Peter Kirkland.
Kosciusco, L. R. Brown.
Atala, Casimer Stewart.
Mt. Pleasant, Haywood Heslop.
Carthage, Jacob Cannon.
W. W. Hooper, President Shaw University and member of Holly Springs Quarterly Conference.

OKOLONA DISTRICT, D. McLachlin, P. E.

Okolona, L. L. Shumpert.
Buena Vista, B. L. Nevils.
Tupelo, Allerd Gladney.
Corinth, Peter Blue.
Pontotoc, J. H. Cook.
Houston, L. J. Terrill.
Union Grove, A. W. Wright.
Aberdeen, J. J. Shumpert.
West Point, Wesley Jones.
Columbus, B. F. Penny.
Columbus Circuit, Thomas Brown.
Tampico, Henry Hardy.
Bellefountaine, John Eanes.
Athens, Wiley Proctor.
Starkville, Warren McDonald.
Starkville Circuit, to be supplied by A. Boyd.
Crawford, Isaac Mosely.
Whitefield, Daniel Moore.
Spring Valley, to be supplied.
Wolfhall, L. D. Crowder.
Mt. Pisgah, to be supplied.
Woodward, W. B. Kendrick.
Pine Chapel, to be supplied by J. M. Stewart.
Pontotoc Ridge, to be supplied.
Hogan's Chapel, to be supplied.
Rose Hill, to be supplied.

GREENWOOD DISTRICT, L. Bradford, P. E.

Greenwood, B. L. Crump.
Roebuck, James Ellis.
Holly Grove and Wesley Chapel, Andrew Lemon.
Yazoo City, Gilbert Brooks.
Yazoo City Circuit, to be supplied.
Silver Creek, to be supplied by C. Vaughan.
Pickens and Couparle City, to be supplied by J. H. Parker.
Durant and Lexington, to be supplied by Carter Stewart.
Goodman, John D. Walden.
Benton and Piney Grove, Frank Golden.
Demerville, to be supplied by James Holmes.
Minter City, Samuel Harris.
Batesville, C. L. Crump.
New Midway and Good Hope, J. C. [illegible]
[illegible] and [illegible], Baptist [illegible]
[illegible] and Love, to be supplied by [illegible]

JACKSON DISTRICT, H. R. Revels, P. E.

Jackson, Aaron Davis.
[illegible], [illegible] Henderson.
[illegible]
[illegible]

Brandon, Riley Walker.
Evergreen, to be supplied by Richard Anderson.
Forest, J. B. Smith.
Lawrence and Lake, Robert McKelpin.
Edwards, C. F. Mead.
Vicksburg, D. D. Goodwin.
Warren, James Drydeu.
Mayersville, to be supplied.
Trenton, to be supplied by Robert Williams.

MERIDIAN DISTRICT, J. W. Dunn, P. E.

Meridian, Moses Adems.
Meridian Circuit, Levi Boone.
Lauderdale, Willis Feulk.
Shuqulak, Walter Maddox.
De Kalb, W. H. H. Gallion.
Louisville, Charles Frierson.
Macon, G. W. Barney.
Brookville, Henry Cawthorne.
Mashulaville, to be supplied by John Evart.
Expratrie, O. Gillespie.
Enterprise, A. Peebles.
Enterprise Circuit, Jerry Allen.
Quitman and De Soto, W. D. Sims.
Shubuta, Perry Jamison.
Shubuta Circuit, P. Brown.
Waynesboro, Daniel James.
Paulding, Henry Davenport.
Garlandsville, Mason Brown.
State Line, N. Thomas.
Daleville, A. R. Saunders.
Philadelphia, Robert Hays.
Hickory, Henry Wyatt.
Claiborne, Levi Clayton.
Isney, to be supplied by L. Ekler.

GULF DISTRICT, Joseph Campbell, P. E.

Meadville, Elijah Graves.
Brookhaven and Summit, Harvey May.
Liberty, William Harris.
Hamburg, to be supplied by M. Crockett.
China Grove, to be supplied by Scott Jones.
Augusta, to be supplied by A. Roskins and C. Linzey.
Bay St. Louis and Pass Christian, C. P. Clemens.
Pascagoula, Nathan Cannon.
Handsboro and Ocean Grove, John Gaston.
Columbia, James Ford.
Natchez and Fayette, P. E. Bardwell.
Union Church, Robert Roundtree.
New Hope, Ephraim Collins.
Hazlehurst, A. J. Thompson.
Crystal Springs, Peter Harris.
Simpson, to be supplied by A. Ridhand.

A Rally of the Teacher's Friends.

The mass meeting held at St. Patrick's Hall, Tuesday night reflected honor upon the participants, and the cause of the teachers which it represented. It was a mass meeting, says the *Democrat* "the like of which never before assembled in New Orleans." Every seat in the spacious hall was filled—embracing white and colored citizens, men, women and children.

Prof. J. Seaman called it to order, B. T. Walsh was elected chairman, Walter V. Crouch, secretary, and a long list of vice-presidents was read.

Hon. John McEnery, Prof. Seaman, E. M. Hudson, Esq., T. J. Semmes, and Gen. Leonard Sewell clearly depicted the danger of the total destruction of the public school system, if immediate remedial legislation was not obtained.

Judge W. T. Houston, the chairman of the committee on resolutions, read the following, which were adopted:

WHEREAS, we recognize the fact that a good system of public education is the very foundation of a great and prosperous republic:

And whereas, we observe with the deepest sorrow and concern that the public schools in New Orleans are in so critical a condition, financially, as to be in serious danger of becoming but a sad wreck of their former grandeur and excellence; and that our teachers who have labored so zealously, ably, and conscientiously to preserve the efficiency of these, the noblest institutions in the land, are most inadequately and irregularly paid for their invaluable services; therefore, be it

Resolved, That we, the friends and patrons of public education in New Orleans, in assembly here to-night, appreciating the facts aforesaid, and feeling unwilling to further bear the weight of the evils oppressing our educational interests, do solemnly pledge ourselves to give our warmest support, moral and political, to our well-beloved public schools, to the end that they may be all that they have been in the past—the promoters of intelligence, the preservers of peace and good order, and the true expression of the highest instincts and purposes of the community.

Resolved, That, as an earnest of our sincerity in the cause of popular education, we bind ourselves to make the interest of the public schools a prominent feature in the election of candidates to the constitutional convention, and to endeavor to secure the wisest legislation on on the subject, believing, with the patriot, that the training of the children of each commonwealth for intelligent suffrage, is the only safeguard for the perpetuity of a republican form of government.

And be it still further resolved, That in order to more effectually accomplish our purpose we unite our efforts to enlist all good citizens in the just cause which has convened us here this night.

The committee was composed of Judge Wm. T. Houston, Hon. Louis Bush and Edwin T. Kursheedt, Esq.

The chair announced Hon. John McEnery, Dr. J. S. Copes, W. B. Crouch, Esq., Hon. Louis Bush, E. M. Hudson, Esq., and Anthony Vizard, Esq., as the committee to present the resolutions to the Legislature, and the meeting adjourned.

Southern Claims.

The House of Representatives rejected on the 10th inst, by a vote of 127 to 87, the claim for pay to rebuild the William and Mary College which was destroyed by fire during the war. The pay asked was $65,000. This claim was one the freest from objections, and was favored by some strong men from all sections.

The college was in Virginia, and had graduated many who came to be leading men in the nation.

The failure of this effort shows a well settled policy to hold in abeyance, for the present at least, the whole question of Southern claims for war damages.

Washington Gossip over Pinchback and Bruce.

The following bits of Washington gossip we republish, because of its local and general interest, from the Philadelphia *Record*. Says its Washington correspondent, under date of January 6:

It is an open secret here that Pinchback, the audacious and smart contestant from Louisiana would never have been obliged to cool his heels in the Senate ante-chambers for weary months and years, and finally miss the Senatorial toga altogether, if my ladies of good society—the Becky Sharps of the Cabinet and the Mrs. Senator Veneering—could have settled the question of what to do with Mrs. Pinchback, who was known to be prettier, cleverer and more ambitious than themselves. They could not settle the question, and so poor Pinchback had to go, although their respective lords and lieges begged hard for the extra vote which the party needed in the Senate. But Bruce had no such gauntlet to run. He was in the Senate, and as he cared more for ease than for fame, and had not made himself "obstreperous," he was first tolerated and finally really liked by many of his colleagues. So when he chose to take to himself a better half, it could not be helped, and she came here, and on New Year's day she "received" and has been called upon by the sensible wives of divers Senators and Judges of the Supreme Court, and so she has been "recognized," and so she will not have to suffer the terrible ban of social ostracism. After all, it was merely the natural result of natural laws. If Bruce had been "obstreperous," as Pinchback was, he might have missed the Senate. If Mrs. Bruce was ignorant or coarse, she would certainly be snubbed. But Bruce has achieved fame by attending strictly to his own business, and Mrs. Bruce will get along, because she is educated, sensible and pretty. So far as looks go, she need not fear to stand beside any public lady here. She is a brunette, of course, but so light a one that her race never would be suspected from her skin. She is tall, graceful, and has a most intelligent face, fine eyes, a small, pretty mouth and delicate ears. She dresses very handsomely, and at the theatre, where she and the Senator are often seen, creates quite an impression as she comes smiling down the main aisles to the best seats in the orchestra chairs, where they always sit. She is a Philadelphian by birth, but has spent most of her life in Cleveland, where the Senator found her teaching in the Normal School for a livelihood. Her father has been a practicing dentist in Cleveland for twenty years. Her only brother is a practicing lawyer in the same city; two sisters are teaching in Indianapolis and a third is a musician of local repute. Quite as good a pedigree as most of her sister Senators can boast.

If Pinchback was "obstreperous" under the denial of his Senatorial rights, because of his "pretty, clever and ambitious wife," it is no more than would be expected of the most chivalrous gentleman on the face of the earth. It is something of a virtue in civilized communities to defend the wife. The same society that was horrified over the presence of Mrs. Pinchback admits the wives of men who would never have been Senators had their election depended on obedience to the laws of their country. And it is of such material that ostracism springs from, and the loudest protests against "social equality."

Mrs. President Hayes has acted nobly in the case of Mrs. Senator Bruce, and was among the first to accord her the treatment due a lady, and the wife of a Senator. The world moves, as the incident shows, and the domain of prejudice is daily growing narrower.

Bishop Andrews.

Bishop Andrews spent the Sabbath preceeding the Mississippi Conference in Vicksburg, and preached for the Southern Methodist Church in the morning, for our people in the afternoon, and for the African M. E. Church friends at night. He arrived in New Orleans last Thursday morning and gave the time studying our work and its demands in this city and State, preparatory to the opening of the Louisiana Conference on Wednesday. On Sunday he preached in the morning at Ames Church on, "Have faith in God." He spoke of the natures and difficulties of faith. The sermon was clear, instructive and spiritual and was greatly enjoyed by the hearers. At night the Bishop spoke to an immense audience in Wesley Chapel. He stated he had never stood before so many colored people before at one time. His sermon will long be remembered for the good it did.

Emigration as an Offset to Lawlessness.

From the *Observer*, we learn that on the night of Thursday the 23rd inst., an important and highly interesting meeting was held at the residence of ex-State Senator Burch, on Canal street; which was attended by nearly one hundred representative colored men from all sections of the State, members of the Legislature and others, for the consideration of Senator Windom's resolution to inquire into the expediency of partial immigration from lawless districts to remove sectionalism from politics. There was no division of sentiment as to the necessity or wisdom of Mr. Windom in his resolution of inquiry and purpose. On the contrary there was an emphatic and hearty endorsement. After full and free discussion it was determined to send Senator Windom a letter signed by all present, and to hold a mass meeting of citizens to be called at an early day in this city, to give a more general expression on the subject.

It is believed the withdrawal of the laboring classes from disorderly communities will quickly touch the pockets of those "good citizens" who refuse to rebuke bulldozers, and arouse them to a spirit of moderation. It is by many thought wiser to adopt this method for the defense of the black man's rights than to retaliate against lawless acts in kind.

Justice Eluded.

The news from Florida last week was such an exception to the general rule that it was received with surprise. The conviction of two judges of election by a jury, in a United States court, for altering returns, seemed to indicate that partisanship had been overmatched by allegiance to the laws. But it was too good an impression to last. On the Saturday following their temporary confinement in the Jacksonville jail these judges made their escape. So the matter stands: Albany penitentiary is defrauded of two persons designed to be useful inmates. The Governor's commissions to the Congressmen and county officials are held by the candidates of a minority, whose titles are based upon the altered returns sent in by these escaped judges. It is hard to avoid the conviction that the jail doors hung as loose on their hinges as Florida ideas of justice in general.

Rev. J. H. McCarty, D D.

Rev. Dr. McCarty has been transferred from Ames Church in this city to a prominent church in Syracuse, New York. He left last Saturday evening, intending to spend the Sunday in Mobile. A goodbye social was held at the residence of General Bassey last Wednesday evening. The doctor has nearly given three years of labor in this city, and has made many friends, who will wish him great success in his new and important field.

Church Sites---Large Lots Wanted.

At a recent meeting of our Board of Church Extension the following, presented by Rev. Dr. Rittenhouse, was unanimously adopted:

Whereas, This Board is constantly receiving applications for aid from Churches that have failed to secure sufficient ground to provide for a parsonage building, or even for the future enlargement of the church building; and whereas, such applications come to us in many instances from localities where ground is yet cheap, and the additional space could have been secured at a very trifling cost; and whereas, we believe it to be the duty of the Churches in securing ground to look not merely to the necessities of the present, but also to the demands of the remote future, when additional ground, if needed, can only be secured, if at all, at great sacrifice; therefore,

Resolved, That this Board earnestly directs the attention of Conference Boards, and urgently requests that in all cases the most diligent efforts be made to secure sufficent ground to provide for the future enlargement of the church building, and also for a parsonage.

Resolved, That the Board deems it highly inexpedient to grant aid to new enterprises where the ground secured is badly located or insufficient in extent to provide for the future growth of the congregation and Sabbath-school.

Central Tennessee Conference.

The revival at Reid Chapel, Shelbyville, continues to grow in interest. God is graciously saving souls and reviving the church. Thursday night 18 at altar, and 6 professions; Friday night 14 at altar, and 10 professions. The morning meetings are well attended. The pastor, Rev. J. M. Carter, assisted by Rev. L. A. Rudisill, is pushing the work. The meeting, to-day, enters upon its third week, with much promise. All the clergymen in the city have been invited to assist in the meeting, but so far, have not attended a single service.

Rev. W. B. Rippetoe, P. E., of Nashville District, writes; "We must have more men, right away, from somewhere. The condition of this part of the district is distressing." Fifteen good pastors could be assigned work. Oh, for men!

Jany. 18th. 1879.

The statement that numbers of the Packard Legislature were induced to abandon it by the use of monies of the Louisiana State Lottery Company, creates a sensation in Washington and may lead to an investigation.

OUR
Southern Methodism.

TEXAS.

Rev. J. W. Robinson, Calvert: "The parsonage is completed, and well fitted up. The subscription list for Calvert stands 24. Look out! communion set."

Rev. W. H. Davis, Marshall: "Building proceeds slowly; weather has been so very cold and bad. We are ready to go on at once as soon as the weather will permit. We will likely get at work next week."

Rev. Dr. Morris, Clarksville: "I have a large field of labor. The people here from 20 years old and upward have had but little schooling. Our hopes are in our children. Some good schools have been opened, and they will soon ask for papers, Bibles and Testaments. Pray for me."

Rev. John Prince, Spring Hill: "I am trying to repair and build up my church. A supper was given at the church and we collected $13.15, sufficient to cover the expense of its needed repairs. Although few of my members can read, I will send in as many names as possible."

Rev. A. R. Norris, San Antonio: "I have made 47 visits, and prayed with 38 families, preached 10 sermons—once to Sabbath-school, and lectured 33 times to the school. Miss Matilda Vaughan and Mattie Vandrose and Mrs Susan Wells, managers, are going to give a supper for the benefit of the church."

Rev. Jesse Schacklefurd, Huntsville. "On the first round I had a prosperous time at Willis circuit: at Huntsville on the 19th a good audience assembled, and there was one accession to the church and several on the anxious seat. I beg the prayers of all of the brethren that I may be successful upon my new work.

Rev. L. H. Carhart, Presiding Elder Sherman District Austin Conference, writing from Sherman, says: "I have been sick two weeks but am better and up again. Rev. M. L. Haney and wife are expected here to-morrow from Illinois to assist their son, Rev. Conrad Haney, our pastor at this point. Brother Haney, who comes from Illinois, is an evangelist of great power, and succeeds almost everywhere he goes in leading many to Christ. A good protracted meeting has already begun at Sherman and several have been converted and the church greatly blest. Rev. C. H. Folord and wife, recently from Drew Theological Seminary have arrived and gone to open the work at Henrietta. All men on my district are at their posts and at work. The SOUTHWESTERN is everywhere received with favor."

Rev. M. Henson, Victoria: "Sister Vianna Jones, a faithful member of our church for years, met with a sad accident on the 20th. While at work burning corn stalks in a field some distance from the house, when no one was near, her garments took fire. In trying to extinguish the flames the grass caught fire and shrouded her in its flames. Every particle of clothing was burned from her, leaving her bare. In this situation her son-in-law, Ed. Hill found her with folded arms standing erect. Her daughter Lizzie, afterward asked her how she felt, and she replied, "I am in a great deal of misery, but it's all right between me and the Lord." She survived only six hours. She leaves a husband, three grown children, and one little boy of eight or nine years to mourn her loss. I start for Austin Feb. 3."

Rev. J. R Carnes, Lockhart: "Please send me fifteen specimen copies of the SOUTWESTERN. The people say they would like to have that communion set, and I believe we will get some part of it, if we do not get all. We are struggling for the prize. I came to my work here on the 9th, and found no regulation among the people in regard to meeting, but now we have glorious times. The brethren say I must send for Elder Carper again. We are preparing to build a parsonage on our church lot. I think it will be finished shortly. We have no Sunday-school as yet but are going to organize one as soon as possible. Our quarterly conference was held on the 8th by Presiding Elder L. Carper. He gave us a good exhortation on punctuality of duty. No estimating committee was appointed, the Elder said he would just take the people for it. We called a collection, and ten dollars was the result. Forty-nine partook of the sacrament.

TENNESSEE.

Cherry Valley charge, Alexandria circuit; "Our Sunday-school is prospering, and we are not unmindful of our missionary cause. Our pastor, Rev. E. Provine, is loved by all on this circuit.

Clapp's Chapel, Knox circuit, Houston Conference, was burned a few days ago. It cost $600, and its destruction was the work of an incendiary.

Rev. L. A. Rudisill: "Meeting at Shelbyville, Tenn., still going on. So far 60 conversions and 46 additions to the church. No signs of meeting closing. House filled with people."

Rev. G. W. Heniger, Taylorville, has just closed a meeting during which there were 43 conversions and the church much revived. He was ably assisted by Rev. Wm. Thomas of the M. E. Church, South.

GEORGIA

The Methodist Advocate of the 22, says: Marietta-street Methodist Episcopal Church, Atlanta, was dedicated on Sunday last, Bishop Peck preaching the sermon, which was of great excellence, and Bishop Haven reading the prayer of consecration. A subscription was taken up, which, with what is being raised by the pastor, will amount to four hundred dollars, and relieve the Church from all indebtedness. Much credit is due to Bishop Haven for this result. The house was filled with an intelligent and genteel audience, and the occasion was one of very great interest to this society.

Drs. Rust and Ford and Rev. J. A. Thurman were also present, and with the pastor, Rev. S. A. Winsor, took part in the sevices.

MISSISSIPPI.

Rev. A. J. Thompson, Hazlehurst, 24th: "I am at my work today, and was received with much frankness by the stewards."

SOUTH CAROLINA.

Rev. B. James, Bennettsville, S. C., reports two fine churches furnished and ready for dedication.

Our Sunday Schools.

Brother:—If any of your Sunday-schools have gone into winter quarters please order them out. If the old Church is too uncomfortable and it is impossible to "chunk and daub" it or make comfortable in some other way, then meet in a private house and keep up the organization every Sabbath in the year. We can't afford to loose a single Sabbath in the study of God's Word. Satan never suspends opperations; his schools (O how numerous and attractive they are) are always in full blast. Can we afford to suspend for a single Sabbath any department of church work, especially the study of God's Word? God forbid! Gather the entire Church old and young in, and when you can, attend as pastor, and do all you can to make the school interesting and attractive.

In every school organize a lecture class for adults, and place the best and most intelligent man in it as teacher. Such a class will bring many in the school who could not be induced to enter one of the regular classes where questions were asked upon the lesson, but will enter and become regular attendants in a class where the lesson is explained and lectured upon by a competent teacher and no questions are asked.

Try it brother and see how it will work. If possible secure a good circulating library for your schools, by this means you will place in the hands of young people reading matter that will, to a very large extent, naturalize the charm, love for, and effects of the light trashy, pernicious literature, so freely circulating in all sections of our country, the effects of which is evil, and only evil. Purchase one of our Centennial Libraries of 100 vols., for $25. They are beautiful and very choice; or a $15 library 100 vols., equally good, but not as handsomely gotten up. No publishing house in America furnishes books of equal binding cheaper than we do, *if as cheap*. Patronize your own publishing house, you can do better there than anywhere else, and get a literature much better for Methodist Sunday-schools than you can at any other establishment. In all of our Sunday-schools use the catechism.

J. B. HOOD.

Independent Orded of Good Templars.

To the ministers and members of the M. E. Church, and all promoters of temperance.—

Having been appointed District Deputy Right Worthy Grand Templar, for the State of Louisiana, under the R. W. G. Lodge of the World, I adopt this method to request your co operation in an effort to establish Good Templars' Lodges throughout this State. The cardinal principles of the creed are: the promotion of temperance, and the inculcation of morality among its members; therefore it should receive the active sympathy, and unqualified support of all who properly appreciate the importance of those virtues. The Order of Good Templars is no cheap, catchpenny affair; but it is the grandest organisation of its kind in the world.

A petition for the establishment of a Lodge must be signed by ten or more responsible persons, which, together with the charter fee, ($8) must be forwarded to me, when the charter, etc., will be furnished.

For further information address Rev. A. E. P. ALBERT, District Deputy R. W. G. Templar, for Louisiana.

340 Perrier street, New Orleans.

Letter from Hempstead.

DR. HARTZELL—*Dear Brother*: Last Saturday and Sunday I held the first quarterly meeting on the Navasota district, for the year 1879. This is a late beginning. One month has passed since conference, but the weather has been so bad that it was impossible to hold meetings in our open churches. My first Sunday on the district was spent in Brenham. I was warmly welcomed by both preacher and people; they said, "we are glad you have come, and your being white makes us love you no less. These people are [illegible] the color line [illegible] I have gone; they are the most loyal to the church of any people I have met with. I [illegible] of them, "how will you like a white [illegible] after having a colored one?" The answer in every case was, "we do not care what your color is, if you are a good man and help us and our children into heaven." I certainly have a higher opinion of our work and our people since my visit to Brenham. What I have said of the people may be said of the Presiding Elder who preceded me, and the pastor. They have taught the people in the right way. God bless them. Bro. Gillum, of the circuit, was at his post; he is the right man in the right place. We had three converts and three or four united with the church. The people at Hempstead met me with the same welcome that they did at Brenham. Bro. Lee, the new pastor, is here and doing all he [illegible] Saturday and Sunday [illegible] we go to Courtney. [illegible] spend the first Sunday in February there. [illegible] the [illegible] Washington county is the most beautiful part of Texas I have [illegible] there now will reap the fruits after awhile.

W. B. MULLOY.

Hempstead, Texas, Jan. 26, 1879.

A Testimonial.

[illegible], Jan. 21, 1879.

[illegible] wish to occupy a [illegible] paper to congratulate [illegible] for sending us [illegible] Sabbath- [illegible] a little [illegible] instruction [illegible] awakened [illegible] and we always [illegible] We therefore [illegible] to the [illegible]

[illegible] VAUGHAN, [illegible] Teacher.

Religious Items.

[illegible] in Russia number 15. [illegible] Church [illegible]

The City.

Morris Marks, collector of internal revenue, captured an illicit still in a house on Metairie Ridge. The owner was bonded to appear before the United States Circuit Court.

Tax-payers are few. Property-holders are chronic in their delinquency, expecting relief legislation.

The body of Diana, an aged colored woman, was found in the Upper Line canal, near Carrollton, into which she is supposed to have fallen while fishing.

Teachers and school officials are agitating for the payment of back salaries and general relief; but the Legislature is slow to act upon the suggestions submitted by State Superintendent Lusher, and the close of the session is near.

Sunday School.

Feb. 2, 1879.—THE READING OF THE LAW

SCRIPTURE.—Neh. 8: 1-8.

GOLDEN TEXT.—"The entrance of thy words giveth light; it giveth understanding to the simple.—Ps. 119: 130.

TOPIC.—Search the Scriptures.

[Condensed from the National S. S. Teacher.

Intermediate Events.—Nehemiah writes his own autobiography. It is not often that all that is worth recording in the annals of a nation are really the acts of one man. And yet such was the fact in this case. We shall see how absolutely this was true with reference to Nehemiah.

1. *The abolition of Usury.*—The rich had taken advantage of the cramped condition in which the poor always find themselves in such circumstances, and contrary to Mosaic law (Ex. 22: 25; Lev. 25: 36), had speculated out of the poverty of their brethren by exacting usury from them. This, in time, became so insupportable, that "there was a great cry of the people, and of their wives, against their brethren the Jews."

There were three classes of complaints. 1. Those who had no property, and who could not find the means to obtain corn for themselves and their children. 2. Those who had had estates, but had mortgaged them away in order to procure the necessaries of life for those dependent upon them. 3. Those who had mortgaged their fields to procure the money with which to pay the king's tribute, and who now found that their sons and daughters were required in bondage by their inexorable creditors, who were precluded from redeeming them because their lands and their vineyards were in the possession of others. And this distress, they pathetically pointed out, had been inflicted upon them by those who were of their own flesh.

Nehemiah called the nobles and the rulers together, and rebuked them for their iniquity. He contrasted their method of dealing with their [illegible] with that of himself and his companions in [illegible] for when they had heard of [illegible] sold to a heathen, after their ability they had redeemed him, but here the nobles and rulers themselves were making merchandise of their brethren. Nehemiah prevailed upon them to restore the lands they had taken away, and to remit the interest which they had exacted, and which amounted to one per [illegible] per month. He caused the [illegible] to administer an oath to the creditors that they would carry out their pledge, and, gathering up his garment as if he were carrying [illegible] out the [illegible] scattering its contents, saying, at the same time, "So God shake out every man from his house, and from his labor, that performeth not this promise; even thus he shall be shaken out, and emptied."

2. *Nehemiah's Generosity.*—His palace was an open house, in which he had constantly entertained an hundred and fifty of the Jews and the rulers, besides those who came to Jerusalem on a visit from out of the heathen nations round about. The bill of fare which his generosity [illegible] one ox and six choice sheep, besides [illegible] Unlike the majority of rulers, his object was to do all the good to the people that he could—not to get all the good out of them for himself that was possible.

3. *The Plots against Nehemiah.*—[illegible] and his associates the [illegible] unscrupulous enemies [illegible] their machinations [illegible] the walls were complete [illegible] the gates were set up [illegible] him out to meet [illegible] plain of Ono. [illegible]

was building the wall in order to rebel, and that he had appointed prophets to proclaim himself as king. Sanballat threatened to communicate this to the king, and, asked him to meet with them that they might "take counsel together." Nehemiah boldly denounced them as feigned out of the heart of his accuser. Lastly, Tobiah and Sanballat hired a false prophet to frighten Nehemiah with hints of assassination to induce him to ignobly take refuge in the temple. "Should such a man as I flee? And who is there that, being as I am, would go into the temple to save his life? I will not go in."

The Connection.—The walls were finished in fifty-two days. The enemies of Jerusalem were much cast down. But his vigilance did not relax He gave to his brother Hanani, and to Hananiah, the ruler of the palace, the charge over the city, and instructed them not to permit the gates of the city to be opened before the sun was risen, when the guard would be on duty, and to shut and lock them in the evening while the guard were still at their post. During the night the inhabitants of Jerusalem were divided into watches, and besides every one was to keep watch over his own house. He set to work to reckon the people by their genealogies, in order that he might have a basis for drawing people from the country into Jerusalem with the intent that the city might be more fully protected. That purpose was afterward carried out, every one in ten being called upon to go up to Jerusalem to dwell there.

The Law Brought.—It was thirteen years since Ezra came into Judah at the head of about 3,000 Jews, with a commission as judge, and desire "to teach in Israel statutes and judgments." He had taught the Jews one lesson—that of obeying the law of the Lord which forbade intermarriages among the heathen. Nehemiah acts in such a way as to show either that the two are working in unison, or that he is inspired by his aged friend, since from this time he is as jealous for God's law as Ezra himself.

"And all the people gathered themselves together as one man into the street that was before the water-gate." The unanimity manifest in coming together denotes that an unusual influence had been at work. It was in their statutes that the laws should be read every seventh year "in the solemnity of the year of the release, in the feast of tabernacles," but during the captivity this wise commandment had been neglected. Now the custom was resumed from the eagerness of the people without waiting the word. Their request to have the law brought represents their gratitude for what God had just done for them in the completion of the wall, and their wish to know the law in order that they might obey its precepts.

The Law Read (3–5).—Ezra commenced at early dawn, and read in the Bible until midday. "The ears of all the people were attentive unto the book of the law." They had been so long without the word that they were famished for it. Ezra was assisted by thirteen Levites.

Ezra stood upon a platform—miscalled a pulpit—and when he opened the book in the sight of all, the people stood up, thus signifying their reverence for the sacred volume. They stood all through the reading.

The Lord Worshipped (6–8). "Ezra blessed the Lord," for a restored temple and for a city which once more was protected by a wall such as their enemies could not hope to overthrow. And to this prayer of thanksgiving all the people, with uplifted hands, responded "Amen! amen!"

"The Levites caused the people to understand the law."

The effect upon the people was such as to make them weep. But Nehemiah and the Levites stilled the people, saying that the day was holy unto the Lord, and commanded them to go their way, to eat the fat, and drink the sweet, and send portions to those for whom nothing was prepared. They so did, and went their way to make great mirth,—*"because they had understood the words that were declared unto them."*

They came together the next day for another installment of it. This time we know just how far they read; for they came to that place in Leviticus where it tells about the feast of tabernacles. Lev. 23: 33-44. The fifteenth day of the seventh month was the time designated for its observation. Immediately, therefore, they prepared to keep that feast. And they kept it in a way in which it had not been [illegible] the days of Joshua—went out and gathered [illegible] as directed in the Scriptures.

—[illegible] College, Dublin, conferred the degree of LL.D., on Lord Dufferin.

DIED.—At Austin, Texas, Jan. 12, 1879, Mrs. Louisa Madison, wife of Young Madison. Sister Louisa was one of the very good members of the M. E. Church at that charge, and was a faithful Christian from the days of her girlhood until the night of her death. She was sick about eighteen months. I went to see her often while I was pastor of the Church, and always found her full of faith and waiting the will of the Master. She seemed to be concious of her death and would be moved to the home of her father and mother, that she might see them in their new home before she died. Her request was granted and she died in two days after she got there. The funeral services were conducted by Rev. D. Gregory, and attended by many friends from the city. Her remains were buried in the family graveyard, eight miles from town; but her happy soul has gone to rest.

Sister thou was mild and lovely,
Gentle as the morning breeze,
Pleasant as the air of evening,
When it floats among the trees.

C. L. MADISON.

Dallas, Texas, Jan., 21, 1879.

MARRIED.—At Austin, January 15th, 1879, Mr. J. E. Williams to Miss Francis Green. I had the pleasure of uniting the happy couple in holy wedlock, and enjoyed the rich feast that was given by the bride's mother, for her many friends. C. L. MADISON.

New Publications.

We have received the annual report of the President of Boston University.

The *Sabbath-school Quarterly*, David C. Cook, publisher, Chicago, has been received.

The February number of the *American Missionary* has many items of interest. Price 50 cents per year.

The *Blackboard*, a weekly periodical designed to instruct in Sabbath-schools by illustration, is published at 214–220 Woodland avenus, Cleveland, Ohio. We have received a copy. Price $3 per year, or $1 a quarter.

The *Christian Woman* for January comes in fine dress. The smaller edition has been discontinued, and the larger one substituted. Mrs. Annie Wittenmyer is the energetic editor and proprietor. No. 11 N. 13th street, Philadelphia.

Full of good things is the *American Agriculturist* for February (its just at hand, with upwards of sixty engravings—a distinguishing and important feature of this journal—illustrating more than a hundred useful practical articles, too numerous to describe in detail. No family can afford to be without its reliable information for the household, as well as out door work, for the children as well as grown people. The cost is only $2.50 a year, or four copies for $5, with a splendid engraving to each subscriber adding 20 cents extra. Single numbers 15 cents. A specimen copy for 3-cent stamps. Orange Judd Company, Publishers, 245 Broadway, N. Y.

The *National Repository* for February contains two principal illustrated articles, the first entitled "Winter with the Poets," being selections from standard poetry about Winter; the second, by Prof. William Wells, entitled "Saunterings in Tyrol," a portion of Europe through which most tourists only pass, but where they do not linger. The writer gives an entertaining account of the country and its countrymen. Rev. Lucian Clark contributes a good article on "Deaf-mute Education;" and Henry B. Dawson on the "Dunmore Indian War." Mrs. Dickson continues her story "Among the Thorns;" and S. G. Arnold writes an appreciative sketch of "Clara Barton," a real sister of mercy during our civil war and the Franco-Prussian conflict to many a poor sick and wounded soldier. Three or four selected or translated articles and two poems, with a page of Music and the ever readable "Miscellany," make up one of the best numbers of this magazine which we have seen.

"Haus und Herd" for February invites attention by unusually numerous attractions. Those who judge for themselves do no not wonder at the growing popularity of our German Methodist monthly. We are assured, by those well posted, that a better publication of its kind in the German language does not exist, in this or any other country. The steel engraving is "A Distant View of London from Greenwich Arsenal," followed by "Sketches of London," illustrated. Other illustrated articles are, "The Children of the Wilderness," telling how Indians and Esquimaux mothers carry, clothe, and care for their babies; "Afghanistan," the Seat of War in Asia, accompanied by a valuable map; and "Childlike," a poem. As especially valuable or interesting we mention, among many other articles of various character, "Socialism and Communism in the Light of Revelation;" Night-walking," and "The Three Most Influential Popular Orators of the United States." The Sunday-school Department is carefully provided for. The Editorial Departments are well supplied.

New Books.

THE THIRTY YEARS' WAR. By Charles K. True. [illegible] Hitchcock & Walden.

The story of the terrible religious civil war that prevailed in Germany thirty long years, is presented in an easy style to suit youthful readers. This volume is uniform with the "Life and Times of John Knox," and "Memoirs of John Howard," by the same author, is a 16mo, cloth bound, price $1 25.

A SELECTION OF SPIRITUAL SONGS, with Music By Rev. C. S. Robinson, D. D. New York: Scribner & Co. $2 50.

This handsome volume, arranged especially for the use of church and choir, contains 1,086 hymns, printed on linen paper, bound in American gros grain silk, with gilt edges. It is intended for Christians of all denominations alike. Dr. Robinson previously compiled two volumes which met with popular approval.

Compound Oxygen.

Is especially valuable in Southern latitudes, where, from climatic causes, the tendency in acute or chronic forms of disease is towards debility and loss of vital force, which always retards convalescence, and renders a return to health uncertain or impossible. After medicine has done its work of breaking the disease, and the physician leaves, as he must, to nature the business of repair and restoration, he too often finds that nature acts so feebly, and builds again so slowly, that the period of convalescence is frequently prolonged through many weary months, while in many cases the old vitality is never restored and the patient sinks into a state of permanent invalidism. To meet this condition of low vitality, the "Compound Oxygen," which acts directly on the great nervous centres, and capable of generating more and more of the vital forces, which are life and health, offers an agent of help and restoration which acts promptly and surely. Our Treatise on "Compound Oxygen," its nature, action, and results, gives the amplest information in regard to this new treatment for chronic diseases, which is being rapidly introduced in all parts of the country. This Treatise is sent free. Address DRS. STARKEY & PALEN, 1112 Girard Street, Philadelphia, Pa.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See another column.

Advanced Physicians.

Many of the more advanced physicians, having found Dr. Pierce's Family Medicines prompt and sure, prescribe them regularly in their practice.

TWINVILLE, TENN., May 2th, 1877.

Dr. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir—For a long time I suffered with catarrh. I finally called in Dr. Zachury of this place. He furnished me with your nasal Douche, Sage's Catarrh Remedy, and your Golden Medical Discovery. These remedies speedily effected an entire cure. Yours truly,

JOHN S. CHAMLESS.

Dr. M. W. Case, a successful physician for many years standing, announces his system of treatment for Catarrh. The Doctor's Inhalants, though based on scientific principles, border on the magical—both as to the thing itself and the results attending its use. An examination proves the one, and testimonials from all parts of the country prove the other. Our readers may with perfect confidence write to Dr. Case with the assurance that he will give careful consideration to each case.

BENEVOLENT SOCIETIES.

Harmonia Benevolent Association.

Meets every MONDAY NIGHT in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWN, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairmen Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson; Chairman Committe on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, F. Moore.
ien17'79-tf.

OUR NEW-YEARS GIFT.

OUR $4.50 PREMIUM GIFT OF COIN-SILVER TABLEWARE Given Away TO EVERY SUBSCRIBER OF THIS PAPER! CONSISTING OF

An Elegant Set of Warranted Extra Coin-Silver Plated TEA-SPOONS that retails at $4.50 per Set, and an Elegant Extra Coin-Silver Plated FIVE-BOTTLE CASTER that retails at $7.00,

A NEW-YEAR'S GIFT TO EVERY SUBSCRIBER.

Table Silverware furnished under this New-Year's Premium Proposition is from the well-known and reliable EAGLE GOLD AND SILVER PLATING CO. of Cincinnati, O. Under a very favorable proposition from said house, we offer our subscribers during the next 60 days one $4.50 Set of Extra Coin-silver Plated Tea-spoons as a Premium New-Year's Gift, and with the set received the Eagle Gold and Silver Plating Co. will send a list of other Premium Silver Tableware for your selection. The Tea-spoons we send you are of the latest-style pattern, and warranted first class in every particular. Each article is to be engraved with your name or initials if desired. [illegible]

DELIVERED TO YOU FREE AND PROMPTLY.

CINCINNATI, O., December 1st, 1878. [illegible]

EAGLE GOLD AND SILVER PLATING CO.

CUT THIS PREMIUM ORDER OUT, AS IT IS WORTH $4.50.

On receipt of this Premium Order and 75 Cents to pay cost of engraving name, postage or express charges, we will send free. ONE SET OF EXTRA COIN-SILVER PLATED TEA-SPOONS worth $4.50, at retail, and each spoon to have your name engraved. If you do not wish your name engraved, send only [illegible] good only for 60 days from date of this paper. Be send [illegible] EAGLE GOLD AND SILVER PLATING CO. 180 ELM ST., CINCINNATI, O.

Be sure and cut out and send us the above Order so that we may know you are entitled to it, as we will not send the Silverware at less than $4.50 unless you send the [illegible] This offer will not be made again. Address all orders to EAGLE GOLD AND SILVER PLATING CO., 180 Elm St., CINCINNATI.

OUR NEW-YEARS GIFT.

Quarterly Conferences.

Holly Springs District Conference.

The district conference of the Holly Springs District, Mississippi Conference, will meet at Winona on on the 23d of February 1879. J. G. JOHNSON, P. E.

Holly Springs (Miss.) District.

FIRST ROUND.

Kosciusco, Feb. 8-9; At'alta, Feb. 12-13; Mt. Pleasant, Feb. 15-16; Winona, Feb. 19-20; Grenada, March 1-2; Grenada circuit, March 7 8; Oxford, March 15-16; Lafayette circuit, March 22-23; Elijah, March 29-30; Abberville, April 5-6; Holly Springs, April 12-13; Chulahoma, April 19-20; Byhalia, April 26-27; Holly Springs circuit, May 3-4; Ripley, May 10-11; New Albany, May 17-18; Connersville, May 25-26; French Camp, May 31 and June 1.

J. G. JOHNSON, P. E.

Okolona (Miss.) District.

FIRST ROUND.

Okolona, Feb. 8-9; Corinth, Feb. 15-16; Buena Vista, Feb. 22-23; Aberdeen, Feb. 24; Athens, Feb. 26; West Point and Tampico, March 1-2; Columbus circuit, March 8-9; Crawford, March 15-16; Starkville and circuit, March 22-23; Whitefield, March 25; Pontotoc, March 29-30; Union Grove, April 5-6; Waitball and Spring Valley, April 12-13; Bellefontaine, April 15; Woodward and Mt. Pisgah, April 19-20; Houston, April 22; Tupelo, April 26-27.

The District Stewards will please meet at Okolona on the 18th of February at the M. E. Church at 10 a. m.

D. McLACHLAN, P. E.

West Tennessee District, 1879.

Lawrenceburgh Circuit, March 1, 2; Waynesboro, 8, 9; Linden, 11, 12; Purdy, 15, 16; Henderson, 19, 20; Mansfield, 22, 23; Big Sandy, 29, 30; Gardner's Circuit, April 5, 6; Friendship, 12, 13. The District Conference will be held at Alamo, Crockett county, Tenn. Local preachers and exhorters, and district Stewards, are requested to be present on this occasion. Mason Circuit, April 19, 20; Fayette Circuit, 26, 27. W. S. BUTLER, P. E.

Grand Educational Excursion to Europe

IN THE SUMMER OF 1879.

Extended Tours through Great Britain, and the most picturesque and interesting Continental countries. Special advantages of an extraordinary character. The cheapest and best Excursion ever planned. For circulars, giving full particulars, address **E. TOURJEE, Boston, Mass.** jan23-4t.

Portraits of Deceased Friends

For $4 and a Photo. I will send by mail (securely packed and post-paid) the picture **copied and finished in India ink**, or for $5 will finish in water colors. Long experience enables me to give a superior finish. Those wishing to preserve a portrait of a deceased friend or relative cannot fail to be pleased with my work. I refer by permission to the editor of this paper. **J. F. CROSS,** 212 Washington street, **Boston, Mass.** n5 it

The Methodist Hymnal,

AND

Hymnal with Tunes.

We are now prepared to fill orders for the following editions of the "METHODIST HYMNAL:"

Pearl, Plain	$0 40
Pearl, Red Edge	0 50
24mo, Plain	0 50
24mo, Red Edge	0 65
24mo, Roan, Embossed	0 75
24mo, Roan, Gilt Edge	1 00
16mo, Plain	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

NELSON & PHILLIPS.

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

To aid you in the good work of circulating the SOUTHWESTERN we make the following most liberal propositions:

I. Two Months Free.

Every New subscriber for 1879 will receive the paper Free for the remainder of 1878. For example: If a subscriber gives you his name and two dollars November 1, 1878, he will receive the paper the two months remaining in 1878 and the whole year of 1879, making in all fourteen months for one year's subscription.

II. Cash Commissions to Agents.

All traveling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.

2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

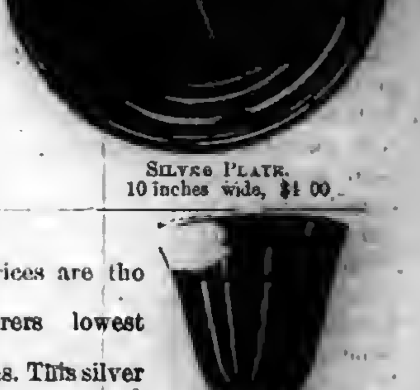
III. A Steel Engraving of John Wesley to Every Subscriber.

We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

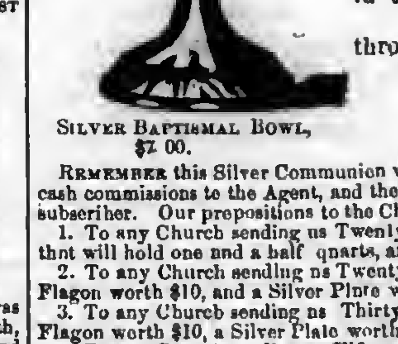
IV. Silver Communion Ware for the Churches.

All our Churches need Communion Service Sets and we want them to have the best. By a most fortunate combination of circumstances we are enabled to put it within the reach of almost any Church to receive as a Present some of the best triple-plated Silver Communion Ware that is made. Here are pictures of the different pieces:

SILVER FLAGON, 1½ quarts, $10 00
" " 3 " 14 00

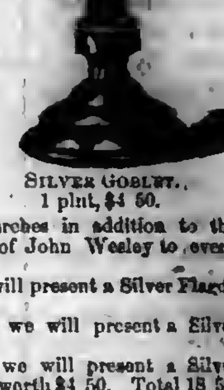


SILVER PLATE. 10 inches wide, $4 00.



SILVER BAPTISMAL BOWL, $7 00.

These prices are the Manufacturers lowest retail prices. This silver ware is such as is used in the best Churches throughout the country



SILVER GOBLET, 1 pint, $4 50.

REMEMBER this Silver Communion ware is given to the Churches in addition to the cash commissions to the Agent, and the steel engraved portrait of John Wesley to every subscriber. Our propositions to the Churches are as follows:

1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.

2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.

3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total 18 50.

4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.

5. To any Church sending up Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us. This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

Our Liberal Offer.

We claim that the offers we have made on the preceeding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregration where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

Our Terms.

1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.

2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.

3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission: the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.

4- Send the money by Postoffice Order whenever possible.

BEGIN THE CANVASS AT ONCE.

We need five thousand subscribers, and if all our Agents will take hold of the canvass at once, and push it for sixty days, we shall have them.

Let the canvass begin at once. We will send you a specimen copy of the steel engraving to show the people. Take this engraving and a copy of the paper and show them to your congregation, and explain the value of the paper and our liberal offers.

Has your Church a good Set of Communion Ware? If not, you need one, and now is your chance to get one as a gift. Explain our proposition to give Silver Communion Ware, to your official board, and get the brethren to unite in helping to secure twenty or more subscribers, and secure some of our magnificent presents.

We will furnish you all the specimen copies of the SOUTHWESTERN you want, free, whenever you ask for them.

Address all letters to

NELSON & PHILLIPS,
Lock Box "B." New Orleans.

CATARRH

Is a terrible disease. Its fearful effects are corruption running down the throat, weak eyes, deafness, loss of voice, loss of smell, disgusting odors, nasal deformities, and finally consumption. Thousands, not knowing the great danger in neglecting this disease, die with consumption. In a few years or months it may rapidly develop, and quick consumption announce it is too late.

CONSUMPTION The terror of humanity that yearly carries thousands to an untimely grave, not sparing the young, the talented, nor the beautiful.

ASTHMA which makes life so miserable its victims almost wish for death. Minister's Sore Throat, Catarrhal Deafness, and BRONCHITIS the advance guard heralding the near approach of consumption.—For these and all Pulmonary Diseases, Dr. M. W. Case's Treatment by the use of his

CARBOLATE of TAR INHALANTS IS PLEASANT, THOROUGH, AND SUCCESSFUL. SATISFACTION always GUARANTEED.

Balsams and cordials of the most healing and soothing properties are so combined with Pine Tree Tar that the mere breathing vaporises them into a dense smoke. This is *inhaled*—taken right to the diseased parts. **No heat, no hot water,** simply *inhaling or breathing* it, and you feel its healing power at once. As the oils and balsams condense on the air passages and lungs, their capacity is wonderfully enlarged and the hollow chest soon becomes rounded and full.

HOME TREATMENT sent to any part of the United States or Canada, to be returned if not satisfactory. To consumptives beyond the possibility of cure the Inhalants always give great relief, and often cure cases considered hopeless. CATARRH is readily cured by breathing the vapor and forcing it into the diseased cavities of the head and out of the nose, and *is the the only method* by which this terrible and almost universal disease can be permanently cured. For terms, call or write.

Dr. M. W. CASE, S. W. Cor. Tenth and Arch Sts., Philadelphia.

When writing, please name this paper. Cut out and keep for reference.

By promptly using this remedy Consumption may be arrested and health established. ASK FOR BAKER'S OIL. It is pure and palatable, and certain in its effects. We prepare also Baker's Cod Liver Oil with Phosphate of Lime, and Wild Cherry, Extract of Malt. Sold by Druggists. JNO. C. BAKER & CO., Philadelphia.

AGENTS wanted to sell THE CURSE OF RUM, including Life and work of Murphy and Reynolds, with History of the movement to date 900 pages. Fully illustrated. Price only $2.0 GUARANTEE PUBLISHING CO., St. Louis, Mo. mar28'78-1y

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland Maine. feb7'78 1y

THE SPARROW.

I am only a little sparrow—
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers;
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold or purple,
Perhaps it would make me vain.

I have no barn or store-house,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows;
All over the world we are found.
But our heavenly Father knoweth
When one of us fall to the ground.

Though small, we are not forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creature He made.

I fly through the thickest forest,
I light on many a spray;
I have no chart or compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm will come to me.

—Happy Hours.

A Boy's Service.

"Speed boldly, Jean; the safety of God's elect depends on thy fleetness and courage," said a French peasant woman, as, standing at the door of a hut perched over a gorge in the Cevennes mountains, she bade farewell to her young son. He, mounted on a small white pony, looked fearlessly out of his bright blue eyes, and tossing back his [illegible] of fair hair, bent [illegible] mother's hand; then [illegible] a steep, winding path, [illegible] his intelligent animal [illegible] sure footing, the young [illegible] disappeared in the dark aisles of a [illegible].

Jean Cavalier was ten years old; his cradle had been rocked to the howl of the mountain storms; he was accustomed to scale heights with fearless agility, being sure-[illegible] that only the moun-[illegible] safely tread, and [illegible] faced a hazar-[illegible] peril of im-[illegible] the lives of five [illegible] men and women. [illegible]; all the huts, [illegible] cottages in the [illegible] valleys were de-[illegible] inhabitants, who [illegible] for the seclu-[illegible] Bourges, there [illegible] and strength in the [illegible] of God.

[illegible] the period of that so-[illegible] "religious" war in France, [illegible] twenty years, and in [illegible] the king, Louis XIV., em-[illegible] sixty thousand soldiers to [illegible] thousand Protes-[illegible] they persisted in [illegible] their Maker in their [illegible]. Through the upper [illegible] weeks previous [illegible] this story, there had [illegible] cavities and [illegible] wood carved [illegible] with certain symbols [illegible] all the faithful [illegible] pastor, Brous-[illegible] his secret [illegible] would meet and [illegible] flock in [illegible] first day of the [illegible] Mountain, [illegible] precaution, [illegible] convocation [illegible] and [illegible] six hun-[illegible] from the [illegible] butcher [illegible] kind [illegible] in

[illegible] today, Jean, [illegible] back of his [illegible] of a missing [illegible] of the [illegible] a delle for [illegible] terrible [illegible] down, said [illegible] troops [illegible] to give

youngsters like you to travel in alone," said the officer.

"I have confidence in God. Those who do no ill need fear none," returned the child, calmly.

"You shall come with me," continued the captain, suspiciously; "so fine a boy must not grow up a rebel. I shall dedicate you to the service of the king and the church."

Jean made no answer, riding on with his captors, apparently in submissive composure; but the vigilant little fellow, quick in expedients, contrived to fall back gradually, till, when the dismounted troops, painfully climbing, were half-way up a steep ascent, Jean was among the hindmost. A brook wound round the base of the hill, and Jean knew that near the stream was one of those caverns, common in a country of volcanic formation, the entrance to which was concealed by thick, clustering bushes. Seizing an opportune moment, the active boy turned his pony, dashed down into the brook, leaped from his steed, and ran into the cavern. Some minutes elapsed before the more clumsy soldiers could descend; when they reached the stream, the pony was scrambling homeward over the rocks, and no trace of the rider was visible. Little Jean trembingly crouched in his covert during their brief, vain search; but soon, eager for a large prey, the pursuers returned to join the rest of the band.

When the last echoes had died away, and only the brook's gurgle was audible in the stillness, Jean ventured from his retreat, and the time for rescue lessened by his capture; but his childhood's steadfast faith never dreamed of failure; prayer and act were one, as lightly leaping from bowlder to bowlder, by intricate windings about pinnacle and crest—here following the bed of a mountain stream, there swinging himself by gnarled roots over deep chasms—the intrepid boy hasted breathlessly on.

Not far away, some hundreds of resolute men and women were assembled on a rocky platform amid the desolate hills. Muskets stood near, ready for a sudden call to arms. Around the worshippers was a chestnut forest, through whose enormous trunks and leafless boughs the wind moaned in melancholy cadence, accompanying their psalmody and supplication. On a flat, smooth stone, at the base of a precipitous rock, stood the minister, who, while little Jean sped toward them, was thus addressing the congregation:

"What fear you? Did not God nourish His people in the wilderness? Did He not send the ravens to feed His prophets, and will He not again work miracles? Has not His Holy Spirit comforted His afflicted children? He consoles—He strengthens us. Will He not, in time of need, cause His angel to go before us?"

Concluding thus, the preacher advanced to a natural stone slab, serving as a sacramental altar, and the assembly, in reverential stillness, to which peril added a solemn awe, came forward by two bareheaded. A cry startled them.

"Fly! the enemy comes!" rang in shrill, childish treble from above the kneeling multitude, and looking up they saw, on the rocky summit before the pastor, a little figure, whose white goat-skin coat and locks of gold gleamed in the mellow sunset, as the rocks and caverns re-echoed his vibrating cry,

"Fly! the enemy comes!"

The startled throng, gazing up, knew not the son of their neighbor and friend, Roland Cavalier. The solemnity of the place, and the danger always near their worship, had infused their exalted minds with a sense of the immediate presence of the supernatural, and the simple-minded peasants thought the child, Jean, a veritable messenger of heaven.

They quickly dispersed through pass and defile, and when the troops arrived, the early stars shone down on the deserted rocks and [illegible] forest.

Jean joined a party of fugitives, and lived to be a valiant and famous defender of the Protestant faith. While the commander cursed him as a treacherous little rascal, most of the congregation maintained that God sent an angel to save them.—*St. Nicholas for November.*

Factory Facts.

Close confinement, careful attention to all factory work, gives the [illegible] pallid faces, poor appetite, [illegible] feelings, poor [illegible] liver, kidneys and [illegible] all the physi-[illegible] in the world can-[illegible] get out [illegible] made of [illegible]

[illegible] estimates show [illegible]

Benson's Capcine Porus Plaster.

CELEBRATED the WORLD OVER.

The manufacturers were awarded the highest and only medal given rubber plasters, at both the Centennial and Paris Expositions.

Far superior to

common porus plasters, liniments, the so-called electrical appliances, &c. It is the best known remedy for **Lame and Weak Back**, rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidney, Spinal Complaints and all ills for which porus plasters are used. Ask your Druggist for Benson's Capcine Plaster and see that you get nothing else. Sold by Druggists. Price 25 cts.

Mailed on receipt of price by SEABURY & JOHNSON, 21 Platt street, New York.

THE GENUINE

DR. C. McLANE'S

Celebrated American

WORM SPECIFIC

OR

VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE

will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY

in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

The genuine DR. McLANE'S VERMIFUGE bears the signatures of C. McLANE and FLEMING BROS. on the wrapper.

—:o:—

DR. C. McLANE'S

LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Each box has a red wax seal on the lid with the impression DR. McLANE'S LIVER PILLS.

Each wrapper bears the signatures of C. McLANE and FLEMING BROS.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

THE GREAT

JACKSON ROUTE

Having been rebuilt with

STEEL RAILS!

Equipment improved, Track ballasted and Speed increased, is now the Smoothest, Safest, and Most Attractive Line to all points

North and East.

IT IS

180 Miles Shorter to Chicago.
112 Miles Shorter to St. Louis.
63 Miles Shorter to Louisville.
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THAN ANY OTHER ROUTE.

Pullman Palace Sleeping Cars

Through without change to Chicago, St. Louis, Louisville and Cincinnati, and but one change to New York, Boston, Washington, Baltimore, Philadelphia, and other leading Eastern Cities.

No Transfers at any Point. All Connections Strictly First-class. Well supplied and conducted Eating Houses at convenient points.

It pays to travel by the Great Jackson Route.

Express Train leaves New Orleans Daily at 6 p. m.

Ticket Office 22 Camp Street, Under City Hotel.

BEAUTIFUL FLOWERS [illegible] AT YOUR DOOR [illegible] NEW AND RARE! [illegible] HARRISON & CO., Painesville, O.

FOR SALE!

A First-class Five-Horse Power Upright

STEAM ENGINE,

AMES' MAKE.

Can be seen at work at this office.

A Bargain Offered.

A NEW EXCITING BOOK, [illegible] with the Wild Adventures of STANLEY IN AFRICA [illegible]

Wiley University

Situated at Marshall, Texas, is supported and controlled by the Freedmen's Aid Society of the M. E. Church. It offers to all desiring to secure an education especial advantages.

The higher English Branches and Preparatory College Course are taught. A full College Course will be added as soon as practicable. Special attention given to the preparation of teachers.

A New Building is in process of erection and will be ready for use by opening of Winter Term, Dec. 30. Provision will be made for the rooming and boarding of young ladies in the institution. Young men's rooming department will not be ready before beginning of Spring Term, March 24.

The expenses of attending this school are small compared with others of similar character.

Tuition per Month........$1 50
Room rent........1 50
Washing, Light and Fuel........1 50
Board, including room rent and tuition per month, about $8 00.

Arrangements can be made for students to board themselves.

Those studying for the ministry have tuition and room rent free.

All dues must be paid in advance.

CALENDER 1878–9.

First term begins Sept. 23d, ends Dec. 30th.
Second " " Dec. 30th, " March 21t.
Third " " March 24, " June 12th.

For circulars or further information address, W. H. DAVIS, Wiley University, Marshall, Texas,

n19 tf

Dr. J. M. Howe's Inhaling Tube!

—AND—

COMMON AIR, WILL CURE CONSUMPTION IN ITS EARLY STAGES.

Send for Circular. The Tube, with full directions, postpaid. Sent on receipt of $3.50, or call at his residence, Passaic, N. J.

The Rev. N. N. Beers, of the M. E. Church, Wayne, Steuben Co., N. Y., writes:

It is now nearly thirty years since I commenced the inhalation of the common air under your instructions, and I have undiminished confidence in it as a remedy for consumption and other throat and lung diseases. It is in harmony with Nature's laws. I have now been preaching twenty-seven years since my recovery from a condition of tuberculosis, in which a council of physicians said it was impossible for me to live longer than three months. My lungs to-day are as sound as any man's can possibly be.

Yours affectionately, N. N. BEERS.

The Rev. B. M. Adams, of the N. Y. East M. E. Conference, says:

I thank the Lord that I ever saw you. The Inhaling Tube I obtained of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. I think Schureman Halsted's life was lengthened years by it. His chest enlarged, although he was over fifty years old when he commenced using it and he led the Lord's battles with a shout long after the doctors told him he must stop. Many other dear friends of mine have had their lives lengthened by its use.

From Rev. J. H. Vincent, D. D., of the Sunday-school Publications of the Church.

I have used your Tube at times for several years, and have unbounded faith in its philosophy. n3 79 tf.

ESTABLISHED 1816.

CHAS. SIMON & SONS,

63 North Howard St., Baltimore, Md.

IMPORTERS AND DEALERS IN

Foreign and Domestic

DRY GOODS,

Would call especial attention to their extensive stock of Dress Goods, Linen and Cotton Goods, Embroideries, Laces, Goods for Men and Boys' Wear, Corsets, Ladies' Ready-made Underwear, &c., &c.

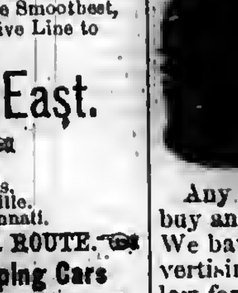
SAMPLES SENT FREE!

Also to their

Dressmaking Department.

Cloaks, Dresses, &c., made to order promptly in a superior manner and in the latest style, at moderate rates. Orders solicited. Rules for self-measurement, and samples of materials, with estimate of cost, upon application. All orders amounting to $20.00 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for the return of the money. feb21'78-1y.

CHURCH ORGANS,



Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS, Lock Box B, New Orleans. tf

New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containing about 180 pages, divided into seven sections, namely:

Record of Pastors.
Record of Classes.
Record of Official Members.
Alphabetical Record of Full Members.
Record of Probationers.
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We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50.

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SEWING MACHINES Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

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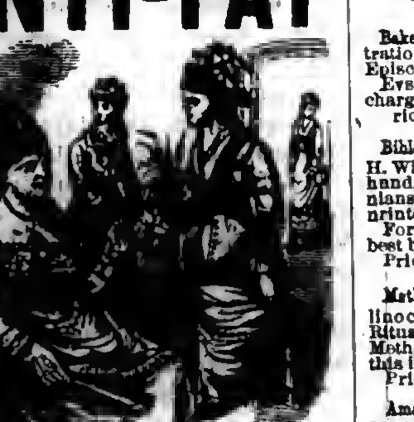
HOME + ARTS A MONTHLY FOR ALL AGES. Devoted to the Arts [illegible]

BUCKEYE BELL FOUNDRY. [illegible]

VANDUZEN & TIFT, [illegible]

JUST PUBLISHED—Sent Free [illegible] History of Wall Street Finance [illegible] Baxter & Co., Publishers, 17 Wall Street, New York.

ANTI-FAT



ALLAN'S ANTI-FAT is the great remedy for Corpulency. It is purely vegetable and perfectly harmless. It acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it will reduce a fat person from 2 to 5 pounds a week.

In placing this remedy before the public as a positive cure for obesity, we do so knowing its ability to cure, as attested by hundreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen:—Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN'S drug-store for the second bottle." Another, a physician, writing for a patient from Providence, R. I., says, "Four bottles have reduced her weight from 199 pounds to 192 pounds, and there is a general improvement in health." A gentleman writing from Boston, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and one-quarter pounds." The well-known Wholesale Druggists, SMITH, DOOLITTLE & SMITH, of Boston, Mass., write as follows: "Allan's Anti-Fat has reduced a lady in our city seven pounds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks, and altogether I have lost twenty-five pounds since commencing its use." Messrs. POWELL & PLIMPTON, Wholesale Druggists, of Buffalo, N. Y., write: "TO THE PROPRIETORS OF ALLAN'S ANTI-FAT: Gentlemen,—The following report is from the lady who used Allan's Anti-Fat. 'It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have lost.'" Anti-Fat is an unexcelled blood-purifier. It promotes digestion, curing dyspepsia, and is also a potent remedy for rheumatism. Sold by druggists. Pamphlet on Obesity sent on receipt of stamp.

BOTANIC MEDICINE CO., PROP'RS, Buffalo, N.Y.

WOMAN

By an immense practice at the World's Dispensary and Invalids' Hotel, having treated many thousand cases of those diseases peculiar to woman, I have been enabled to perfect a most potent and positive remedy for these diseases.

To designate this natural specific, I have named it

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as the climax or crowning gem of my medical career. On its merits, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so confident am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the ailments for which I recommend it, that I offer and sell it under a POSITIVE GUARANTEE. (For conditions, see pamphlet wrapping bottle.)

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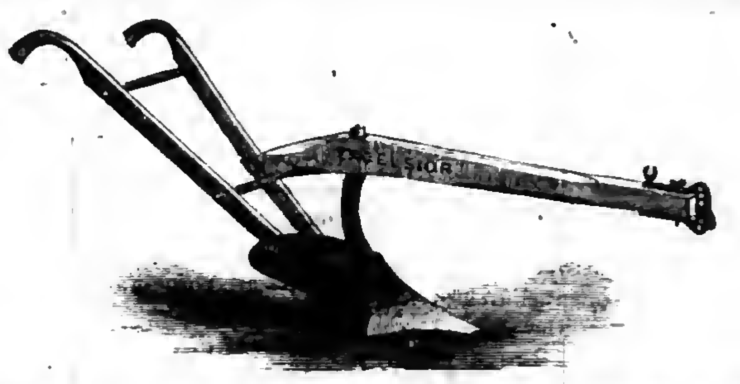

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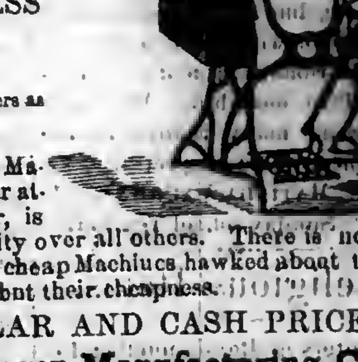

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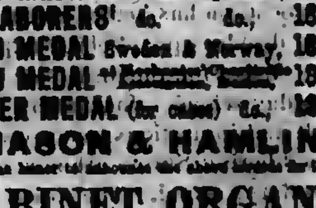

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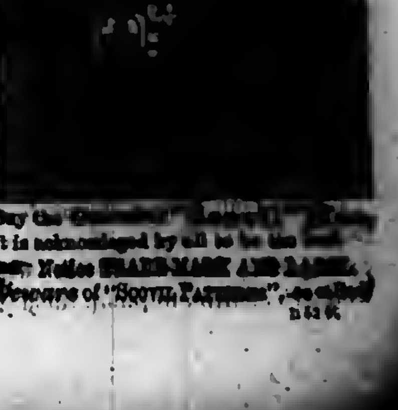

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BY A LADY.

The furies of the pestilence are stayed—
E'en yonder new-built homes the flowerets [illegible]
Hope glides into the footsteps of Despair;
And Death's [illegible] yield to Craft and [illegible]
[illegible] grows the image of the horrid past—
[illegible] what mortal could his woes [illegible]
[illegible] past and present both his burden laid?

But all the [illegible], all the brighter glow
[illegible] holy charity, the heavenly power,
[illegible] lighting up its darkest hour;
For, rescued from the grasp of searing woe,
Our hearts in melting gratitude give way;
We count their favors o'er and wondering [knew?]
[illegible] as ours old never sufferers

Then hands we, brothers, sisters, kindred, [illegible]
To sound their praise and lift our grate[ful voice?]
We hearts that bleed, we that unscathed [illegible]
[illegible]

[illegible]

Ye almoners of God, our pride are ye!
Your generous deed, your true, fraternal thought, [wrought.
A mighty link, a precious tie have
Of all our storied boast none loftier be.
We feel our nation's worth as ne'er before,
And cry exultingly, while pondering o'er,
"Of them, and theirs, their race, their country we."

Nor need ye blush your gifts—no wasted shower
The lavish measures of your bounty fell.
O let the sorrowing past our story tell!
Ye'll own that we were brave our dreadful hour;
That patiently our arduous thrall we bore;
And ashen-robed, before the temple door,
We stood to supplicant the only power.

And mid our suffering thousands had ye been, [soul,
Ye might have seen the sick and wasted
Lest honor chide, put by the proffered dole,
The loftiest magnanimity have seen,
The burning lip the cordial cup deny,
Murmuring the dying heroe's noble sigh,
"My suffering brother's thirst is far more keen."

O Heaven reward you, generous heart and hand! [you wait,
All cheer and properous blessings round
All glorious honor that exalts a State,
And Heavenly wisdom hallow all our land!
Be every fatal influence charmed away,
The fire-god's wrath, the tempest's cruel sway, [band!
And far the friends of crime, the murderous

Your deeds, your fame, should bide for evermore—
Not half so glorious nor so sublime
Are echoing down the sounding trump of time. [ie o'er,
But all things change; and, when our day
Some careful chronicler alone may say
"That year a fearful pestilence held its way; [bore."
And men their brother part right friendly

But there's a loftier more enduring scroll:
Where every worthy deed more honor yields [fields—
Than the red lettering of a thousand
There be your record, every noble soul!
Not given to faithless Memory's treacherous care, [fair,
But to the unerring cherub's, bright and
And fadeless white the eternal cycles roll.

NEW ORLEANS, Jan., 1879.

Queer Things about Yellow Fever.

BY WM. H. HOLCOMBE, M. D.

Yellow fever is the queerest disease in the world. Nearly two hundred years' study of it has brought no unanimity of opinion about it. Doctors differ, nurses differ, patients differ, authorities differ. The bottom reason of it all is that the yellow fever differs. If to be "many-sided" be a proof of greatness, then yellow fever must be a great fever. Every case differs from every other case, every epidemic differs from every preceding epidemic. He who sees it for the thousandth time can find something new in it, provided he has eyes. He who made up his opinion forty years ago, and sticks to it, is a poor authority now. Yellow fever is like a character actor on the stage, who comes out in different costumes and with different gestures and voices, but is the same man under it all.

The geographical freaks of yellow fever are extraordinary. Between fifty and a hundred years ago it ravaged our Northern cities, especially New York and Philadelphia, as badly as it ever ravaged New Orleans. Now it is unknown in those localities. Until 1850 it never attacked Rio Janeiro, although that city was constantly exposed to it for fifty years. Since 1850 the fever is found at Rio at all seasons. There is one city on the northern [coast] of South America—Caraccas, [I] remember—presenting all the supposed causes of yellow fever in [the] most concentrated form, where no case has ever occurred. It will [ap]pear for a dozen years successive[ly] in one of the West India Islands, [qu]arantine or no quarantine; and [for] the next dozen it will not appear, [al]though unrestricted intercourse [wi]th infected ports is permitted. The monster will survey the whole [Sou]thern Coast of the United States [and] pounce only upon Savannah. [It] will deliberately pass by our [illegible] city, move up the river [an]d attack Shreveport and Memphis. There is no accounting for [its] movements, and no predicting [th]em. It may become epidemic [thr]oughout the Southern States; [it] may retrograde to Philadelphia [or] New York. It may locate in [illegible]

Yellow fever is unknown in the [illegible] of the Eastern hemisphere, [w]here all the supposed causes exist [in] the highest degree. It [illegible] to be an African poison [illegible] the white race of the [illegible]. A treacherous friend [illegible] from its color, its [illegible] and its special ravage [illegible] we might [illegible] ago that the negro [illegible] at the bottom of it. The native [illegible] fever. The [illegible] of the West Indies [illegible] fever. [illegible] the United [illegible] The [illegible] Southern cities had [illegible]

ments, and make its attacks "without regard to race, color or previous condition."

Who can give any plausible reason why the native born creole population of this State, especially those of French origin, should have been almost entirely exempt from yellow fever for a hundred years? And who can account for the change going on during the last thirty years, slowly but surely, so that now the children born here have had little exemption more than the children of the stranger?

Now, who do you suppose are least liable of all people to be seized with yellow fever? The neat and cleanly? Those who handle silks and laces, or deal in perfumery? Those who live in salutary spots, occupy fine houses, with bath-room facilities, and are clad in snowy linen? No, indeed! A great many writers agree on the curious fact that scavengers, butchers, farriers, tanners, dissecting-room people, grave-diggers, and those who handle offal and offensive decaying animal matter are remarkably exempt from this disease. Why decaying vegetable matter should cause it (!) and decaying animal matter prevent it, is a nut for the sanitary philosophers to crack.

Yellow fever sometimes attacks the animal kingdom. Who ever heard of a house-dog having chills and fever, or a respectable tabby dying of bilious remittent? The saffron scourge is more diffusive in its nature, and has been known to visit all kinds of animals, from the horse and the cow, down to the rat and the canary bird. Dr. Rush says that in 1798 over five thousand cats died of yellow fever in Philadelphia. In an epidemic which visited Gibraltar in 1812, every monkey, parrot, dog, cat, rat and canary bird in that place perished by this disease. Perhaps the Yellow Fever Commission will explain why the flies disappeared so mysteriously this summer. Why the mosquitoes vanished from some localities altogether, and why at one time it was impossible to get rid of the ants, and at another time impossible to find one.

Yellow fever is supposed, on very slender grounds, to be contagious, and some people are astonishingly afraid of it. It shares with Asiatic cholera the glory of being able to get up a first-class panic in the human race. Small-pox has some reputation for generating a scare, but it will always stand third in the panic market. Yellow fever is unquestionably first. Its contagion, however, like everything about it, is very queer. It is very contagious to some people, and not at all contagious to other people. If one man looks out of a window at a yellow fever funeral, he will catch it—another person may live in a yellow fever hospital and breathe the poison all day and night and keep in rubicund health. If you don't want it you will be apt to get it, but if you seek it you can't find it. Desperate women, seeking death, have often sought in vain by the utmost exposure to the yellow fever poison. Unacclimated doctors, science-blind or crazy, have slept with yellow fever patients, dissected their bodies, injected their blood into their own veins, and even drank the black vomit (!) with total impunity.

Fear has a good deal to do with it, as with many other diseases. The yellow fever is sometimes like a mean yellow dog. If you face him and defy him he will slink away, but if you recede from him he will pursue and attack you. He has been known to chase people as far as Cincinnati or New York. There is an immense deal of pious lying done by doctors and nurses and friends to keep up the hope and courage of yellow fever patients. A doctor and a nurse with a panicky face are as mean a couple of portraits as you could display in a sick room.

Pleasantry aside, a bad case of yellow fever is well calculated to make a thinking man afraid. It is not only a severe malady, but a fearfully treacherous and deceitful one. It is the opossum of diseases; it pretends to be sleeping, or even dead and gone, when it is more alive than ever—not only are its symptoms of the most distressing kind, but the sudden turns it takes are absolutely appalling. What are you to think of a disease in which [you leave] your patient at 9 o'clock in the morning expressing himself [illegible] well, and actually looking [illegible] dispatches to his wife, [illegible] cheerfully and rationally, [and] [illegible] you find dead and laid out a few hours afterwards? These inexplicable changes are the causes of a great many superstitions, false theories, and absurd regulations of the sick room.

The energetic minds of nurses and friends must find a cause for these changes, and they generally seize upon the last thing taken or done as the true one. "O the patient was getting on splendidly, but the doctor came in and threw off one of the blankets, and she went right off into a congestive chill." "The doctor gave him two tablespoonfuls of chicken tea, and it brought on the black vomit." "The doctor let him change his shirt on the fifth day—and of course he died on the sixth!" "They allowed him a drink of ice water, and he had seven convulsions the next day." "The doctor had one of the windows opened, and the patient went out of his mind in fifteen minutes." A thousand such stories are being wafted to and fro upon the air of New Orleans to-day. To all of which we may relate the story of Mr. Smith, who fell dead whilst shaving himself at his looking-glass one morning—and the editorial comment—"and yet, notwithstanding this appalling catastrophe, men will continue shaving themselves at their looking-glasses every day!"

The Mexican Republic.

CLIMATE, POPULATION AND PRODUCTS.

As missionary work is now accomplishing much toward the salvation of the millions of the inhabitants of the Mexican Republic, we give the following extract from the newspaper *El Comercio Del Valle:*

The Republic of Mexico lies between the 15th deg. and the 22d deg. North Latitude and the 86th deg. and 117th deg. West Longitude. It is divided into twenty-three States, one District and one Territory. The estimated population amounts to 11,000,000 inhabitants, and the republic has an area of 850,000 square miles. The following States—Sonora, with a population of 161,000; Sinaloa, 176,000; Jalisco, 1,184,363; Colima, 77,377; Michoacan, 750,000; Guerrero, 347,000; Oajaca, 849,000; Chiapas, 245,000, and the Territory of Lower California, 18,000 inhabitants—are tributaries to the Pacific Ocean: while Aguas Calientes, with a population of 191,567; Chihuahua, 280,000; Durango, 226,790; Guanajuato, 1,100,000; Mexico, 1,350,000; Michoacan, 560,789; Nuevo Leon and Coahuila, 243,766; Pueblo, 886,000; Queretaro, 212,000; San Luis Potosi, 430,000; Tamaulipas, 124,000; Tabasco, 95,000; Tlaxcala, 90,000; Vera Cruz, 235,760; Yucatan, 790,000; District of Mexico, 385,000 inhabitants, with an aggregate population of 7,310,572 souls—are tributary to the Gulf of Mexico.

THE PRINCIPAL CITIES

are Chihuahua, with a population of 17,400; Colima, 35,000; Durango, 24,000; Guanajuato, 53,000; Guadalajara, 70,000; Morelia, 28,000; Monterey, 15,000; Saltillo, 19,000; Oaxaca, 28,000; Puebla, 100,000; Queretaro, 30,000; San Luis Potosi, 45,000; Mexico, 250,000; Vera Cruz, 9,000; Orizaba, 20,000; rising from the level of the sea at Vera Cruz to an altitude of 9,000 feet at Boca del Monte, on the line of the railroad from Vera Cruz to the city of Mexico, on one portion of which the elevation is 4,700 feet in the short space of twenty-five miles, in which distance the traveler passes from the region of perpetual summer to that of perpetual frost; from the land of flowers, tropical fruits and vegetables to the coniferous pines, hemlock and timbers of the frigid zone, ascending again to the altitude of the City of Mexico, 7,500 feet. The table lands of Mexico rise from 5,000 to 9,000 feet above the level of the sea, and furnish all the productions of temperate and frigid zones. These table lands are crossed by mountain ranges, some of which attain a height of 17,000 feet, and are higher and broader in the plateau on which the City of Mexico is situated, surrounded by a wall of porphyritic mountains, among which are the famous volcanoes of Popocatapetl and Istaccihuatl, the former 17,980 and the latter 15,700 feet above the level of the sea, and with its neighboring peaks, Orizaba, and Perete, covered with an almost perpetual cap of snow. Jorullo, a volcanic cone on the Pacific slope of these table lands, rose suddenly from the surface on the night of September 27, 1750.

CLIMATE.

Differences of climate in this wonderful land depend more on the altitude than nearness of approach to the equator. The differences are classified as torrid lands, temperate lands and cold lands. The average heat of the torrid lands is 77° Fahrenheit, the temperate land 70 to 80°, a region of perpetual summer, and the cold lands, 66 to 68°, a region which in this climate would be called warm. Ice is frequently formed in the City of Mexico one-half inch thick during the course of a single night. In general the republic enjoys an even and temperate climate, as above indicated, free from extremes of heat and cold, vegetation even in the colder regions being perennial. The seasons are divided into two great divisions—the wet and the dry season, the former commencing in June and lasting some four months. During the dry season large crops are raised by means of irrigation, a practice universally observed throughout the country.

THE PRODUCTS OF MEXICO

are as varied as her climate and soil. Fruits and flowers unknown and untasted in this region grow in the greatest luxuriance in her moist and genial soil. Corn, rice, sugar-cane, bananas, pine-apples, oranges, manioc, sarsaparilla, jalap, vanilla, olives, grapes, coffee, cocoa, indigo, yams, capsicum, ipecac, dragon's blood, copaiba, india-rubber, valuable timber and dye-woods, mahogany, cedar, fustic, lignumvitæ and innumerable other products abound in this vast and favored region, while all the cereals, fruits and vegetables of the temperate and frigid zones are found side by side with those of tropical growth. Her mountains, hills and valleys abound in gold, silver, copper, iron, zinc, tin, lead, arsenic, quicksilver, sulphur, cobalt, antimony, etc., while the diamond, ruby, topaz, emerald, opal, garnet, chalcedony, amethyst, lapis lazuli, sparkle in the rays of her brilliant sun, and "the dark, unfathomable caves of her oceans" bear the pearls, the margaritas, that were placed in the crowns of Ferdinand and Isabella as among the first trophies from the newly-discovered world laid at their feet by Columbus.

SILVER AND GOLD.

During the year 1874-5 there were coined at the several mints of the republic:

In silver	$19,886,958 50
In gold	762,619 00
In copper	21,712 33
Making a total of	$20,271,289 83

It is estimated that the entire coinage of the country, from the establishment of the country up to 1875, amounts to $2,985,488,168 55.

The local interior trade of the republic of Mexico amounted in the year 1876 to $400,000,000. Taking from this the amount of imports from foreign countries, leaves a domestic commerce of agricultural products and manufactures of $325,000,000. Such is the land that extends a welcome to American enterprise and capital, a large share of whose trade and commerce is to be had for the asking.

PUBLIC SCHOOLS.

The republic of Mexico had, in 1876, 8,751 primary schools (24 seminaries and 54 normal schools), attended by 348,981 pupils. Of this number the Federal Government and that of the States support 677, and various municipalities 5676, corporations and private individuals 395, the Catholic clergy and religious associations 126, and the remainder are self-sustaining or pay schools. The sum of $1,632,436 is expended annually for the support of these schools. In twenty out of the twenty-seven States of Mexico education is compulsory, and there are educational institutions of every description and adapted to the teaching of almost every branch of knowledge.

Such is the land—the second greatest of all the republics of the world—that to-day opens her arms to her Northern sister and extends a cordial welcome to American enterprise and capital, which she is desirous of securing for the development of her immense mineral and agricultural treasures and for the mutual interests of the two republics.

Do you ever hand wine around in your parlor, or have it at your table? If you do, you need not be surprised if your son drinks liquor and become drunkards. Many a ruined man has traced the origin of his dissipation to the wine glass in his own parent's house. A draught of wine in the parlor or at the table has started many a young man on the road to a drunkard's grave and a drunkard's hell.—*Raleigh Advocate.*

The Episcopal Church.

One of the most notable things in the religious history of this country has been the growth of the Episcopal Church. At the beginning of this century they were indeed a feeble folk. Except in New York and Virginia, and in the cities along the sea coast, they had scarcely a name to live. Yet in three quarters of a century they have grown to be one of the most influential denominations in the United States—respectable in numbers, and still more in strength, if it be considered that it includes an amount of wealth and social influence out of all proportion to its numbers. Its annual statistics make quite a goodly array. Thus, according to Whittaker's Almanac, it has now in this country forty-eight dioceses and thirteen missionary jurisdictions. It has sixty-three bishops, 3,141 priests and deacons, and 3,002 parishes, with 314,367 communicants, 40,651 Sunday-school teachers, 292,375 Sunday-school scholars. It had 46,330 baptisms and 26,713 confirmations last year, and its contributions amounted to $6,477,806. It has eleven theological seminaries, six colleges, and a number of schools for both sexes. It has one quarterly review six monthly periodicals, and seven weekly papers. In this city it has seventy-eight churches and one hundred and seventy-four clergymen—and the property of Trinity parish, which has done a vast deal to build up Episcopalianism, is estimated at over seventy millions. Let no one imagine that the Episcopal Church is given over to formalism, for its charities are numerous and increasing. Whatever may be thought of its pretensions, its faith and its ritual, it has gained a strong foothold in the country and in public respect, and its growth and good works are creditable in the highest degree.—*New York Observer.*

Give Yourself!

It is of the utmost importance that we put as much of ourselves as possible into the work of alms-giving. You complain perhaps that the poor are ungrateful—and you may have cause thus to complain; but the real cause is more apt to be in your own method of giving than in any thinklessness inherent in those who receive your gifts. You and I would not be grateful to the man or woman who tossed to us a dole out of abundance, or sent it by the hand of one whose presence was a perpetual annoyance and insult. Divine vengeance prevents him from receiving a reward for giving, who has given proudly, ambitiously, selfishly. He *has* indeed his reward. It is gratified pride, ambition, selfishness. Nor is the cause much better with that giving which is for the easement of spontaneous pity. The more we put ourselves into close vital relations with those upon whom we bestow alms, the more of ourselves, of our *life*, we put into our alms, the better. Thus to give is vent to selfishness, not expression, to rational charity. It is an attempt to buy off pity and compassion at rates far below par, that we make a profit on them. The voice of beggary will never be hushed except by hands which reach out from hearts voluntarily placed in communion with other needy hearts.—*Sunday Afternoon.*

Christ church, Boston, the oldest religious edifices in that city, celebrates the Christmas season by ringing its chimes every night during the week before and the week after Christmas. It was in this church tower, side by side with these bells, that the memorable lantern was hung which started Paul Revere on his midnight ride through Concord and Lexington. Besides this, the church has other revolutionary and colonial associations. The Bible and the Prayer book are the same which were used by the first rector in 1733, and were presented by King George II. The first Sunday-school in America was gathered within these walls in 1815, and the chandeliers were taken from a French vessel by the captain of an American privateer.

The circulation of religious newspapers and periodicals in the United States amounts to about 4,764,000, coming next to the circulation of political newspapers, which is 4,781,000, and far in advance of those of other pursuits and interests.

The talent of success is nothing more than doing what you can do well.—*Longfellow.*

American Influence in Turkey.

America gave to Syria the first scientific traveler, the first translation of the Bible in Arabic, the first printing-press, the first modern churches, the first colleges. In 1874 Americans printed at Beyroot 30,000 volumes and 9,791,910 pages Arabic. When Cyrus Hamlin was abroad, there was not a school-book in the languages spoken by the people of Turkey. Now we have a long list, not only of text-books on grammar, rhetoric, logic, chemistry, surveying, history, zoology, mental and moral philosophy, and medicine, but also of the English works on distinctively Christian truth, and these in the Armenian, Turkish and Asiatic tongues. There are 11,000 pupils in Turkish common schools, which owe their origin to American influence. In the high schools, founded by Americans for young men and women, thousands are already gathered, But the facts which strike public attention most at a distance are the steady shining of Robert College at Constantinople, since 1862, a beacon light on that stormy coast between Asia and Europe; the steady flame of the Syrian Protestant College at Beyroot, since 1865, as many pupils in it now as in Williams' College, and as able a corps of professors; the gleaming of the Central Turkey College, and the attempt to light up another torch—God bless the attempt!—at Harpoot, on the flashing waters of the Upper Euphrates.

The later discoveries by Dr. Schleimann at Troy include one of some moment to the iron interest as well as to scientific theory. The theory has been, that stone, bronze and iron ages succeeded each other regularly, and that, as Homer refers to iron as a rare metal, and obtained with much difficulty when he lived, it could hardly have been known in the many centuries previous to his age in which Troy flourished That supposition has been partly corroborated by Dr. Schliemann's failure to find iron, or evidence of its use, at Mycena. But since he resumed in the ruins of Troy a few weeks since, the explorer has discovered an arrow-shaped and double edged steel dagger, perfectly preserved in wood ashes. It is, therefore, demonstrated that the people of Troy knew of iron; and understood metallurgy, and that the iron age was projected far back of the period usually assigned to its commencement. The evolution theory is required to recalculate its period and rearrange its inferences somewhat by this discovery, and our own iron makers will know that their specialty is older than most, and associated with the very infancy of that civilization in which he has played so prominent a part.

The church property in the Columbia River Conference, as reported in the Minutes, is valued at $41,770—an increase of $11,200 over the preceding year. The last session of the Conference was held in Dayton, Washington Territory, and the next session is to be held at Walla Walla, Washington Territory. This is one of our most vigorous young conferences, having a number of wide-awaks, energetic, first class preachers to develop the resources of that most interesting field. Were we as young as we were twenty-seven years ago, on coming to this coast, we should pitch our tent east of the Cascade Mountains in East Oregon or Washington Territory.—*California Advocate.*

The Wesleyans of England have set on foot a movement to build in various parts of the country 100 chapels a year for the next ten years. Towards this scheme two wealthy laymen—Sir Francis Lycett and Mr. William Mewburn—have each promised £10,000. A grant of £45,000 is also to be made in aid of the movement, from the Wesleyan Thanksgiving Fund. The Wesleyans have chapels or preaching rooms in 5,000 places in England and Wales, and provide accommodation for religious worship for one in thirteen of the entire population, but it is calculated that there are more than 9,000 places, with a population of 5,000,000 of people, where no Wesleyan services are held.

The London *Telegraph* says: "It is not poverty, it is beer, that has robbed the children of knowledge, of liberty, morality, health and long life. It is not poverty that fills our hospitals and jails; it is gin. By the time that a child can use its hands and earn eighteen pence a week, it is offered up on the altar of the great god—Gin."

General News Items.

A famine prevails in Upper Egypt.

A gang of counterfeiters were captured in Chicago.

A papal consistory is fixed for February 21st.

Thirteen buildings burned in Memphis on the 30th.

The Russian plague will be examined by German experts.

The Czar of Russia has approved the new constitution of Bulgaria.

Mayor J. R. Flippin, of Memphis, resigned, and the Council dissolved.

The California press regards the anti-Chinese bill as a party measure.

John H. Murphy has been confirmed as register of the Arkansas land office.

Citywago, Zulu King, refuses all British demands, and assembled 8000 warriors.

A fire at Hong Kong, China, burned 368 buildings. Loss estimated at $1,000,000.

A disastrous storm at Iuka, Mississippi, killed six persons, and damaged property greatly.

The third installment on claims due from Mexican government will be paid on the 31st.

A daughter of Grand Duke Michael married Prince Frederick of Mecklenburg Schwerin.

The board of experts have made their yellow fever report. They recommend inquiries at West Indian ports.

The House judiciary committee is investigating the charges against Judge Blodgett, for official misconduct.

The jury in the Arlington case gave a verdict for the plaintiff, Gen. Lee, for the whole property, in fee. Defendants moved for a new trial.

General Sherman reviewed the troops, and various battle grounds around Atlanta. He expressed gratification at the prosperity of the city.

One hundred destitute Americans have been brought from Para, Brazil. They were formerly engaged in building a railroad on the Amazon.

R. Beale, conservative, was elected to Congress from the first Virginia district, to fill the vacancy caused by the death of Hon. Beverley Douglass.

Whitelaw Reid, editor New York *Tribune*, testified that the cipher dispatches were received for publication from Wm. E. Chandler and Representative Hiscock.

The Tennessee Legislature repealed the charter of the city of Memphis, remanded it to the territory of Tennessee, and provided for its local government as a taxing district.

The Russian plague is believed to have been imported by two Cossack regiments, returned from the war in Turkey. Rigid quarantine between towns failed to prevent its rapid spread to within a few hours travel of Moscow. Great alarm exists in Eastern Europe.

President MacMahon of France resigned because of disagreement and the difficulties attending the formation of a new Ministry. The two chambers in joint session elected Jules Grevy, President of the Republic. The vote stood: Grevy 536, General DeChanzy 99, blanks 43. Marshal MacMahon visited and congratulated President Grevy.

There has been a daily increase of distress in every quarter of Great Britain. At Manchester Friday there were three thousand applications from heads of families, representing 13,500 persons, to the Relief Committee, and Saturday 4,000 fresh applications. Earl Derby made a speech at Liverpool, in which he said that the only remedy for the present financial depression was wholesale emigration to America and Australia.

The society for the suppression of vice held its fifth anniversary in New York on the evening of the 30th. It was alleged that a wide-spread conspiracy exists against the society by its enemies. Sister societies had been established, however, during the year, in Boston, Cleveland, Louisville, St. Louis and Chicago. Over 300,000 names and addresses of obscene circulars have been captured, and nearly twelve tons of obscene printed matter destroyed. The greatest triumph of the year had been the closing of Madame Restelle's establishment.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, FEB. 6, 1879.

Do not fail to read again our circular for 1879 on the next page, and then tell your people and friends that we give a beautiful steel engraving of John Wesley to every subscriber, and silver communion ware to churches.

Papers on Trial.

Push the canvass, brethren, from every pulpit. Send on all the names you can get and we will send the papers a month on trial, and give that much time for the people to pay. At the end of the month we will stop all papers not paid for, and for which you will not be responsible. Show the people the engraving of John Wesley, and let them fully understand our offer to give it to every subscriber as soon as the paper is paid for.

The minutes of the Mississippi conference are now out.

We learn that Col A. S. Badger has been appointed Collector of Orleans, vice Geo. L. Smith, for the port of New Orleans.

Hon. B. F. Jonas, the newly elected Senator from Louisiana, is a Democrat of the Bourbon type, and took a conspicuous part in opposition to reconstruction, and all its attendant measures.

An attractive novelty in missionary literature is Mrs. Rev. Dr. J. P. [illegible] "[illegible] Series," published by Nelson & Phillips, in dainty numbers of fifty pages each. Price 30 cents each number.

At Wesley Hall, Liberty street, February 15th and 17th, the friends of Revs. Scott Chinn and Robt. Harge, propose to give them a benefit. These superannuated elders, who have served over forty years in the ministry are entitled to the kindest consideration of the church and people.

[illegible] preacher named Bailey, connected with our Church at [illegible] who held a mortgage [illegible] the Church, for $3,150 [illegible] of his own accord, to cancel [illegible] mortgage, which [illegible] feeling that the [illegible] Church was pro[illegible]

[illegible] sins of omission of [illegible] was the failure [illegible] the pay[illegible] teachers of [illegible]. This is shame[illegible] of the schools [illegible] in the selection of [illegible] constitutional con[illegible] is the time to act.

[illegible], a young colored re[illegible] Bluff, has attained [illegible]

[illegible] the bill to [illegible] State Lottery [illegible]

Louisiana Conference.

The Louisiana Conference met in New Orleans, January 29, and adjourned February 3d. Bishop Andrews presided, and his administration and sermons and addresses were all very acceptable, and by a hearty vote the Conference thanked him and said that his return at any time would be a source of great satisfaction.

STATISTICS.

MEMBERSHIP.	
Probationers	1,807
Full members	8,824
Local Preachers	249
Preachers in Conference	91
Total membership	10,971
DEATHS.	
Deaths during the year	280
BAPTISMS.	
Children Baptised	340
Adults Baptised	797
Total Baptisms	1,137
CHURCH PROPERTY.	
Number of Churches	111
Probable Value	$232,625
Number of Parsonage	23
Probable Value	$8,830
Total value of Churches and Parsonages	$241,455
SUNDAY SCHOOLS.	
Number of Schools	107
Teachers and Officers	516
Scholars in the Schools	6,079
BENEVOLENT COLLECTIONS.	
Conference Claimants	$78 70
For Missions	504 80
W. F. Mission	8 50
Board of Church Extension	121 25
Tract Society	24 40
Sunday School Union	29 05
Freedman's Aid Society	85 00
Educational Society	26 85
Bible Society	18 80
Total	$892 35
MINISTERIAL SUPPORT.	
Raised for support of Bishops	$90 00
Raised for support of Preachers	$28,159 00
CHURCH BUILDING.	
Raised in Improving Churches and Parsonages	$9,480
Indebtedness in Same	$30,175 00
INCIDENTAL EXPENSES OF CHURCHES.	
Raised for Incidental Expenses	$3,655 93

These statistics for 1878 are interesting to study as compared with 1877. As to membership, there is a slight decrease in probationers, and a slight increase in full members. There is a decrease of three hundred in the baptisms. There is an increase of ten churches, and in their value of $19,715; of six parsonages, and in their value $3,840. There is an increase of two Sunday-schools, but a decrease of 385 scholars. There is an increase of $20 60 in the missionary collection, but in the whole benevolent collections there is a decrease of about $70. This is certainly a creditable showing, considering the epidemic and political excitement in several parishes. There were fewer deaths by seven, in the churches, than during last year, and this is remarkable considering that the bulk of our membership in the State is in cities and regions where the epidemic raged. We have over three thousand members in New Orleans alone. We account for this in two ways; a very large proportion of deaths was among children; and physicians testify that other things being equal, people who were temperate stood the best chance to recover from an attack.

With an increase of ten churches and six parsonages, there comes an increase of about $2,000 in church debts. The total indebtedness on the churches amounts to $30,175. Of this indebtedness, two thirds is upon these large church enterprises in this city. As to the support of the ministry, the amount is about the same, and amounts to an average among pastors and presiding elders of about $300. The total sum of $28,159 raised, includes the $8,500 missionary appropriation, leaving over $14,000 raised by the churches. This, as near as we can judge by imperfect reports, ought to be increased several thousand dollars.

The Louisiana Conference is steadily growing. The growth of late years is not so much in numbers, and this could not be expected when we remember how only a few years ago the Conference was born, almost in a single day, and we consider what a vast amount of work would be required to organize and discipline such large numbers. In the work of church building there has been great progress. There is also a steady growth in improved character of the ministry. There is, year by year, a more intelligent and earnest determination to do all the work of a Methodist [illegible]. The improvement of the [illegible] is very manifest during [illegible] sessions. The business [illegible] attended to. For example all the reports were in and [illegible] made up at close of [illegible]. The reports are ready [illegible] and indicate [illegible] preparation. In the [illegible] of the character of candidates for admission and [illegible] there is a general [illegible] the Bishop. There [illegible] feeling of mutual re[illegible]

a young man of promise and a hard student and had he lived would have made his mark. He died in this city of yellow fever. The latter was one of the oldest ordained men in the State, and was beloved and honored.

The work of education received good attention. An educational meeting was held on Thursday night and President Bean and Professor Johnson of the New Orleans University and Rev. J. F. Marshall of Alexandria, made telling addresses. During the year La Teche Seminary has been opened by Dr. Rust and Prof. R. L. Thompson placed in charge. He has enrolled seventy-five students, and there are in the school here over a hundred. Let our friends everywhere do what they can to send students to our schools.

A letter was read from Rev. Dr. Godman, agent of the Orphan Home, who has been traveling in the North raising money to relieve the Home of debt. About $2000 have been raised the past year. A committee will set forth to the public the importance of this institution, and give words of hearty endorsement to Dr. Godman in his noble efforts, in connection with Rev. Dr. Rust, of Cincinnati, to relieve the Home.

The Conference heartily commended the work now being inaugurated among the Freedwomen. Mrs. J. C. Hartzell and Mrs. Rider while in the North last summer began the work of providing for the support of three or four lady missionaries in this city whose duty will be to labor among the women of our schools and churches by holding religious meetings, and aiding in church and Sunday-school work, etc. A building has been rented on Second street and four ladies are already at work. What is accomplished will from time to time be published. We are sure the blessing of the Lord will be upon this work.

The following brethren were transferred to this conference:—Joseph Matlock from North Ohio; Daniel Matthai from Central German, and Albinus A. Johnson from South East Indiana Conference. Peter Brown was readmitted on his certificate of location; Richard L. Beal and Benjamin J. Donnell were received as elders from the Baptist Church after giving full assent to the Doctrines and Discipline of the Church before the conference. William Davis, a deacon of the African M. E. Church, was received on his credentials.

The following were admitted on trial: Robert L. Thompson, Charles Shallowhorne, Milton Morris, Charles Washington, Daniel Ross, Charles Kershaw, Simons Evans.

These remain on trial, to wit: Pierre Landry, William Smith, Aristide E. P. Albert, Alexander Primus, Zachary T. Gayden, James W. Hudson, John Qualls, John Sims, Jeremy S. Bean.

These were admitted into full connection, to wit: Julius F. Marshall, Edward Fields, George B. Lynch, Allen Luster, Thomas G. Montgomery.

Frank Harvey, Prince King, Cortes Thompson, Alexander Martin, were ordained Elders, and Wm. Smith was ordained Deacon.

Frederick Reeves, Robert Anderson, and John Brooks were placed on the supernumerary list, and the superannuated preachers are Scott Chinn, Robert Hodge, Reason Ennis, Charles Downs. A subscription of $412 00 to be paid quarterly was taken to aid Brothers Chinn and Hodge during 1879.

Christopher Hunt and Henry A. Lewin were granted a location.

James H. McCarty was transferred to the Central New York Conference, and John L. J. Barth to the St. Louis German.

The Sabbath services were largely attended throughout the city in all the Methodist Episcopal Churches. Bishop Andrews preached at Ames Church in the morning, and First Street Church where the conference was held at night. Both sermons were excellent.

APPOINTMENTS.

NORTH NEW ORLEANS DISTRICT, J. C. Hartzell, P. E.
New Orleans—Ames Church, to be supplied.
First Street Church, Henry Green.
Sixth Street Church, William Smith.
Mount Zion Church, Prince King.
Simpson Church, W. P. Forest.
Clinton and Plum Street, Stephen Duncan.
Camp Parapet Church, G. B. Lynch.
First German Church, Jacob Braun.
Second German Church, J. J. Kienle.
Third German Church, D. Matthai.
Donaldsonville, Pierre Landry.
Pilot Town, Thos. E. Madden.
Lake Charles, to be supplied.
W. D. Godman, agent Orphans' Home, and member of Ames Quarterly Conference.
J. C. Hartzell, editor of SOUTHWESTERN CHRISTIAN ADVOCATE.
J. S. Bean, President, and A. A. Johnson, professor of the New Orleans University, and members Ames Quarterly Conference.
SOUTH NEW ORLEANS DIST., Emperor Williams, P. E.
New Orleans—Wesley Chapel, Marcus Dale.
Union Chapel, J. M. Vance.
La Harpe, E. T. Royal.
[illegible] Chapel, Anthony Ross.
Pleasant Plains, Stephen Priestly.
Algiers, Adison Moore.
[illegible] Charles, William Murrell.
[illegible], Aaron Kennedy.
[illegible], William Davis.
[illegible], Thomas Kennedy.
[illegible], Geo. Washington, 2d.
[illegible], A. E. P. Albert.
[illegible]
[illegible], supplied by J. W. Bailey.
[illegible], Charles Washington.
[illegible] and Bayou La Combe, Edward [illegible]
Sandy Grove, Levi Johnson.
BATON ROUGE DIST., Joseph Gould, P. E.
Baton Rouge, Cortes Thompson.
West Baton Rouge, Isaac Hayward.
Grosse Tete, Thomas G. Montgomery.
The Plains, John Qualls.
Magnolia, Charles Kershaw.
Stony Point, Peter Brown.
Campte, supplied by J. W. Hill.
Clinton, Andrew Jackson.
State Line, Alexander Martin.
Jackson, George Lacey.
New Roads, Samuel Osborne.
Macedonia, Z. T. Gayden.
Mt. Carmel, Presley Yarborough.
West Feliciane, Marshall Smith.
Bayou Goula, B. J. Donnell.
New River and Ashland, Milton Morris.
Whitehall, J. W. Hudson.
Lake Providence, Alexander Primus.
LA TECHE, DIST., Joseph Matlock, P. E.
La Teche, Charles Shallowhorne.
Franklin and Centreville, James Hayward.
Cypremort, R. L. Beal.
Jeannerette and Pecan, John Sparks.
New Iberia and Thomson, Willis Carr.
St. Martinsville, Allen Luster.
Vermillionville, to be supplied.
Opelousas, Washington Brooks.
Washington, Felix Laudor.
Holmesville and Marksville, Horace Wallace.
Cheneyville, Abraham Hilton.
Alexandria and Pineville, J. F. Marshall.
La Teche Seminary, Robt. L. Thompson, principal.
SHREVEPORT DIST., Samuel Davage, P. E.
Shreveport, St. Paul's S. E. H. Morent.
Shreveport—St. James, H. T. Abbott.
Fairfield, Tennessee Jackson.
Mansfield, Reese Thompson.
Red Springs, Perry Hall.
Natchitoches and St. Marks, J. W. Hilton.
Coushatta, Frank Harvey.
China Grove, David Ross.
Allensville Circuit, Frank Walker.
Campte, George Washington.
Scott Circuit, Alfred Legardy.
Cross Lake, Samuel Armsted,
Cotile and Cloutierville, John Simms.
Anna Coco, to be supplied,
Meads, supplied by John Lee.
Monroe, Austin Jones.
Bastrop, Alexander Spears.
Island and Bechelle, J. W. Wesley.

Jesuits in New Mexico.

The Jesuits of New Mexico secured the passage of an act giving them as a body, authority to hold real and personal estate, of any amount, anywhere in the territory, without supervision or limitation, or even without their members being citizens of the United States. The object appeared to be to gather and hold in their hands the religious and educational institutions of the State. Governor Axtell vetoed the act, but the Legislature passed it by a large majority over the veto. Congress has been notified, and the Senate has passed a bill to annul the obnoxious act.

New Mexico, on the eve of becoming a State, has a population of 10,000 citizens from the States, 20,000 Indians and 100,000 Mexicans. The hope of that community rests in its schools and seminaries, and, as *Zion's Herald* truly says, there is a fine opportunity for home missionary and educational movements. The man on horseback with his Bible and Discipline has here a fine and fair field offered him for heroic sacrifice and labor. The Government should aid in the public education of the Territory to the utmost of constitutional possibility. A compact, vigorous colony of Jesuits, banished from Italy by King Victor Emanuel, have settled there; and the law alluded to is a specimen of the influence they wield against the republican institutions of this country.

A Correction.

Says the *New York Methodist*: "In the matter of the Southern election disorders we are interested in whatever will suppress them!! That is sound, but we are surprised to read this statement which it also makes: 'There are certain small sections in the South where both races have armed organizations, and in times of political excitement are almost certain to come to blows.' We would remind the *Methodist* that such is not the case." There is not a single instance on record where two armed organization of both races, or of both parties in the South, came to blows, since the close of the war. The rifles in the hands of white military organizations are aimed at defenseless unarmed negroes, and hence the duty of a vigorous denunciation of the practice. The blacks are too wise to commit the folly of forming armed organization to defend their rights. It would result in their annihilation. They dare not even vote or speak their convictions in many localities. Henry Watterson, editor of the Louisville *Courier Journal*, a Democrat and ex-Confederate, says that the "negro of the South is placable and kindly—the fortunate possessor of a sweet, loving and generous nature!" This is an admission which good men of the South are willing to make when it does not interfere with their schemes for power and place, yet true at all times.

"Federal Bulldozing."

Under that head line, the New Orleans *Democrat*, the organ of the constitutional convention party, begins an editorial as follows:

"There are now here, to stand their trial, a number of citizens of Tensas parish, indicted by the United States grand jury. Sixty-seven citizens of Natchitoches, and fifty-seven of Caddo have also been indicted. Many of these are here, and most of the others are on their way. These citizens of Louisiana have been indicted by a partisan grand jury on the testimony of disreputable witnesses; they will be prosecuted before a partisan judge and jury, and by a partisan district attorney. There is something appalling in the spectacle of more than a hundred freemen arrested and brought hundreds of miles from their homes to be tried by a court organized, from its porters to its judge, to persecute and convict."

This is the way the enforcement of the laws is met by the advocates of bulldozers. The *Democrat* has never condemned election lawlessness. There was nothing "appalling to it in the banishment of voters who opposed its party from Natchitoches, or in the shooting of negroes in Tensas or Caddo. It is only shocked when the law reaches out a strong arm for evil doers. The *Democrat* unwittingly testifies to the vigilance and efficiency of the National officials in New Orleans. They are doing their duty, and if conscientious juries do theirs, it is probable that Albany penetentiary will somewhat curb the "freemen" the *Democrat* describes. As citizens, they are too free with others' rights to be useful.

Glorious News from Fort Worth, Texas.

Rev. H. Webb, pastor at Fort Worth, sends news. He says:

"You want news. We have glorious news. The revival began at dedication, and we began extra services by observing the week of prayer in our church, no other church joining, and we are still going on. Fifty have been converted, and forty-four have joined by letter and on probation. Our house was jammed so last night we could not get the mourners forward. The platform in front of the church was filled standing up. The Lord was present in power. We are reaching out for a grand sweep. Brother Nies, sent by Bishop Haven to supply the circuit, is with us and is a good worker. We are both employed here now but have our plans for taking in several appointments in the country. We find the people hungry for the genuine bread of life."

Brother Webb still adds to his list of subscribers to the SOUTHWESTERN and forwards the cash.

The French Republic.

One day last week there was a change of rulers in France, and a bloodless one. President MacMahon out of sympathy with his old comrades in arms, refused to surrender the organization of the army to the Republican leaders. The Republicans were determined to reap the fruits of their recent triumphant victory at the polls, and to place the army and government under their control. MacMahon resigned and Jules Grevy, aged 60 years, and a moderate Republican was elected, President of France by the Senate and Chambers in joint session. Marshal MacMahon called upon and congratulated his successor. The comments of the press illustrate the wholesome republican sentiment reigning in France. It is hoped the new rulers will succeed in showing their country the wisdom of the new order of things.

Bishop Wilmer's Successor.

The State Council of the Episcopal Church of this diocese, called for the purpose of electing a Bishop in place of the late Bishop Wilmer, met on the 29th. On the 31st, on the sixth ballot, Rev. James H. Wingfield, now missionary Bishop of California, was elected. The Bishop graduated at William and Mary College, in Virginia, and was ordained about the year 1860. He was then appointed assistant rector of his father's church, his father being very infirm at that time. Some years afterwards he was ordered to take charge of the congregation of Petersburg, Va., and about five years ago he was elected missionary bishop of Northern California, which position he still occupies.

The City.

The Mint is in operation. On Saturday last for the first time in nineteen years, a dollar piece was issued.

The Seamen's Bethel, on Esplanade street, Rev. L. H. Pease, chaplain, is doing good. There was a large attendance at the meeting of last Thursday night. Regular meetings are now being held.

Mr. Walker Blaine, son of Senator James G. Blaine, of Maine, arrived in the city on the 31st and called upon Collector Smith. He is about 25 years of age, and is on a tour through the South accompanied by his sister.

A detachment of Washington artillery fired a salute in honor of the passage of the Lottery repeal bill. Now let a bill be passed prohibiting the sale of *all* lottery tickets. This would look like genuine reform; many are now suspicious of a move for a campaign fund for the constitutional convention, and think the repeal is a sham.

Russian railway cars are no longer admitted into Germany territory, and some people refuse paper money for fear of the plague.

Our Southern Methodism.

TEXAS.

Rev. J. Wesley Childs, Hempstead: "I thank God that I can say the church is going forward."

Rev. P. Johnson, Oakland: "I have been round on my circuit, and am starting again. I am glad to say there is glorious religious enterprise among the people."

Rev. John L. Smith, Galveston, Jan. 27th: "Our presiding elder arrived here on Friday, and held the first quarterly conference. We had a blessed time."

Rev. G. W. Richardson, Austin: "Dr. Brust starts North in a few days to be at the meeting of the Book Committee. I start out on my district again to-morrow (30). Prospects fine for a successful year."

Rev. A. R. Norris, San Antonio: "Elder Carper arrived here last night. He was taken sick on his first round, and was compelled to stop. Our class meeting is very lively. Four members received in the church."

Rev. J. R. Carnes, Lockhart, 27: "I have sad news to relate. Our new church, which was erected last year, was blown to pieces last Sunday night. The people here suffered very great losses by that wonderful hurricane. Some dwelling houses were blown to pieces so that they could not be found again. Our cry is, help!"

Rev. P. Douglas, Galveston: "Rev. L. P. Cushman, presiding elder of the Houston district, paid a visit to Galveston East Church on the 54th, and held the first quarter. On Sunday he administored the sacrament, and a goodly number communed. Bro. Cushman was gladly received by the church."

LOUISIANA.

R. Slade, New Orleans: "The sacramental service at Wesley Chapel on the evening of Feb. 2, was administered by Rev. M. Dale, pastor, assisted by others. The services were beautifully conducted, and to a crowded congregation. The sacrament was administered to 307 persons.

Central Tennessee Conference.

So far this conference year we have been tried by the severe cold snaps and the heavy rains of the season. Congregations have been small, yet, there is a spirit to "advance;" to push the work and "occupy the land." The demand for preachers is causing much earnest prayer, to "the Lord of the Harvest," to call more men into his vineyard. Especially is this the case on the Nashville District. W. Rippletoe, P. E., now wants eight young men to take charge of new works.

Last year the work in Dickson county was in one charge. This year Dickson was made a station, and the balance of the work organized into White Bluff circuit. Since conference another division has taken place, and Dickson circuit formed, Rev. J. H. Derryberry in charge.

Dickson charge, with its new pastor has made an advance. New life and vigor are seen, and indications of a general revival are good. Bro. Chandler has introduced the new Hymnal. The Dickson Academy is his holding its own. Rev. Bro. Houston is working night and day in its interest, and will succeed.

Rev. O. O. Knight has one of the best appointments in the conference—Doweltown. He writes: "I find a fine field up here, plenty of work and a good people."

Rev. W. F. Henck, of Bloomington, has been called to Baltimore, to visit his mother, who is supposed to be on her death bed.

The great revival at Shellbyville continues. Nightly God is manifesting his power in saving sinners. The large church—seating 600—is filled with attentive hearers. Up to the 25th sixty-two persons experienced conversions; and 52 united with the church—43 by profession and 9 by letter. The membership is encouraged and united.

Coldwell Camp-Ground.

The attention of the Central Tennessee Conference is called to the annual meetings on this consecrated ground. The Sunday-school Institute will meet on Wednesday night and continue over the first Sunday of May. Drs. Vincent and Ford have promised to be there. Brother Gee will dedicate the ground on the Sabbath.

On the Fourth of July will be the patriotic gathering of the Sunday-schools. Hon. R. W. Thompson, Secretary of the Navy, is invited to make the address.

The camp-meeting will begin on Wednesday and continue over the first Sunday of September. We hope the preachers throughout the entire conference will arrange to be present, as far as possible. Already the blessed influence of a genuine Christian fraternity shines out from this hill of ordinances. Any one desiring to build a cottage can obtain a lease for ninety-nine years to a piece of ground by addressing the President of the Association, Hon. T. H. Coldwell, at Shelbyville.

The times permanently fixed for the annual meetings are: The Sunday preceding the full moon of May for Sunday-school work, beginning on Wednesday night before; and the Sunday preceding the full moon of September for camp-meeting, beginning on Wednesday night before. If these months should have two full moons, it will be always the first one. These times are fixed like the "law of the Medes and Persians," to be observed by us, our children, our grandchildren to the remotest generations.

W. B. RIPPETOE.

Board of Church Extension.

TREASURER'S REPORT FOR 1878.

Balance from 1877		$13,115 62
RECEIPTS.		
1. On account General Funds:		
Conference collections and personal gifts	$59,946 00	
Bequests	710 47	
Interest	9,807 88	
Advertising	100 00	
Lithographic plans	215 00	
		$70,799 35
2. On account Loan Fund:		
Donation to fund	$2,781 10	
Bequests	380 00	
Subject to life annuity	9,700 00	
Loans returned	21,157 00	
Property sold	479 39	
		$34,518 10
Total		$118,433 07
DISBURSEMENTS.		
1. On account of General Funds.		
Donations to Churches	$52,183 05	
Interest and annuities	12,261 15	
Salaries and traveling ex.	9,353 29	
Rent, office incidental & sundry expenses	1,704 48	
Printing and mailing Annual	1,535 06	
Lithographic plans	180 42	
General Committee and Anniversary expenses	401 54	
Temporary loan to Building Fund	173 41	
		$77,793 71
2. On account Loan Fund.		
Loans to Churches	$14,745 00	
Property (as received)	872 83	
		$15,617 83
Balance carried to 1879		5,023 53
Total		$118,433 07

Applications for aid have been granted, to be paid when certain conditions shall be complied with, securing the object proposed as follows:

Donations to Churches	$9,475 00
Loans to Churches	5,250 00
	$14,725 00
The cash balance being	5,023 00
The payment of these grants will require additional receipts of	$9,701 97

At the close of the year there remained on file applications, duly recommended by Conference Boards, from fifty-one Churches, asking for donations amounting to $18,700, and loans amounting to $15,325. To grant these will require additional receipts to the amount of $34,025, showing that our receipts have fallen behind the demands of the year to the amount of $43,756 97, and a comparison with the receipts of 1877 shows:

1. On account General Funds:		
Conference, collections and personal gifts, decrease	$617 19	
Bequests, decrease	11,589 53	
Interest, decrease	8 23	
Advertising, decrease	35 00	
		$12,[illegible]
Lithographic plans, incr'ee		64 [illegible]
Showing a net decrease on account General Funds of		$12,[illegible]
2. On account of Loan Fund:		
Donations to Fund, decrease		$2,[illegible] 90
Bequests, an increase of	$380 00	
Subject to life annuity, decrease of		10,400 00
Loans returned, decrease of		5,572 39
Property sold, an increase of	499 39	
Showing a net decrease on account of Loan Fund of		$17,[illegible] 90
And a total net decrease on all accounts, of		29,[illegible] 97

The number of Churches aided during the year have been as follows:

By donations	209
By loans	19
By both donations and loans	36
Total	264

Being 73 less than in 1877. They are located in 40 different States and Territories. The average grant per church is:

By donations	$213 00
By loans	531 72

It will be observed that while the total decrease in receipts is nearly $30,000, the collection and personal gifts to the General Funds are but little below those of last year. The decrease is nearly all found in the three items of bequests, amounts subject to annuity, and loans returned. The ordinary sources of revenue have suffered less than was to be anticipated under the increased financial depression of the year. We believe we have "touched bottom," and anticipate a good increase for the coming year.

General News Items.

At Dallas, Texas, a colored man died aged 110 years.

The British army advanced into the Zulu country.

The importation of American cattle into Canada is prohibited.

Gladstone consents to stand for parliament from Midlothian.

Ten thousand dock laborers of Liverpool are on a strike.

Paul de Cassagnac is re-elected a deputy by 600 majority.

The black plague has made its appearance in the province of Core, Brazil.

Senator Christiancy has not made up his mind to accept the Peruvian mission.

Richard Henry Dana, poet and essayist, died in Boston on the 3d, aged 93 years.

Castellar urges the Democrats to participate in the Spanish elections.

The Senate confirmed the President's New York nominations, a political defeat of Senator Conkling.

The Republicans will favor the seating of Corbin as U. S. Senator from South Carolina.

The candidates of the Left were chosen, in seven out of twelve elections for deputies.

Austria prohibits the importation of certain articles from Russia, on account of the plague.

Galveston has petitioned the Legislature to be placed in the hands of a receiver.

The Legislature of Wisconsin instructed the Congressmen from that State to oppose the army bill.

Collector Woodcock caused the destruction of four illicit stills, and the arrest of ten distillers in counties of Tennessee.

M. Dufaure declined to retain office, and President Grevy intrusted M. Waddington with the task of forming a new ministry.

Senator Teller presented the petition of C. C. Antoine and others, complaining that they are taxed yet do not receive protection for life and property in Louisiana.

Thos. Belknap, jr., was committed to jail, in New York, charged with converting to his own use $32,000 United States bonds, belonging to the New York Central and Michigan Central Consolidation Company, held in trust by him.

The Czar has ordered Gen. Loris Malakoff to start immediately for Astrachan with full powers. He is appointed Governor General of the plague stricken districts, which are specially created into a province during the continuance of the epidemic.

Gen. Tchernayeff has been reinstated in the Russian service, and is on his way to Bulgaria to assume his command.

Roumanians have occupied Arab Arabia, a fortress on the outskirts of Silistria, forcing the Russians to abandon it. The government was notified from St Petersburg to withdraw, but the Roumanians formally refused. A collision is probable.

Religious Items.

A Chinese tract society has been organized at Shanghai.

The aggregate of Church debts which Mr. Kimball has been instrumental in dissolving, is not far from $2,000,000.

Bishop Simpson recently addressed an audience of 1000 in Battell chapel, New Haven, composed of Yale students, their instructors and friends.

It is reported that Bishop Haven says, so far as he knows, Jonah was the only preacher who ever refused to accept a city appointment. Now, Bishop Simpson told the Yale students that because Jonah would not obey the Lord, and go to Nineveh, God gave him a good "whaling."—*Christian Standard.*

Sunday School.

Feb. 9, 1879.—THE KEEPING OF THE SABBATH.

SCRIPTURE.—Neh. 13: 15-22.

GOLDEN TEXT.—"Remember the Sabbath day to keep it holy."—Ex. 20: 8.

TOPIC.—The Day of Rest.

[Condensed from the National S. S. Teacher.]

Two days after the feast of tabernacles the people joined in a day of fasting and prayer. The Israelites, aroused to a sense of their sinfulness and to their need of God, put on sackcloth and threw earth upon their heads. They separated themselves from all the heathen of the land and their idolatrous customs. In their assembly, they read in the book of the law one-fourth part of the day, spending the remaining fourth part in confession and worship, consisting in an acknowledgement of the faithfulness of God to their nation from the time of Abraham down, and an avowal of their own sinfulness and fickleness.

A covenant was entered into that was signed by Nehemiah, by his secretary, by 21 priests, 17 Levites, and 40 of the chief men. The other priests, Levites, Nethinims, and those who had separated themselves from heathen alliances, although they did not sign the covenant, ratified it with a solemn oath. 1. To observe all the commandments of God. 2. Not to give their sons and daughters in marriage with the heathen people of the land. 3. Not to buy, or sell, upon the Sabbath day. 4. Every seventh year to let the land enjoy its Sabbaths, and at that time to remit the exaction of every debt. Besides, "they made ordinances" to provide for sustaining the services of the sanctuary. On account of the poverty of the country, the assessment of money was reduced from one-half to one-third of a shekel *per capita*. So few of the temple servants had returned that it was necessary to portion out the duty of bringing in the wood for the offerings, and the people were placed under legal obligation to devote the first fruits of all that they received to the priests, and to pay the tithes enjoined for the support of the Levites.

We note, next, the filling up of Jerusalem by drawing one in every ten from the surrounding district.

Those who went there thought that they were making a great sacrifice for the good of the commonwealth in going.

Following was the dedication of the walls. The priests and the Levites purified themselves as for a service in the sanctuary. Beginning at a common starting point, two companies went upon the wall, one under Nehemiah, and Ezra, in opposite directions around the wall, stopping at the place in it that had become memorable. This [illegible] the temple, and there they gave thanks and offered up sacrifices with great joy.

The Co[illegible] years of devotion to the people, Nehemiah returned to the Persian court. [illegible] took advantage of his being away. Eliashib, the priest, who was allied by marriage to Tobiah, introduced that foe into Jerusalem, into the very temple itself. He prepared for him a great chamber in the sanctuary by knocking out the partitions of several of the smaller rooms, which had been used as places in which to store the meat offerings, the frankincense, the sacred vessels, and the tithes of corn, wine, and oil. The portions of the Levites were no longer given; and, to [illegible] the singers [illegible] the temple [illegible] the fields. Besides, the Sabbath had come to be habitually desecrated.

Nehemiah, upon his return, cast forth Tobiah and [illegible] stuff [illegible] the Levites back, [illegible] Judah [illegible] to bring their [illegible] and wi[illegible] appointed treasurers to distribute the produce thus br[illegible].

The Nobles Rebuked. (17-18)—Nehemiah "contended" with the nobles. He gave them a lesson on the consequences of a disregard for the Sabbath day. He traced all the evil which the nation had suf[illegible] ple and of the city, and in the carrying [illegible] people into captivity, [illegible] of God. [illegible] man of [illegible] The protest [illegible] seemingly [illegible] merchants [illegible] But [illegible] to the [illegible] The com[illegible] Nehemiah in [illegible] keep them closed over the Sabbath. To [illegible] own [illegible] that [illegible] should be brought [illegible]

[illegible]

GONE.

BY MARY E. ATKINSON.

Gone, in his strong and manly youth,
Out of our world which has need of such,
Eager for action, athirst for truth,
Hoping to learn and do so much!

Out of the struggle, the brave endeavor,
The careful girding for coming strife,
Gone to the calm of the grand forever;
Gone to the tests of the unknown life!

What career, O Father of spirits,
Opens for him in the unseen sphere?
What is the life which the soul inherits
Which had but begun its earthly years?

Labor, and pain, and education,
Hopes and fears, and conquest of sins,
And the solemn sense of Thy great salvation,
Brought him where earnest life begins.

And just as we looked for great achievement,
Hoping much from his strength and worth,
Came a black—a sudden bereavement,
God has taken him from the earth.

Not for sleep or inaction, surely,
Who knows where there was need of him?
We leave him to God, and trust securely,
Till all is clear that is now so dim.

We look to see, in the heavenly land,
Great deeds by that brave young spirit wrought,
A nobler career than our hope had planned,
A wider range of life and thought.

Oh to follow the soul's grand story
In the city secluded by sorrow or sin,
From strength to strength, from glory to glory!
—Thanks for him who hath entered in!
—*Congregationalist.*

New Publications.

The *Student's Journal*, Bloomington, Illinois, received.

The *Guide to Holiness* for February is at hand with an inviting table of contents.

"Gordon's March," by Prof. Henry Schoeller, of Dalton, Ga., and dedicated to Gen. John B. Gordon,

"The Map of the 12th May, 1864," is received from the publishers. Admirers of Gordon" (and that comprises the Solid South), will be delighted with the life-like lithograph that adorns the title page, Prof. Schoeller is its author. Publishers, Ludden & Bates, Savannah, Ga.

The topics for the prayer-meetings of 1879, with appropriate Scripture selections for each, have proved so popular that the International Y. M. C. A. Committee at New York have published a second edition with the following new and better title page: "Three Hundred Topics for the Prayer-Meetings of 1879. One for each day, Sundays excepted. For the use of pastors, associations, secretaries, and others active in the Christian work." Price 5 cents per copy—50 cents per dozen. Address R. C. Morse, secretary of the committee.

The number of the *Living Age* for the week ending Feb. 1st has some noteworthy articles. The first, "The Historical Aspect of the United States," by Dean Stanley; "The Logic of Toleration," by W. H. Mallock; an article on "George Henry Lewes" by Anthony Trollope; an installment of "Sir Gibbie" by George MacDonald, and of "A Doubting Heart" by Miss Keary; Insectivorous Plants, *Nineteenth Century*; Dreams, *Saturday Review*; Heather, *Blackwood*, and several choice poems and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low. Littell & Gay, Boston, publishers.

Prof. Tice, the distinguished meteorologist and weather prophet of St. Louis, has issued his *Annual National Weather Almanac for 1879*, [illegible] besides for[illegible] every day [illegible] year and fully explaining [illegible] theory which his predictions [illegible] he gives a history, causes and [illegible] chapter on lightning rods, and exposes their general worthlessness, and explains how they may be made effective, etc. The whole is of great interest and practical value to every one, and especially indispensable to farmers. For sample copy and terms of sale to the trade and to agents, send 20 cents to Thompson, Tice & Co., Publishers, St. Louis.

Sunday Afternoon for February opens with a story by James T. McKay; it has two others; Paper [illegible] Sarah O. Jewett, and one [illegible] to the Ja[illegible] of [illegible]

[illegible]

Compound Oxygen.

Referring to his own complete restoration to health, through the use of "Compound Oxygen," after many years of invalidism and exhaustion from over-work, T. S. Arthur, the well-known American author, says, in his *Home Magazine*, under date of February, 1878: "Drs. Starkey and Palen are physicians in regular standing, of high personal character, and above the suspicion of quackery or pretense. A new curative agent has come into their possession, and their administration of it, so far, has resulted in restoring to health many who had regarded their ailments as incurable, and in giving back a good measure of health to a large number of invalids who had vainly sought for help through other means of cure." The testimony of others as well-known to the public will be found in our Treatise on the Nature, Action, and Results of "Compound Oxygen." It is mailed free. Address Drs. Starkey & Palen, 1112 Girard Street, Philadelphia, Pa.

Catarrh and its Cure.

Catarrh is a disease so disgusting and dangerous in its tendencies that we do not wonder that persons are horrified when they find themselves subject to its insiduous attacks. Can Catarrh be cured? Among the thousand and one so-called cures is there one remedy that can be depended upon? From reports, certificates, and representations from those who have found in Dr. M. W. Case's Carbolate of Tar a remedy, we are led to direct the attention of our readers to the following facts: Dr. Case is a highly educated physician, of extensive experience and large practice, which is rapidly extending throughout the whole country. Many years ago he perfected a system of treating diseases by inhalation so perfect and so satisfactory as to elevate inhalations as a mode of treatment to the high st point of honor in the medical profession.

Remedy for Hard Times.

Stop spending so much on fine clothes, rich food and style. Buy good, healthy food, cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and quack doctors or using so much of the vile humbug medicine that does you only harm, and makes the proprietors rich, but put your trust in the greatest of all simple, pure remedies, Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

H. Baldwin, of Monroe City, Ind., writes under date of Dec. 30th, 1877, that his wife used Dr. Pierce's Favorite Prescription with wonderful results. It effected her entire cure, after several physicians had failed. The many similar letters positively affirming that the Favorite Prescription had cured the diseases and weaknesses peculiar to women, induced Dr. Pierce to sell it under a guarantee. Ladies need no longer submit to useless and painful local treatment, as the Favorite Prescription is a safe, sure, and speedy cure. Hundreds who had been bed-ridden for years have been restored to perfect health by its use.

One side of the body tends to outwalk the other side: with the eyes shut, a person invariably walks to the right.

A polite man will listen to things he knows all about, when told by one who knows nothing about them.

Young folks run into matrimony, just as old folks run into superstition.

A man who has brains is under the obligation to employ them.

A hungry many longs to eat, and a glutton eats too long.

NEW ORLEANS MARKETS.

NEW ORLEANS, Feb. 5, 1879.

COTTON—	
Low Ordinary	7⅛@—
Ordinary	8 a 8
Good Ordinary	8⅝@8⅞
Low Middling	8⅞@8⅞
Middling	9⅛@9⅛
Good Middling	10⅛@10⅛
SUGAR—	
Common	4⅛@ 4½
Strictly Prime	—@ 5¼
Yellow Clarified	6⅛@ 7⅛
White	—@ 8⅛
MOLASSES—	
Common	[illegible]
Choice	[illegible]
Strictly Prime	27@ 28
COFFEE—	
Ordinary	11 @11½
Fair	14⅛@14⅛
Good	15⅛@15⅛
Prime	16⅛@16⅛
MESS PORK—per bbl	$8 00
BACON—	
Shoulders	—@ 3⅛
Clear Rib Sides	5⅛@ 5⅛
Clear Sides	6@ 6⅛
BEEF—	
Medium Western	10 00 to ..
Choice Extra Western	.. to 12 00
HAMS—	
Plain	9 @ 10
Sugar Cured	— a 12⅛
LARD—	
Refined	— a 7⅛
FLOUR—	
Common	$2 75 to 3 60
Extra	3 25 to 3 50
Double Extra	4 00 to 4 25
Family	5 00 to 5 25
Choice Fancy	6 50 to 7 00
BUTTER..	
Choice New York	26 to 27
Good New York	20 to 22
Choice Western	15 to 17
Good Western	12 to 14
DRIED FRUIT—	
Apples	2½ to 3
[illegible]	[illegible]
POULTRY—	
Old Chickens	3 00 to 3 2.
Young do	2 00 to 2 [illegible]
Ducks	— to 3 50
Geese	4 00 to 5 00
Turkeys	— to 12 00
[illegible]	
[illegible]	27 to 30
[illegible]	— to 35
POTATOES—℔ bbl	2 00 to 2 50
SWEET POTATOES—℔ bbl	1 75 to 2 00
ONIONS—℔ bbl	3 00 to 3 50
CABBAGES..per crate	.. to 3 00
RICE—℔ lb.	
Common	5½ to f[illegible]
Fair	5⅞ to 5⅞
Prime	6⅛ to 6⅛
Choice	6⅜ to 6⅞
BEANS—	
Northern	2 to 3⅛
Western	2⅛ to 2
BRAN—℔ cwt	72 to 72½
HAY—℔ bale	
Prime	14 00 to 15 00
Choice	16 00 to 17 50
WOOL..	
Burry	9 to 10
Louisiana Clear	19 to 21
Lake	23 to 23½
CHEESE..	
Ohio Factory..good	6½ to 7
Western Factory,..skims	4 to 5
Western Factory..hard	4 to 5
New York Cream	10½ to 11
CORN MEAL—℔ bbl	1 95 to 2 00
GRITS..	
Western	3 00 to 3 25
CORN—℔ bu.	
Mixed	44 to —
White	46 to ..
Yellow	45 to —
Bulk, mixed	41½ to 42
Bulk, white	43 to —
COW PEAS..℔ bu	
Choice Clay	— to 1 25
Mixed	90 to 1 20
CANDLES..℔ lb	
Sperm	35 to 40
Star	11⅛ to 12
SALT..	
Liverpool per sack	80 to 1 10
Turk's Island, per bu	40 to 45
Pockets	1⅛ to 7
FISH..	
Mackerel, ℔ kit	65 to 1 65
Codfish ℔ box	— to 1 10
Herring ℔ box	20 to 35
Salmon ℔ box	1 75 to 2 00
HIDES—	
Steer hides over 85 lbs. ℔ lb	— to 7½
Steer hides, 70 to 84 lbs, do	— to 7½
Steer hides under 70 lbs, do	— to 5½
Cow hides, as they run, do	— to 5½
Kips, 20 to 24 lbs, ℔ lb	— to 7½
Kips, 25 " 30 " " "	— to 7
Calf skins, each	50 to 75
Country hides, flint 25 lbs	9½ to 11c
Country hides, damaged	half pric
Beeswax, prime yellow ℔ lb	— to 23
Ox horns, each	— to 6
Tallow, ℔ lb	5 to 6½
TOBACCO..	
Inferior lugs	2 to 2½
Low lugs	2 to 2½
Medium	2½ to 3½
Good to Fine	3½ to 3½
Low Leaf	4 to 5
Medium	5½ to 6
Good	7 to 7
Fine	7½ to 8½
Selections	— to —

Quarterly Conferences.

Greenwood, (Miss.) District.

FIRST ROUND.

Durant and Lexington, February 20; Goodman, February 22 and 23; Pickens and Couparle, February 23-24; Yazoo City circuit, March 1-2; Yazoo City, March 2-3; Benton and Piney Grove, March 8-9; Deasonville, March 9-10; Hernando and Love, March 15-16; Cold Water and Pope's Station, March 22-23; Batesville, March 23-24; Roebuck, March 29-30; Greenwood, March 30-31; New Midway and Good Hope, April 5-6; Minter City, April 12-13; Silver Creek, April 20-21; [illegible] and Wesley Chapel, [illegible] All the [illegible] present. [illegible], P. E.

[illegible] District.

FIRST ROUND.

Brookhaven and Summit, February 15-16; Hazlehurst, February 19-20; Crystal Springs, February 22-23; Union Church, March 1-2; Natchez and Fayette, March 5-6; Hamburg, March 8-9; Meadville, March 11-12; Liberty, March 15-16; Bay St. Louis and Pass Christian, March 22-23; Mandaboro and Ocean Springs, March 29-30; Pascagoula, April 2-3; Augusta, April 5-6; Columbia, April 9-10; China Grove, April 12-13; New Hope, April 16-17; Simpson, April 19-20.

J. CAMPBELL, P. E.

Holly Springs (Miss.) District.

FIRST ROUND.

Kosciusco, Feb. 8-9; Attalla, Feb. 12-13; Mt. Pleasant, Feb. 15-16; Winona, Feb 19-20; Grenada, March 1-2; Grenada circuit, March 7-8; Oxford, March 15-16; Lafayette circuit, March 22-23; Elliah, March 29-30; [illegible]ville, April 5-6; Holly Springs, April 12-13; Chulahoma, April 19-20; Byhalia, April 26-27; Holly Springs circuit, May 3-4; [illegible], May 10-11; New Albany, May 17-18; Cooterville, May 25-26; French Camp, May 31 and June 1.

J. G. JOHNSON, P. E.

Okalona (Miss.) District.

FIRST ROUND.

Okolona, Feb. 8-9; Corinth, Feb. 15-16; Buena Vista, Feb. 22-23; Aberdeen, Feb. 24; Athens, Feb. 26; West Point and Tampico, March 1-2; Columbus circuit, March 8-9; Crawford, March 15-16; Starkville and circuit, March 22-23; Whitefield, March 26; Pontotoc, March 29-30; Union Grove, April 5-6; Walthall and Spring Valley, April 12-13; Bellefontaine, April 15; Woodward and Mt. Pisgah, April 19-20; Houston, April 22; Tupelo, April 26-27.

The District Stewards will please meet at Okolona on the 18th of February at the M. E. Church at 10 a. m.

D. McLACHLAN, P. E.

West Tennessee District, 1879.

Lawrenceburgh Circuit, March 1, 2; Waynesboro, 8, 9; Linden, 11, 12; Purdy, 15, 16; Henderson, 19, 20; Mansfield, 22, 23; Big Sandy, 29, 30; Gardner's Circuit, April 5, 6; Friendship, 12, 13. The District Conference will be held at Alamo, Crockett county, Tenn. Local preachers and exhorters, and district Stewards, are requested to be present on this occasion. Mason Circuit, April 19, 20; Fayette Circuit, 26, 27.

W. S. BUTLER, P. E.

Holly Springs District Conference.

The district conference of the Holly Springs District, Mississippi Conference, will meet at Winona on on the 23d of February 1879.

J. G. JOHNSON, P. E.

Special Notices.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati, Ohio. mar21-26teow.

BENEVOLENT SOCIETIES.

Harmonia Benevolent Association.

Meets every Monday Night in [illegible] Chapel, on Liberty street [illegible] This Society pledges relief to the sick [illegible] distressed members, and a decent funeral at death.

Rev. M. E. BROWN, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALL, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: [illegible]

[illegible]

Grand Entertainment,

To be given by a Committee of Ladies and Gentlemen,

February 15th and 17th, 1879,

At Wesley Hall,

Liberty street, bet. Poydras and Perdido.

For the benefit of

Revs. Scott Chinn and Robt. Harge,

Superannuated Elders, who for forty years have been battling against Satan and Sin.

Mr. BROWER, President;
DANIEL WINBUSH Vice President,
THOS. HILLS, Secretary;
S. MASON, Assist. Secretary.

J. Baptiste, J. Williams,
Reca Hill, D. Johnson,
London Porter, Peter Ricks,
Isaiah Klog, Charley Bowser,
L. D. Thompson, Fred. Thompson,
J. West, Henry Parker,
James Wilson, R. Slade,
Rev. N. Burton, James Bunbry,
V. Edwards, Dennis Brazile.

— Lady Managers: —

Mrs. ELIZA DAVIS, President;
Mrs. FRANCES DUNCAN, Vice President,
AGNES SMOOT, Treasurer.

Harriet Russell, Mary Chinn,
Aenia Davis, Lucy Parker,
Isidore Malone, Jane Rodolph,
Sarah Patterson, Agnes House,
Mary Barnes, Catherine Heart,
Harriet Brown, Rosalinda Heart,
Rebecca Mitchell, Jane Winright.

Doors open at 7 o'clock.

ADMISSION - - - - - 15 CENTS.

The ladies of the H. B. A. will answer the call.

Shaw University

HOLLY SPRINGS, MISS.,

A Grand Opportunity

For a Liberal Education,

CLASSICAL, SCIENTIFIC AND NORMAL COURSES besides the First Steps in

Theology, Law and Med ine.

A high grade of scholarship is required and the moral and religious culture of the students is regarded as of the utmost importance. Our location is

BEAUTIFUL AND HEALTHY.

The school is supported by the Freedmen's Aid Society of the M. E. Church, and hence the expenses are small.

Tuition Free; Incidentals, 50 cts per month. Board from $3 to $10 per month.

We want One Hundred more young men and women to prepare for teaching.

SITUATIONS GUARANTEED to all who are qualified, at from $35 to $60 per month.

Our students are everywhere sought after. For catalogues or other information, address W. W. HOOPER, Holly Springs, Miss.

HYMN SERVICE — SUNDAY SCHOOL

SEND 15 CENTS

FOR A COPY OF

Hymn Service,

Containing 115 Songs, WORDS and MUSIC, New and Old, adapted to the International Lessons, FOR 1879.

Only Ten Dollars per 100 Copies

Biglow & Main,

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FOR SALE!

A First-class Five-Horse Power Upright

STEAM ENGINE,

AMES' MAKE.

Can be seen at work at this office.

A Bargain Offered.

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COMMERCIAL

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SEWING MACHINES

Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

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tf] Lock Box B, New Orleans.

Grand Educational Excursion to Europe

IN THE SUMMER OF 1879.

Extended Tours through Great Britain, and the most picturesque and interesting Continental countries. Special advantages of an extraordinary character. The cheapest and best Excursion ever planned. For circulars, giving full particulars, address E. TOURJEE, Boston, Mass. ja023-4t.

Portraits of Deceased Friends

For $6 and a Photo. I will send by mail securely packed and post-paid, the picture copied and finished in India ink, or for $6 will finish in water colors. Long experience enables me to give a superior finish. Those wishing to preserve a portrait of a deceased friend or relative cannot fail to be pleased with my work. I refer by permission to the editor of this paper. J. F. CROSS, 243 Washington street, Boston, Mass. n5 4t

HOP BITTERS.

(A Medicine, not a Drink.)

CONTAINS

HOPS, BUCHU, MANDRAKE, DANDELION,

AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

THEY CURE

All Diseases of the Stomach, Blood, Liver, Kidneys and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and Drunkenness.

$1,000 IN GOLD

Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.

Ask your druggist for Hop Bitters and free books, and try the bitters before you sleep. Take no other.

For Sale by all Druggists.

BEATTY

Pianos, Another battle on high prices. Raging war on the monopolist [illegible] Read my latest circular. Lowest prices ever given. Address, DANIEL F. BEATTY, Washington, N. J. Organs

The Methodist Hymnal,

AND

Hymnal with Tunes.

We are now prepared to fill orders for the following editions of the "METHODIST HYMNAL:"

Pearl, Plain	$0 40
Pearl, Red Edge	0 50
24mo, Plain	0 50
24mo, Red Edge	0 65
24mo, Roan, Embossed	0 75
24mo, Roan, Gilt Edge	1 00
16mo, Plain	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan Gilt Edge	1 40
Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

Since the manuscript of the Hymnal was delivered by the Committee, October 26th, last, time has been required to prepare and perfect the Indexes, to complete the arrangements of the Hymns and Tunes, and to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

NELSON & PHILLIPS.

COURSE OF STUDY FOR Local Preachers.

In pursuance of the provisions found in ¶ 69, § 3, of the Discipline of 1876, the following has been prescribed as a Course of Study for Local Preachers:

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the Methodist Episcopal Church.

II. FIRST YEAR. The Bible—History. Binney's Theological Compend. Steele's Discipline of the Methodist Episcopal Church.

TO BE READ. Scripture History—Old Testament. Smith's. Watson's Life of Wesley. A Hundred Years of Methodism.—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—Marrill.

TO BE READ.—Scripture History—New Testament.—Smith's. History of the United States.—Ridpath. Ruter's Church History—1 vol., 8 vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons.—Vol. I. Introduction to the Gospel Records.—Nast. D'Aubigne's History of the Reformation—In one vol., 8 vo.

V. FOURTH YEAR.—Review of the whole Course. Written Sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and have adopted the following minute expressing their views on the questions which have been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for local preachers, is found only in connection with the organization of the District Conference, and therefore, according to the letter of the law, the course of study applies only to the District Conferences; but in our judgment the General Conference intended to initiate a course of study for all local preachers, under the following principles:

1. The course of study does not apply to local preachers who were in orders at the time of the action of the General Conference of 1876.

2. The course of study does apply to all local preachers whose licenses are to be renewed by the District or Quarterly Conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the Annual Conferences.

By order and in behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Dr. J. M. Howe's

Inhaling Tube!

—AND—

COMMON AIR, WILL CURE CONSUMPTION IN ITS EARLY STAGES.

Send for Circular. The Tube, with full directions, postpaid. Sent on receipt of $3.50, or call at his residence, Passaid, N. J.

The Rev. N. N. Beers, of the M. E. Church, Wayne, Steuben Co., N. Y., writes:

It is now nearly thirty years since I commenced the inhalation of the common air under your instructions, and I have unlimited confidence in it as a remedy for consumption and other throat and lung diseases. It is in harmony with Nature's laws. I have now been preaching twenty-seven years since my recovery from a condition of tuberculosis, in which a council of physicians said it was impossible for me to live longer than three months. My lungs to-day are as sound as any man's can possibly be.

Yours affectionately, N. N. BEERS.

The Rev. B. M. Adams, of the N. Y. East M. E. Conference, says:

I thank the Lord that I ever saw you. The Inhaling Tube I obtained of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. I think Schureman Halsted's life was lengthened years by it. His chest enlarged, although he was over fifty years old when he commenced using it, and he led the Lord's [illegible] long after the doctors told him he must stop. Many other dear friends of mine have had their lives lengthened by its use.

From Rev. J. H. Vincent, D. D., of the Sunday school Publications of the Church.

I have used your Tube at times for several years, and have unbounded faith in its philosophy. n2 79 1t.

New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containing about 180 pages, divided into seven sections, namely:

- Record of Pastors.
- Record of Classes.
- Record of Official Members.
- Alphabetical Record of Full Members.
- Record of Probationers.
- Record of Baptisms.
- Record of Marriages.

We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50.

NELSON & PHILLIPS, New Orleans.

Cheap Organs.

We will sell a $200 Estey Organ for $100 cash, and a $275 Beatty organ for $90, cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

JUST PUBLISHED---Sent Free

Complete History of Wall Street Finance, containing valuable information for investors. Address, Baxter & Co., Publishers, 17 Wall street, New York. v13 n43 1y

Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers, J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

To aid you in the good work of circulating the SOUTHWESTERN we make the following most liberal propositions:

I. Two Months Free.

Every New subscriber for 1879 will receive the paper Free for the remainder of 1878. For example: If a subscriber gives you his name and two dollars November 1, 1878, he will receive the paper the two months remaining in 1878 and the whole year of 1879, making in all fourteen months for one year's subscription.

II. Cash Commissions to Agents.

All traveling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.

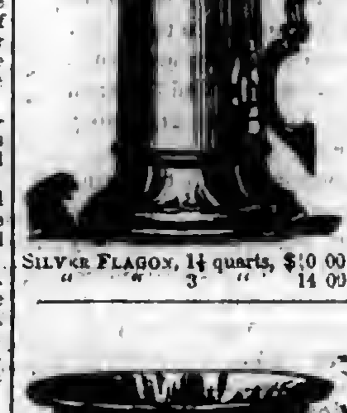
2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

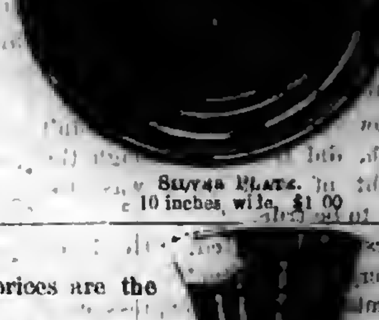
We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

IV. Silver Communion Ware for the Churches.

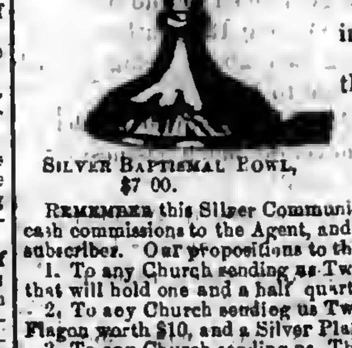
All our Churches need Communion Service Sets and we want them to have the best. By a most fortunate combination of circumstances we are enabled to put it within the reach of almost any Church to receive as a Present some of the best triple-plated Silver Communion Ware that is made. Here are pictures of the different pieces:



SILVER FLAGON, 1½ quarts, $10 00.
" " 3 " 14 00

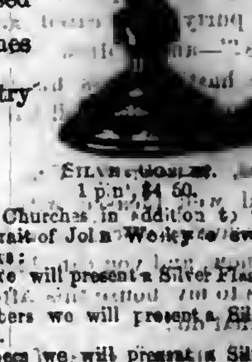


SILVER PLATE, 10 inches wide, $4 00



SILVER BAPTISMAL BOWL, $7 00.

These prices are the Manufacturers lowest retail prices. This silver ware is such as is used in the best Churches throughout the country



SILVER GOBLET, 1 pint, $4 50.

REMEMBER this Silver Communion ware is given to the Churches in addition to the cash commissions to the Agent, and the steel engraved portrait of John Wesley to every subscriber. Our propositions to the Churches are as follows:

1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10.00.

2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.

3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total $18 50.

4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.

5. To any Church sending up Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us. This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

Our Liberal Offer.

We claim that the offers we have made on the preceding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregation where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

Our Terms.

1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.

2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.

3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission: the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.

4. Send the money by Postoffice Order whenever possible.

BEGIN THE CANVASS AT ONCE.

We need five thousand subscribers, and if all our Agents will take hold of the canvass at once, and push it for sixty days, we shall have them.

Let the canvass begin at once. We will send you a specimen copy of the steel engraving to show the people. Take this engraving and a copy of the paper and show them to your congregation, and explain the value of the paper and our liberal offers.

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BE GENTLE TO THY HUSBAND.

Be gentle, there are hours when he
By anxious care is tossed,
And shadows deep lie on his brow,
By business trials crossed.

Be gentle, 'tis for you he toils,
And thinks, and strives to gain
Home comforts, and home happiness,
Don't let him strive in vain.

Be gentle, though some hasty word
Should fall—it was not meant;
A smile, a kind word will recall,
And many more prevent.

Be gentle, oh, 'twill soothe much care,
And make each burden light,
A gentle tone will smooth the brow,
And draw an answer bright.

Be gentle, though it may seem hard
To check an angry word;
But try, and it will surely bring
A full and rich reward.

Little Tim.

MRS. C. B. CREIGHTON.

"Can you put your chair within that door-way and clean my shoes, little boy?" I asked, pointing to an open passage-way.

"Yes, ma'am," he answered brightly, "there won't nobody see you in there."

I asked him his name, and striking his battered old cap, he said:

"Tim, ma'am; Tim's short for Timothy Gilroy."

And then and there my brave manhood Mike Tim and I became friends. He told me all his story—how he was ten years old, his sister Maggie eight, Polly six, and Janey only four years old, and how he had never been to school in his life. This was sad; but sadder yet, he had never heard of our dear Lord! [illegible] in a few words I told him the story of Jesus, the beautiful Saviour, and all about His love for little children, and when I described the [illegible] came down from heaven to open him he looked up into the cloudy sky with such a wistful look, and said:

"Now—now ma'am. He didn't though, did He?" as though the thought of such love was too sweet to be true.

"Yes, I repeated, "He loves you just [illegible] Tim!"

[illegible] expression of [illegible] crept over his pinched, [illegible] don't never think there 'mong all [illegible] cared anything [illegible] drew his ragged [illegible] his eyes. "I [illegible] a feller the [illegible]

"Tim, to-morrow, Tim," I answered well pleased with my bit of missionary-work; "it is Sunday, [illegible], and you can bring your [illegible] to my house this afternoon. [illegible]"

"[illegible] ma'am," cried Tim, fairly [illegible]

[illegible] day, they came troopin' [illegible] the gate, dirty, hangin' [illegible] and the little girls with surprise. My first [illegible] to wash their faces and [illegible] dinner; that over, I [illegible] darkness, when I [illegible] with a basketful of [illegible]. After this I saw [illegible] every Sunday, and [illegible] during the week. I [illegible] with a peanut stand [illegible] his blacking business. [illegible] was as happy as a [illegible] in the old [illegible] who were always [illegible] every week I looked forward to Sunday, [illegible] little orphans, spent [illegible] with me. Once I [illegible] to let me [illegible] "exercises" [illegible] said he [illegible] Tim [illegible] and that when [illegible] stand had [illegible] be able to [illegible] more clothes, [illegible] noble little [illegible] Tim [illegible] excursion [illegible] children, and [illegible] the gray [illegible]

[illegible] M. Y.

not tell him of other severer injuries.

"What'll become of Maggy, and Polley, and Janey, if I die?" he asked anxiously.

"Oh! I'll take care of them!" I said, hastily, to ease his mind.

"Thank'ee marm! I'm glad to die, then, 'cause I know they'll have enough to eat!"—and he turned his wan face to the wall.

"Missus," he added, after a short silence, "how glad I be that you got your feet muddy that there day; you remember?"

"Why, Tim?"

"'Cause you've made me gladder than ever I were afore; and missus, ef you hadn't a telled me bout my Jesus, I couldn't never seen Him!"

"Then you are sure you love Him, Tim, dear?"

"Oh! marm," and a look of reproach fell from his fading eyes, "how can I help it when He loves me!"

"Missus?"—

"Well, dear—"

"I be awfully sorry I ever swore! but, marm, I didn't know as how there really were any body like I swore about!"

"I know, Tim and so does the dear Lord know," I said, smoothing the curly hair off the dampening forehead.

"Missus?" for the last time from the pale lips, "I'll tell my dear Jesus all you've done for us when I gets up yonder!"

"Suffer little children to come unto me," I whispered in the dulling ear. The sunken eyes opened a brief radiant smile overspread his face, and then my heroic little Tim!—safe with the Savior, whom he had known for so short a time, yet loved so unpretentiously and truly. His father and mother had forsaken him and the Lord had graciously taken him up.

What a glorious result to spring from a trifling kindness. So easily can we plant a good seed that may grow into a tree of righteousness, the fruit of which will be sweet to our taste when we reach the kingdom.—*Church Union.*

Outdone by a Boy.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him about being so small, and said to him:

"You will never amount to much—you can never do much business; you are too small."

The little fellow looked at them. "Well," said he, "as small as I am I can do something which none of you four men can do."

"And what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing," said the little fellow.

They were some blushes on four manly faces, and there seemed to be very little anxiety for further information on that point.

A lady was the mother of a bright little boy about three years old. The whooping-cough prevailed in their neighborhood, and the mother became very much alarmed lest her boy would take it. She had talked much about it, and worried over it, that she had infected the child with her fears to such an extent that he would scarcely leave her side. One night after the little fellow had been put to bed and to sleep, a jackass was driven past the house, and when just opposite set up his he-haw, he-haw. With a shriek the little fellow was out of bed, screaming at the top of his voice: "The whooping-cough is coming, mamma; the whooping-cough is coming!"—*Cincinnati Commercial.*

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A female fight in Chicago with [illegible] condor informed a lady that she was looking for a place where there was an "old couple with property, but without children, who would look upon me as a daughter."

The first American saint was a [illegible] Rose of Lima. [illegible] a church in New York [illegible] to him, and another in [illegible] Island.

[illegible] N. Y. lost $60,000 [illegible] property by fire.

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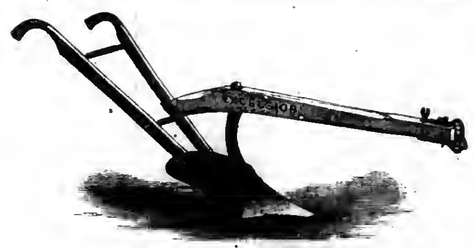
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For the Southwestern.

THE NEGRO,

AND HIS PECULIARITIES IN FEATURES, COLOR AND WOOLLY HAIR.

BY REV. A. E. P. ALBERT,

A former student of Atlanta University and Clark's Theological Seminary, now Pastor of M. E. Church at Houma, La.

A LECTURE.

With no small amount of reluctance, do I engage myself, to expatiate upon the theme to which I am about to court your attention. My reluctance arises partially from the unpopularity of the theme; but more especially from a deep sense of my inability to do full justice, to a subject so novel so strange; and yet so securely treasured in the coffers of Archæology. But being desirous to use all my endeavors and [illegible] for the promotion of [illegible] knowledge, I beg your indulgence [illegible] to bear patiently with [illegible] what is said.

[illegible] under consideration is [illegible] interest to all people, [illegible] interest in the Ethiopi[illegible]; forasmuch as it [illegible] upon which [illegible] claims to perfect [illegible] other races of our [illegible] one which ought not [illegible] interests or [illegible] by an impartial [illegible] is about "The [illegible] peculiar[illegible] and woolly [illegible] is derived from [illegible] meaning [illegible] Ethiop or [illegible] a Greek [illegible] exchanged [illegible] the Negro or [illegible] very properly be [illegible] an Ethio[illegible] occupying [illegible] civilization, [illegible] and then [illegible] state of [illegible] and happiness, [illegible] history. [illegible] attention. [illegible] will notice [illegible] the [illegible] His Color; [illegible] His Hair; [illegible] and Fe[illegible] [illegible] of our dis[illegible] the [illegible] Arche[illegible] [illegible] Negro [illegible] [illegible]

profane history seem to direct us to Ham for our parental head. Yes, Ham, the one that beheld with apparent indifference his father's nakedness while he was drunk. Please notice for this action or inaction of Ham, Noah cursed not Ham, nor his sons Cush, Mizraim or Phut, but Canaan, the youngest son, whom it is believed first saw Noah's nakedness, and reported it to his father, whereupon he was cursed. Canaan is our brother, but we deny that we are his descendants: First, because he settled in Palestine, and we are from Ethiopia. Secondly, because Joshua was commanded by the Lord to utterly destroy him and his people, and so complete was the destruction they never thereafter existed as a seperate and distinct people. But we assert without fear of successful contradiction, that we are the descendants of Cush; for it may be clearly proven that he settled Ethiopia and Central Africa, the Negro's home; whereas it is known that neither Mizraim, Canaan or Phut settled that portion of country. Therefore we know that we have received no curse through Canaan, for we are no more related to them than our brethren of the other races.

The first great kingdoms of which we have record, were foundered by the sons of Ham. Yes, they founded among others Carthage, the birthplace of commerce, letters and the arts. The first great and distinguished warrior that the world was called upon to admire was a Hamite. Again we come later in history, and we find the Hamite or Negro race, not only to be the most civilized and powerful of all other races, but we meet caravans from all parts of the known world, coming from her granaries heavy laden with grain to save a starving world, which they had left behind; while the Egyptian negroes were rejoicing in their civilization and power, with peace and plenty joined hand in hand as safeguards of their power and liberties.

The Negro, Ethiopian or Egyptian, is one and the same race; which we are prepared to prove by Heroditus, the most correct and reliable historian of ancient times. Heroditus says: "The army of Sesostris, must have been real Egyptians." Why? "for they were black and had woolly hair." What better description of the Negro can be had? The Negro is black and has woolly hair. Therefore in in accordance with the principles of Geometry, that things which are equal to the same thing, are equal to each other, we are bound to recognize the Egyptian as of the same race. If indeed the Negro and Egyptian be one and the same race, as what we have just said plainly demonstrates; then truly we have proven that the Negro attained a very high degree of civilization and power in Egypt, when she was in her glory, during the Pharoahs, when she owned the Israelites or Jews, as her slaves, by the millions. Were it not superfluous, I would attempt to comment upon the ancient greatness and glory of Egypt, but suffice it to say that they were the most remarkable and powerful people of the ancient world; and whatever of greatness and grandeur belongs to Egypt, belongs to the Negro race as his footprints upon the sands of time. Of course it will not be out of order to state here that all people of the same race and color, are not of the same nation; hence as we are of the Ethiopian origin, we will particularize upon the Ethiopians. Ethiopian, the country of the Ethiopians is situated directly south of Egypt.

The origin of this nation is lost in antiquity; but history informs us that about 1000 B. C., its former capital, Meroe, became the emporium of Arabia, Egypt and other great nations in its vicinity; and [illegible] grew to be one of the [illegible] States of the ancient world. Egypt was tributary to it. [illegible] (1000 B. C.,) and thus [illegible] swayed a powerful hand, [illegible] moulding the character of the [illegible]. Let us pause here one [illegible], and follow the march of [illegible]. Wherever its light [illegible] burned once clearly, it [illegible] diffused, but not extin[illegible] [illegible] knows that [illegible] civilization from [illegible] Greece again [illegible] Egypt; Egypt [illegible] Thebes, the [illegible] whence [illegible] higher we [illegible] ancient

are the ruins upon which we tread, till we come upon the "hoary Meroe," the queenly city of Ethiopia, which Egypt acknowledged to be the cradle of her institutions. So it is that we trace the light of Ethiopian civilization, first into Egypt, thence into Greece and Rome, whence gathering new splendor on its way, it hath been diffusing itself all the world over. We now come to the second division of our subject, the consideration of the color of the Ethiopians or Negroes, that distinguish their descendants in such a marked manner from the rest of the human race.

The Bible says very little about the color of the various races of men; and absolutely nothing as to the time when or reasons why these varieties were introduced. Job said: "My skin is black upon me." In Lamentations it is said; "Their visage is blacker than a coal;" also, "our skin was blacker than an oven;" both of these writers no doubt, had reference to the change of color produced by the famine. Another writer says; "I am black but comely," but he being a shepherd the change might have been caused by his lying much in the sun. "However we have the testimony of one, whom we clearly understand, and which is of utmost importance in settling this question."

Jeremiah asks, "Can the Ethiopian change his skin, or the leopard his spots?" Indeed he seems to be as well satisfied that the Ethiopian was black, as that the leopard was spotted; and that the one was as indellible as the other." But the question is how shall we account for his color? Was it a curse in Cain that descended to us? Oh; no, it could not be; for Noah and his family, were the only ones that survived the flood, to repopulate the world; and he descended not from Cain, but Seth; and even he were descended from Cain and we bear the mark of Cain, how happened any to be white? Well; how came this peculiarity in color? We assert that the climate made the Negro black. The climate made his skin so dark; the sun his hair did curl; thus where 'er he goes; where 'er he be; he bears the impress of his fatherland. The various colors seen in the native of Africa, where amalgamation is impossible, clearly indicate to us that climate and climate alone is the sole cause of difference. Remember that the word Ethiopia means sunburnt; hence the Ethiopians are the sunburnt people. The Jews descended from one stock, and were prohibited by the most sacred institutions, from intermarrying, with people of other nations and yet dispersed throughout the world; they are marked with the color of all nations; Fair in Britain and Germany, brown in France, swarthy in Portugal and Spain, olive in Syria and Chaldea, tawny or copper colored, in Arabia and Egypt, whilst they are black at Congo in Africa. Moreover there are two Jewish colonies upon the coast of Malabar, the old and the new; separated by color, and known as the "black Jews" and the white Jews." The old colony having been longer subjected to the influence of the climate, are the "black Jews" and their hair is curly, showing a resemblance to the Negro; while those of the new colony are as dark as gypsies, and each succeeding generation grows darker and darker. As with the Jews, so it is with us. Again, Dr. Livingstone tells us that in certain parts of Africa there are persons as white as in Europe; but as he advances under the equatorial sun, the darker hues he sees. This climatic color having been obtained through long ancestral lines, is disposed of in like manner. Thus we hold that if the Negroes of Africa, were to migrate to the cold mountains of Lapland and the Laplanders to equatorial Africa, in a few centuries the posterity of the one would swap color, hair and features with the posterity of the other. This theory we advance upon the observation of historians and the experience of the Jewish colonies upon the coast of Malabar. But I imagine the question revolves in your minds, "What will you do with his curly hair, that like the bark to the green tree sticks?" Very well, we have an answer; only hear us for our cause and be silent.

We hold that as the climate changes his color, so it changes his hair. Yes, the climate curls his hair so tightly, and combs them into kinks. The hot equatorial sun, working upon the Ethiopian's hair, produces upon it the same effect that the heated stove does upon the lady's tresses, which are put into the stove to curl. We may notice also that in proportion to the change in color from white to black the more curly and crispy the hair appears, until it varies from the silken strand of the Malay, to the wool of the Ethiopian, and vice versa. The Swiss in the high mountains above the plains of Lombardy have sandy hair, while just at the foot of the mountain the peasants of Milanese have black hair. What contrast in color of hair in the same part of country, with only this difference, that the one makes his home upon the snow capped mountains, and the other upon the parched plains. So natural is the difference, that we notice the change, not only in the human family, but also among the animals of the brute creation, of the same species, when scattered the world over. And moreover, it is a well established fact, that heat is not only the great colorer, but a great crisper of hair; whether it is upon man's head or upon the back of animals. Impressed with the opinion that we have sufficiently proven this portion of our discourse, we now come to account for the negroes' peculiarities in features.

Why is his head so slanting backward and flat? Why is his nose so flat? and his lips so thick? Allow me to answer that it is not altogether the working and influence of nature; but the formation that heathen parents gave. As the flat head Indians adjusted boards to the heads of their children, to make their foreheads flat; and as the rich Chinese bund their children's feet in iron shoes, to shape them as they pleased; so the heathen Negroes applied instruments to their foreheads, lips and noses, to shape them to accord with their idea of beauty. As the corset is the delicate female form; so are those instruments to the Negro's members, and upon this point, we have nearly the unanimous opinion of the medical profession in favor of our theory. Besides these causes, "religious superstition and the worship of idols," together with a mind far strayed from the ever living God, have done much in changing the features of the Negro, from the original Ethiopian of Meroe, to the present inhabitants of Zambesi. As the African by his fall has lost those qualities that adorn and beautify the visage of man, so the Anglo Saxon has improved his features, enlarged his brain and brightened his intellect.

We acknowledge the Anglo Saxon to be the highest type of civilization. But from whence sprang this refined, proud, haughty and intellectual race? Macaulay says: "When the Briton first became known to the Tyrian mariners, they were little superior to the Sandwich Islanders." Hume says: "They were a rude and barbarous people, dressed in the skins of wild animals;" while Cæsar and Cicero join in saying, that they were the most degraded and the ugliest people they had ever seen or conquered. Thus they improved in appearance as they improved in mind. The people in Africa, be it remembered, whether living in houses or in the open air, are oppressed with a hot climate, which causes them to sleep, more or less with their mouths open. This fact alone is sufficient to account for the large wide mouth and flat nose; common sense teaching us that with the open mouth the features must fall. Therefore if we wish to be pretty we must keep our mouths shut.

Having considered the negro's origin, and his peculiarities in color, hair and features; in conclusion we we will glance over his general history and future prospects. The history of my race viewed from a lofty plane, in the full light of history, presents a varying picture of human grandeur and sad reverses. About 900 B. C. we see them parading the most formidable and disciplined army that the world had ever seen; bringing terror and consternation to the world. Her pyramids, architecture and general civilization, courting the wonder and admiration of the ancient world. She gives birth to commerce, starts her out, with her white canvass of peace, upon the bosom of the Mediteranean, when Rome knew nothing of the form of a ship. She opens her laps to the Mediteranean, and the world pours out her wealth at the feet of Carthage; thus Carthage, the daughter of Meroe, the Ethiopian queen, sat the mistress of the world. But just over the sea, her rival was preparing to bury her history and wipe her off from the map. But looking over the pages of history, scanty though it be, and written to suit the tastes and prejudices of our enemies, still we cannot see but that the Negro race has played an active and conspicuous part in the world's history. She built among other cities of the ancient world, Babylon, Nineveh and Carthage also, to which the world owes the present civilization that it now enjoys. Yes, we can boast of our glorious history; ancient though it be, it is glorious. True, we, a part of the race, were kept in servitude about 250 years, but it was not till after the race had held in slavery the millions of Israel for hundreds of years. We became ignorant, but it was not till after we had supplied Greece enough of the light of civilization to diffuse the world over. We forgot all the arts of war; but not until we had presented to the world the greatest general that ever lived to adorn the pages of the world's martial history. But in Hanibal it seems, we had attained to the culminating point of our brilliant history, and with the close of his eventful career came the execution of the Roman verdict upon Carthage, "*Delenda est Cathago*," (Carthage must be destroyed); ever since the execution of which, after leading the world in the arts and sciences over 1500 years, the race took the downward march to make her abode in the lowest dens of shame and disdain, to bow to the lash of masters, and the chains and fetters of her oppressors; but as the world and the sea have their hills and vales, so the Negro has been dormant in one of the valleys of his history.

But we are already ascending the next mountain. We can already boast of recent progress in what we had lost. Though like the mummies of Egypt, we have slept, bound up in our embalm, yet the world need not think that there is no sign of our ever taking the front rank again, for we are arising from our lethargy and sleep. Like the dry bones in the valley; the winds and pure air of intelligence are coming in contact with us, leaving traces of refinement and culture, and evidences of a healthy intellectual life. Let us, like the Phœnix, after our burial in our own ashes, arise from our death more glorious and resplendent than ever, arrest the attention of a busy world, and cause her to shower palms of victory across our path, as we enter the golden portal of the temple of fame.

Our prospects for the future are bright. The Lord has wrought wonders for us. Every avenue and avocation of life being now opened to us, the Lord has provided friends to invite us to enter. The lions of oppression and predjudice are fast dying out, and where they stood in the way of our progress, we will soon be able to rear the triumphal arch of victory, and enter into the temple of fame, and write our names upon her highest niche, in full view of an admiring world and a transported race.

Thanking you for your appreciation, permit me to advise you to "stamp improvement upon the wings of time," and when the journey of life is over and you leave the shores of time for a blissful immortality, you will certainly leave "your footprints upon the shores of time," which will do you honor in time and in eternity.

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Let every one sweep the drift from his own door and not busy himself about the frost on his neighbor's door.

Returned Missionaries.

It is a most remarkable fact in the history of the India missions that notwithstanding the insalubrity of the climate it has at this moment no missionaries absent on leave. Some have been compelled of late to return from the work, but being able to work in our cooler climate have at once relieved the missionary society by taking appointments. One of these opens his heart to the Secretary in the following strain: Your prayers that I may be permitted to do for this place what I was not permitted to do for India touches a tender place. Would that it could be so, but it is hardly possible. Should I do, as is not impossible, more good here than there, still the difference in the needs of the two fields is such that any amount of good here does not counter balance a little there. To add fortunes to the affluent is not so needful nor so important as to feed the famishing. Yet the first may appear the greater. I will tell you confidentially that I regret very sincerely my return though every human consideration and every providential indication seemed to demand it. I am sorry I did not accept every risk, peril every earthly interest and resolutely leave my case to in God's hands and even die it it must be in the sacred cause of missions.

Startling.

There is one fact staring us in in the face that we cannot escape. We are spending $700,000,000 a year for intoxicating drinks. From every city and village in the country comes up the cry of "hard times;" we meet hundreds of anxious looking men on the streets, out of work and under the pressure of actual want; hungry women and children are hiding away in tenement houses, and yet there is no perceptible diminution of this expenditure that is impoverishing the country. Saloons and the "beer rooms" of corner groceries are more regularly patronized than any other places of business. There is but one reason for nine tenths of the poverty that is constantly appealing to us. The prohibition of the traffic in spirituous liquors—liquors drank in the dram shop—would enrich the country more certainly than the abundant harvests we are now reaping. In truth, as it is, the harvests are wasted in ministering to a depraved appetite that is ruining body and soul, nurturing crime and disease. And yet Christian men vote for liquor sellers and drunkards.—*Ex.*

Sir Walter Raleigh's Advice.

In Bayley's Life of Sir Walter Raleigh, we have the following very weighty advice which that distinguished man gave to his son:

"Take especial care that thou delight not in wine, for there was never any man that came to honor or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, distroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men, hated in thy servants, in thyself and companions; for it is a bewitching and infectious vice. And remember my words, that it were better for a man to be subject to any vice than to it; for all other sins and vanities are recovered, but a drunkard will never shake off the delights of beastliness; for the longer it possesseth a man, the more he will delight in it, and the older he groweth the more he shall be subject to it; for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth the kernal of the nut.

"If the religion of refinement, preaches as its law simply the laws of convenience, of delicacy, of meekness, of softness, of morol effeminacy—all under the guise of high sounding expressions—this religion of æsthetics becomes a religion of anæsthetics, which dulls and deadens conscience, and snaps asunder the magic tie which binds Israel to its past."—*Jewish Messenger.*

"Mammon is a demon, useful when bound a slave to the chariot wheels of honorable commerce, but cruel and terrible when permitted to be the master of a man."—*Zion's Herald.*

Circumstances cannot control genius; it will wrestle with them; its power will bend and break them to its path.

Cleaning a Beadstead.

Yesterday afternoon a Brush street house-wife lugged a bedstead into the back yard, leaned it against the fence, rolled up her sleeves, and went to work and brought out a teakettle full of boiling hot water. Her sole object of course, was only to wash off the dust and cobwebs which settle on every bedstead in the land, and she needn't have looked all around in a sly and stealthy way before proceeding to business.

There was a boy in the alley. He was hunting for plunder in a pile of rubbish, and hearing the woman in the yard he looked through a knot-hole in the fence and began to chuckle. He knew that her object was to put the bedstead in tidy trim for the summer. Yet he maliciously called out:

"Have the water up to the boiling point if you want to knock 'em!"

The woman put the teakettle down in a hurry and looked up at the windows on either side. No one was visible, but presently the boy in the alley remarked;—

"Don't let that water git cold!"

She located him that time, but she disdained to hear his remarks. Lifting up the kettle again, she commenced giving the cobwebs another soaking.

"Now follow it up with kerosene!" hoarsely exclaimed the boy as she paused for a moment.

Her face darkened and she looked anxiously around, nothing but the consciousness that everybody has to clean off the spring cobwebs prevented her from feeling mad.

"We allus use corrosive sublimate to kill 'em!" called the boy from the knot-hole.

She went down to the fence and asked who was there and what he wanted.

"I don't want nuthin'," he softly replied, "only you can't never kill 'em with hot water!"

"Can't kill what?" she sternly demanded.

"Bumble bees!" he chuckled. "We've had 'em up home ever since I was born."

"Boy, I'm only cleaning the dust off the bedstead," she said, as she got closer to the knot-hole.

"You kin call it dust if you want to, but I never saw no jab at dust with a sharp stick!"

"You are a mean, impudent boy, and you just go away from here at once," she exclaimed.

"This alley belongs to the city," he replied "and I can't go. You'd better hurry back there, or they'll come too!"

She picked up a stick, laid it down after a moment, and going to the house she brought a piece of apple pie.

"Boy, aren't you hungry?" she asked as she reached the fence.

"You bet!"

"And if I give you this will you go away?"

"I will that; I'll whoop right out of the neighborhood in two minutes, and you can tack a shingle over this knot-hole."

"Well, now, here it is," she said as she reached it over.

"And I won't tell no one what I saw ma'am, for we're all liable to find 'em and ma says she really believes they're a sign of good luck. Thankee, and if I were you I'd leave the bedstead outdoors to-night and let 'er freeze up. Fust-rate pie, and don't let that water git cold."—*Journal.*

Gems.

Duty can not be plain in two diverging points.

All religion and all ethics are summed up in Justice.

The lives of the best of us are spent in choosing between evils.

Example is the softest and least invidious way of commanding.

The truly wise man should have no keeper of his secret but himself.

A grave, wherever found, preaches a short, pithy sermon to the soul.

Assurance never fails to gain admission into the houses of the great.

He who can at all times sacrifice pleasure to duty approaches sublimity.

Hope, Fortune's cheating lottery, where for one prize a hundred blanks there be.

You can no more hurt a silent man than you can hurt an elephant by a tin rattle.

A man who has long to fight against misfortune, wants strength to meet a sudden kindness.

Women are more keen than men to see approaching evil, and far more heroic in bearing it.

General News Items.

Sitting Bull is still on British territory.

Tilden has asked the Potter Committee to hear him.

The President singed the bill for a military post at El Paso.

The Duke of Connaught may be appointed viceroy of Ireland.

Gen. Sheldon knew of no forged Louisiana electoral certificates.

The schooner Helen Hoyt, of Boston, was lost off Cape Hatteras.

No offers of bullion for the New Orleans Mint have been received.

The President nominated Gen. W. L. McMillen postmaster of New Orleans.

Pleuro pneumonia has appeared among the cattle in the Liverpool stock yards.

Glasgow laborers are going to Liverpool, where the dock men are on a strike.

Lord Augustus Loftus was appointed Governor General of New South Wales.

Capt. Gen. Campos embarked at Havana for Spain in the presence of large crowds.

President Grevy's message is satisfactory to the chambers, liberal and conservative.

Amnesty to the communists will exclude Henri Rochefort, Felix Pigalt and Jules Valles.

Absolute non-intercourse and national quarantine is recommended by the yellow fever committee.

The Kansas Legislature will investigate charges of bribery connected with the late Senatorial election.

Senator Windom, on Friday, addressed the Senate on his resolution favoring the emigration of colored persons.

The Secretary of State informed the Senate of the pecuniary embarrassment of Bayard Taylor's wife and daughter.

The quarantine of Italian ports has been increased to twenty days, and the importation of certain articles is forbidden.

Ex-Gov. Hartranft was appointed postmaster of Philadelphia; James Pollock, naval officer; A. L. Snowden director of the mint.

A bill passed both houses of the general assembly of Virginia, authorizing the governor to borrow two hundred thousand dollars, at six per cent, the same to be refunded on or before the 15th of June next, and pledging the revenues of the State for the payment thereof.

The new French cabinet:—M. Waddington, president of the council and minister of foreign affairs; Senator Leroyer, minister or justice; M. DeMarcere, minister of the interior and also of public worship ad interim; M. Jules Ferry, minister of public instruction and fine arts; M. Lepere, minister of agriculture; Admiral Jauriguibery, minister of marine.

Let those of us whose circumstances forbid a hankering after riches, resolve to make the best even of limited opportunities; let us not murmur vainly that there is no place for us in the aforesaid Temple, or perhaps the ground floor; there is plenty of room quite outside the precincts of that famous structure to live a life, not grand and great it may be, but surely good and noble.

I would rather die a thousand deaths by torture than lose my faith that there is a God who will evoke order out of this chaos of broken, thwarted lives, of which the world is full, and that those who seek a "happier shore" will eventually find it.

The methods of creation are utterly beyond our grasp. They elude the researches of science. By faith we understand that God made the worlds, and now working in all and through all.

A muddy pool, rippled by a breeze, will sparkle quite brilliantly while in motion; but when quiet it is seen the more plainly to be only a shallow pool.

The darkest clouds that shadow our paths are not the vapors that rise from the earth, but the thoughts and memories of an unhappy and a sinful heart.

Looking up so high, worshipping so silently, we tramp out the hearts of flowers that lift their bright heads for us and die alone.

There are more roads to the heart than by cold steel.

Southwestern.

39 Natchez St., New Orleans, La.

J. C. HARTZELL, B. D., Editor.

THURSDAY, FEB. 13, 1879.

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The limited course of study adopted by [illegible] of the Bishops for use in several [illegible] Conferences is as follows. We add the price of each book. Our terms are cash in advance before sending, or the books [illegible] sent by express C. O. D. Any book [illegible] sent by mail, post paid, on receipt of the price.

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FIRST YEAR: Part First of Wakefield's Theology (price $3 50); Wesley's Plain Account of Christian Perfection (price 45 cts.); [illegible] Homiletics (price $1 75); Bible and Discipline continued; Wadding[illegible] Church History (price $2).

SECOND YEAR: Part Second Wakefield; [illegible] on Baptism (price $1 25); Bible and Discipline continued and a written sermon.

THIRD YEAR: Part Third, Wakefield; [illegible] Introduction to the New Testament [illegible] ($1 75); Morris' Sermons (price $1 50); [illegible] written sermon.

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[illegible] circular [illegible] page, and then tell [illegible] that we give a [illegible] John Wesley [illegible] other communion [illegible] grandly [illegible] since Con-[illegible]

Missionary Work among the Freedwomen.

There is a growing conviction among the active Christian friends of the colored people, as well as among the more advanced and moral colored people themselves, that there must be more direct and better organized Christian effort to save and elevate the *Freedwomen.* This sentiment is finding expression in many ways. The *Southern Workman*, the *Louisianian* and several other papers edited and published in the South by colored men have spoken out on this point. The same subject is often the theme of earnest discussion among our best colored ministers and their white friends. The *Christian Advocates* at New York, Cincinnati, Chicago, St. Louis, have spoken clearly and well respecting this needed work. Our Bishops in their annual visitations to every section of the South have been impressed with the pressing need in this matter, and have often spoken of it. Rev. Dr. Rust, Corresponding Secretary, and the Board of Managers of the the Freedmen's Aid Society of the M. E. Church, together with Mrs. Bishop Clark, Mrs. Rust, Mrs. Dr. Hoyt and others, all of Cincinnati, have for some time been considering the advisability of organizing a special church movement in this field of Christian effort. Several prominent ladies of Chicago and elsewhere in our Church have felt moved to do something toward inaugurating this labor of love.

This universal connection is but the outgrowth of intelligent and heartfelt interest in the colored people. The society of any people is pure only as their women are pure—and there can be no permanent and advancing elevation of a people, only as their women are saved, and made representatives of virtue and industry in social life, and in the family circle. Slavery cursed the African woman as it could not the man. As the *Louisianian* says: "Slavery degraded the colored woman to a point that she became the pliant, willing tool of the white man's purpose. This generated into a habit." On this point there need be no multiplication of words, or collation of facts. Slavery knew no marriage relation, except in rare cases and even then to a limited extent. What an awful hell of degredation would the women of any people descend into, who were made to pass through generations of promiscuous, unrestrained, sexual intercourse! Out of that "bottomless pit" the freedwomen of America came. The ameliorating efforts of Christianity had their influence in exceptional cases and to a limited extent. But how exceptional, and how limited! It is not strange therefore, that as the work of elevating the colored people comes to be more intelligently studied, that thought and sympathy should be concentrated upon the Freedwomen. The fact that this is so, is most incouraging and indicates progress in the salvation of the Africo-American people in our midst.

The practical question is, how to utilize and make effective this manifest quickening of the American conscience towards the Freedwomen. Two things to us are self-evident; *first, this work must be undertaken and carried forward by the Christian churches, and second, it must be done by Christian women.*

As to the Churches as yet little can be expected of those composed entirely of colored people. The African Church, the African Zion, and the Colored Church of America are doing great works. But as yet their full strength is demanded in carrying out their direct church labor, and they cannot take hold of outside missionary plans. The time will come when they can. In fact, the African Church by its superior years and compactness of organization ought to begin this work now—as a specialty among its people. The two great churches of America which are the best qualified, and upon which therefore rests the chief responsibility of inaugurating missionary work among the Freedwomen, are the Methodist Episcopal Church with its national organization and immense wealth and missionary power, and the Baptist Church, especially the northern section. The Southern churches, including the M. E. Church South, the Southern Presbyterian, etc., are largely absorbed in questions which grow out of the demoralizations of the war; and, are incapacitated, for the present at least, by their complicity with slavery, and still remaining prejudices against the Negro, as *freemen*, to have the necessary *heart* [illegible] to lay hold of and prosecute such a work at once. Al[illegible] the Baptists of Chicago and [illegible] Ohio, and other cities [illegible] lady missionaries in the [illegible] understand comprehen-[illegible] are being [illegible] their [illegible] the Methodist [illegible] the whole [illegible] 300-000 colored people; already she has over 3000 young colored men and women in her schools; her Southern conferences are backed by the great benevolent societies of the Church, and the *heart* of the whole Church has always been and is now with the colored people.

The Louisiana Conference of the M. E. Church two years ago expressed its conviction that this work should be undertaken and within the past few weeks the work has assumed and organized form in this city. The Presiding Elders of the Louisiana Conference were, at its last session, appointed an advisory committee, with the view of extending the work throughout the whole State as rapidly as possible.

The work is under the general direction of Mrs. J. C. Hartzell, of New Orleans. While in the North last summer she issued through the press an appeal *To the Methodist Women of Chicago and the Northwest*, in which she made an appeal for money. Among other things she said:

Upon colored women the curse of slavery fell in its most degrading effects. Every womanly instinct of virtue or refinement was outraged, and their sex made simply the convenience of unbridled passion or considered of no higher value than to propagate their species for purposes of gain. There were exceptions, but I speak of the rule. And this terrible crime against humanity was not only perpetrated a single generation, but was kept up for many generations, until, alas! the dispositions and habits born of slavery have, to an alarming extent, become engrafted upon their very natures. This fact is spoken, not as a disgrace to them, but as a disgrace to our land of boasted Christian civilization which sanctioned slavery.

The colored people must have schools and churches, but there can be but little advance in virture and real Christian civilization only as their women are inspired by womanly instincts and *home-life* is developed among them. Many among the freed people, since coming out of bondage, have settled into homes, and some of these are real homes; but among those who have made the attempt, there is a sad lack in nearly every element of domestic comfort. Then among the great masses, who swarm the rural districts or are huddled together in the quarters on plantations, there is scarcely a thought of the comforts, and but few ideas of the moralities belonging to a Christian home. O! think of these dusky sisters in their degredation, and remember that they are in our own land, at our very doors; and, that their husbands and sons, among whom are seven hundred thousand voters, will be as they are, in virtue and morality.

The Chicago Preachers' meeting gave a hearty endorsement, and several of the pastors of the city opened their churches to Mrs. Hartzell that she might make a statement of her plans and ask for help. As a result, enough money was received to establish a Missionaries' Home at 816½ Second street, and to bring into the field four lady missionaries. Mrs. A. M. Ryder, who has been engaged in this city for two years in missionary work, has charge of the Home. Mrs. M. L. Hathaway, from Normal, Illinois, and Miss Lizzie Thompson, from Dwight, Illinois, and Miss M. J. Stephnes, of this city, are the associate workers.

The duties of these missionaries will be:

1. To visit the people *in their homes.*

2. To arrange for and hold *mother's meetings.*

3. To arrange for and hold meetings *for young women.*

These visits and meetings will have for their objects:

1. Religious and moral instruction.

2. Suggestions and advice on all matters relating to home life, and instructions as to personal habits and tastes.

3. Whenever possible instruction in plain sewing and other useful home works.

4. To increase the attendance upon our Schools and churches, and to labor always and everywhere to save the souls of these women, and help them into consistent and earnest Christian lives.

In addition, a regular Sunday-school teachers' meeting will be held at the Home, and as far as possible, relief societies will be organized in the churches to aid the poor.

Other ladies will be employed as funds in hand will justify, and voluntary helpers will be assigned work such portions of time as they can give. As far as possible the work will be made self supporting. Such is this work in its beginning. Whereunto it may grow we know not, but that is is of the Lord we do not doubt. We wish a hundred lady missionaries could be at once put to work in connection with our churches in this State.

We have set apart a column of the SOUTHWESTERN to this special work, where weekly reports of what is being done will be found, and where words of sympathy, counsel or advice will be printed with pleasure from our friends in any part of the nation.

With Thee.

Moses did not forget the unexpected and unfortunate reception his well meant interposition in behalf of his own people had formerly met. Forgetting that previously he had acted on his own impulses but that now he was to act from the distinct direction of heaven, he pleaded his own unfitness and shrank from a position of so much solemn responsibility. But God removed his objections and banished his hesitation by the promise "Certainly I will be with thee." This promise was his support and strength all through the career that lay before him. So long as he was in the line of duty and doing the work of God, no matter who opposed him, no matter what difficulties interposed, no matter how dark and unpromising the circumstances, however arduous the labors to be done, there was the promise, "Certainly I will be with thee" to cheer him, to give him courage and to give him strength. This was the secret of his success. This promise carried him through Egypt's wonderful scenes and through the forty years of the desert and finally into the borders of the promised land.

The words thus addressed to the man of God under the Old Testament economy are for us also under the dispensation. It was the same Divine Being who centuries afterwards said in tender, sympathetic, loving tones to His disciples, "Lo I am with you always, even unto the end of the world." The presence of some persons is no help to us amid the duties, dangers and distresses of life. There are some who only increase our work by their presence and intensify our worry and woe. There are some whose absence aids us more than their presence. There are persons who could scarcely inflict upon us a greater sorrow than to say "Certainly I will be with thee."

There are times and seasons when we are better without the best of earthly companions—times when it is well for us to be wholly alone, so far as the creature is concerned—when we have to climb our Sinai or enter our Gethsemane and need not, indeed, ought not to have the company of mortals. But there are no seasons when we can dispense with the presence of our Heavenly Father, no seasons when He will not be a blessing to our hearts and a light to our path. For Him to say "Certainly I will be with thee" is a source of infinite satisfaction and strength. He is faithful who has promised. In duty, He will be with us to strengthen the hands, illumine the mind, touch the lips, guide the steps, and bless the endeavor. In trial he will be with us to lighten the burden, calm the billows, disperse the foe, quell our fears and wipe away our silent drops of grief. In sickness He will be with us to elevate the spirit's gaze, soften the couch of pain and afford cheering views of His unspeakable tenderness. In loss and bereavement He will be with us so that when stripped of all surrounding objects that compete for our affections, we shall find ourselves like the disciples on the mount of transfiguration, "with Jesus only."

South India M. E. Conference.

The South India Methodist preachers who to the number of 26 were in session at Madison for their annual conference, found many things to cheer them in their review of the year's work. The total of contributions raised for religions and benevolent objects during the year was, the noble sum of R's 95,000. Since the total membership including members on probation, in these churches was only 2,011 at the close of the year and 290 less than at the beginning, it will be seen that the contributions averaged just about Rs 50 a member. In view of the fact, that very few of these are in anything like affluent circumstances this may be called very generous giving.

We give below the appointments for the ensuing year of the preachers connected with the S. India Conference of the M. E. Church:

BOMBAY DIST., W. B. Osborn, P. E.
Bombay—Marathi Circuit, G. Bowen.
English Circuit, J. F. Row, H. Torbit.
Poona, J. A. Northop, W. F. Robbins (school).
Egutpoora, G. K. Gilder.
Mhou, to be supplied.
Nagapore, J. Blackstock.
Kurrachee, D. O. Fox.

CALCUTTA DIST., J. M. Thoburn, P. E.
Calcutta, J. M. Thoburn, J. W. Gamble.
Seamen's Mission Church, F. A. Goodwin, N. N. Kerr, T. H. Oakes.
Darjeeling, D. H. Lee.
Allahabad, D. Osborne, W. Issacsoo.
Juppulpore, L. R. Janney.
Agra, To be supplied.
Roorke, P. T. Wilson.
Rangoon, to be supplied.

MADRAS DIST., W. B. Osborn, P. E.
Madras—Blacktown, F. G. Davis.
Vepery, J. Shaw; B. Peters. (Tamil Work.)
Perambore, to be supplied.
Bancatore, Richmond Town, J. E. Robinson.
St. John's Hill, W. E. Newlon.
Bellaryand, N. W. Line, C. B. Ward and W. F. Curties.
Chadderghat, C. W. Christian.
Secunderabad, W. J. Gladwin.
Conference Agent, W. Taylor.

Ashury University, Greencastle, Indiana, burned. Loss $43,000.

OUR
Southern Methodism.

MISSISSIPPI.

Rev. J. M. Shumpert, Holly Springs: "I united in matrimony Mr. Samuel Lee and Miss Dolly Sills, Feb. 1, 1879; all of Marshall county."

Rev. I. B. Griffin, Holly Springs circuit: "I have been to my appointment, and my people were glad to have me return to them. The second year commences very fair. On the 8th of January God called away one of our faithful members, Sister Betsey Piogues, aged 43 years, 5 months, 11 days. She had been a member for 20 years, and filled a high place in the church."

TENNESSEE.

Rev. E. Provine, Lebanon: "I have preached on education, and then presecuted the claims of our church papers to my congregations."

Rev. J. Braden, Nashville: "School is crowded and hands are full of teaching and work. The Lord is with us: three or four conversions and others seeking Him. Dr. Rust preached for us yesterday (26th) a truly characteristic sermon, full of pathos and logic. He is on his way home from South Carolina. The cold weather has interfered very much with church work. McKendrie M. E. Church, South, was dedicated yesterday. Dr. Wilson, Missionary Secretary, preached and Bishop McTeiyre read dedicatory services."

The French Cabinet.

Five of the nine Ministers, including M. Waddington, the head of the French Cabinet are Protestants. The population of France is near 37,000,000, and over 35,000,000 are denominat d as Roman Catholics. The Cabinet, however, is most acceptable to the people, many of whom are nominally Catholics, with liberal views. Certain church reforms are demanded by the most intelligent men of France, and the Waddington Cabinet will not stand in the way.

The twenty-ninth annual report of the Southwestern Bible Society, incorporated in 1850, has been issued, and we hereby acknowledge the receipt of a copy. The President of the Society is W. H. Foster; agent in charge of Bible House, Rev. J. A. Ivy. The work of last year was restricted by the epidemic, yet 9,475 Bibles and testaments were placed in as many homes. Only six out of more than 100 Protestant churches made any contribution to its treasury; the aggregate of collections being $68 10, individual donations $292 84. The pestilence cut off from their labors Rev. N. W. Wilson and J. J. Irby. Says the corresponding secretary, A. H. Nelson; "God grant that the year 1879 may witness the accomplishment of far greater results than the year 1878, while in His merciful providence He shall spare us the sad experiences of the latter year."

The National Temprance Society has just published Canon Farrar's admirable address, "The Duty of the Church." It is a very able presentation of the duty of the Church of Christ in relation to the greatest obstacle in the pathway of its progress—intemperance, and the drinking customs which lead thereto. Every minister and every temperance worker in the land should have it. It is published uniform with "Talks on Temperance," by the same distinguished author, in a neat pamphlet of 24 pages. Price 10 cents; per dozen, $1. Address J. N. Stearns, Publishing Agent, 58 Read Street, New York.

J. W. E. Bowens, a New Orleans student at the Central Tennessee College, Nashville, writes us: "Am moving on quite lively in the college. We are crowded. Dr. Braden is a Christian gentleman of ability, and understands his work. He is undoubtedly the right man in the right place. He needs no recommendation from me, for his long experience and tried ability is a sufficient guarantee. My work is not easy, but I rejoice in it and am happy thus far."

The New York *Times* has just issued a Spanish edition for circulation in the West Indies, Mexico and South America. Valuable commercial articles, statistics, and advertisements of American manufactures and business houses are contained in it. This edition is of the usual size of the great daily, and is an enterprise of great value to the country, and we hope a remunerative one to its conductors.

One of our leading men of New England in a private note says: "You and others of our brethren are doing a great work in the South. It seems that you are creating a new base of civilization which will have much to do in regenerating the South."

The world is saved by the breath of school children.

The Africa Fever.

Rev. R. J. Kellogg, principal of Moravia Seminary is handled very roughly by the terrible fever, more severely than any of the other white men recently sent out. He needs the prayers of the church. In a recent letter to the Secretaries he says: The second term of school was in progress only six weeks, half a term when the National vacation month (Dec) came. Children and parents cried out for the vacation so I gave it, and we are now suspended in the midst of a term of school. All other schools in the country are closed. Indeed I was forced to close. My assistant could not stay any longer. He is clerk in the House of Representatives which is in session now. Another lady teacher resigned to prepare for her wedding Jan. 1. Mr Fever was hold of me the second severe attack lasting nearly six weeks of the term. Extra help had to be put into the school on account of my prostation. Doctor, I have a continual fight with the fever. You have no idea about it. I have blowed no trumpet about it, but it is fever and chills to day feeling a little more like work to morrow, fever and chills intermitting. I work right along fighting it with all my resolution and strength, finally down I go once or twice almost to death's door. I am 40 pounds lighter than when I landed here. But Doctor, I am not discouraged, I am pulling through slowly, I have worked hard in the midst of great physical weakness. Last week Bro. Day, came down St Paul's river, and found me just out of bed from a week's prostration. I could scarcely walk. He insisted I should go home with him I shook with fever and ague all the way up and had to be carried from canoe to the house, I am now feeling better, more like myself. This is the third time I've taken refuge at the Muhlenburg mission to get good nursing and find recuperation. I have been handled the worst of any of the three missionaires, yet now I do not speak of these sufferings complainingly at all. No! no! God forbid, I am ready to fall without a murmur."

For the SOUTHWESTERN.
Boston Letter.

The Boston University, founded by the munificent charity of Isaac Rich, though yet in its infancy, is growing to large proportions and gains each day in public favor. The Law School stands at the head of this class of institutions, and the Medical School rivals those of New York and Philadelphia. The grade of admission to the College of Liberal Arts ranges above that of any other like institution in the country. This university possesses several advantages which will tend to make it a universal favorite with our people. It is located in the city of Boston, is open to all classes, rich and poor, male and female, white, black and yellow, and is devoted to all branches of liberal culture.

Uniting so many advantages the institution will be likely to receive frequent donations from the wealthy and benevolent. The city itself will cherish a pride in the university that bears its name. The Trustees have just received notice of a cash gift of $12,000 to form the nucleus of a professorship in the college Liberal Arts, the character of which is not yet made known.

A lady also has given $2000 as the basis of a female professorship in the same college. The Hon. Wm. B. Lawrence, LL.D., of Newport, R. I., offers a prize of $150, to be given to the member of the Law School writing the best essay on "Foreign Judgments." The course of lectures before this School by Hon. Francis Wharton on "The Conflict of Laws" is very able. The famous professors in this university are yet to be more widely known and to send forth in course of time still more famous students.

The last Preacher's Meeting listened to the sermon of Pro. Geo. Prentice, of Wesleyan University, on the life and character of Rev. Ira G. Bidwell. Bro. Bidwell was a native of Connecticut, an able, earnest, eloquent preacher. He leaped almost at a bound to our highest charges and, held his position with ever increasing popularity. With a brilliant and soaring imagination, he joined a genial temper, a warm heart. The great and popular talents with which he was endowed by nature were adorned by the simplicity, the Christian humility of the true gentleman. He had no need to look out for himself. The world was too ready to do him honor; he seemed only desirous to know how it could all be made to contribute to the glory of his divine Master. In his removal the realm of the dead has gained one of the choicest spirits.

The sermon, like all the productions of Prof. Prentice, was able and clear cut. He is totally unlike the friend whose eulogy he pronounced. The one is the man of reason, the other of imagination; the one steps firmly on the solid earth, the other was wont to mount on airy pinions to the depths of the empyrian; the one holds you by the closeness of his statements and reasonings, the other swept you to the third heaven as in a chariot of fire. Prentice is medium height, of full habit and solidly built, with a short neck, and a resolute, determined air as though he were the incarnation of will and afraid of neither men nor devils. With the physical constitution of a bulldog he joins the keen scent and alertness of the airiest greyhound—should life be spared, the Church will hear further from this literary Hercules.

The Atlantic for the month abounds as usual in fresh and racy articles. Literature, art, science, politics and reform get served up in the best form in each number. *The Atlantic* belongs to the advance school in all these lines. At one period it was given to meddling with religion; but under the later management of Houghton who is a Methodist, it is confined to secular topics. The *Atlantic* is the magazine for the scholar as *Harper's* is that of the family.

NAMREHS.

An Answer to the Circular.

"For the first time in the twenty-seven years of the history of this church, we have a monthly missionary concert of prayer, in which some of my people, both male and female, have participated, speaking on the different mission fields. The part of the plan found most difficult to execute is that of No. 1, as our official members will not consent to it. It was so in my former charge. In the last named place I found such stubborn resistance on the part of the richest men in the church, that I was compelled to resort to a sort of festival, to eke out the miserable pittance they had contributed for our benevolent causes. The festival was held in the parsonage, though my wife was ill, our carpets were taken up and the house filled with *debris* and we achieved success, but those families her named were not represented at the festival. I have here to struggle much in the same way, and only by constant pushing can anything be done. I called a few ladies together to see if they would organize a Woman's Missionary Society, and the wife of one of our most independent men was pledged by her husband before coming that she would not join, and the society was not formed. My dress coat I have worn three years. The boots I have worn this year cost me the sum of one dollar and seventy-five cents, and perhaps I may wear them six months longer. In all other matters myself and wife are practicing on the line of economy, that we may have something to put into the Lord's treasury. We have sold our parlor organ and mortgaged our piano, and so we keep our heads above water."

"I have taken a collection at a monthly concert for 25 years save one, when the official Board ruled it out, but at the annual collection on Missionary Sunday they gave some $400. I give missionary intelligence every month and have for 25 years (save two). Have failed in some points of the Disciplinary Plan—a grand plan, if we could get the whole church to work it. I have (with all my house) set the people an example in missionary giving" every member of my household put something into the box every collection."

The Work in Shreveport.

NEW ORLEANS, Feb. 4, 1879.

Dear Editor—Now that the Conference year for 1878 has just ended with the appointments for 1879, I thought it would not be out of place to drop you a few words concerning the work at St. Paul Church, Shreveport. On the whole we have had a good time. The church is advancing spiritually as well as in many other things. It is true, 1878 does not exceed 1877's reports, but taking all circumstances into consideration, the results stand equal. We had a series of revival meetings in which 57 souls were converted and baptized; also many infants were baptized, as the conference statistics will show. Late in the year, Dec. 17, 1878, Bishop Haven and Rev. J. C. Hartzell, editor SOUTHWESTERN ADVOCATE, honored our town and church with a visit that will be remembered some time to come. At night the Bishop gave a lecture upon caste or blue-bloods, but not strictly confined to that subject. It was on the whole splendid and I would have been very glad to have had many of our Southern blue-bloods to hear that and the following lecture by Dr. Hartzell, who, after touching brilliantly and briefly upon his visiting tour up North and West, swung naturally into his favorite theme, the work of the Northern Church in the South and the outlook of the SOUTHWESTERN ADVOCATE. Closing his remarks, Bro. Hartzell offered the SOUTHWESTERN for subscribers, and sung a glorious hymn with the congregation joining chorus. Bro. H. T. O. Abbott, pastor of St. James Chapel, was present with many of his people, so that our coming together had the appearance of a union meeting. Our subscription list amounted to 47 names, some of whom paid full subscription price, others part. On the whole, we had a rousing time. By-the-bye, Bro. Hartzell offered a splendid premium—a picture of John Wesley, father of Methodism.

May the good Lord bless Bishop Haven, Bro. J. C. Hartzell and the SOUTHWESTERN CHRISTIAN ADVOCATE.

S. E. H. MORANT.

General News Items.

Malta quarantined against Tripoli.

Senator Christiancy, of Michigan, resigned.

The plague has appeared in Kavala on the Ægian sea.

General Chanzu is the new French minister to Russia.

The Chinese were defeated by the Sarts, who captured Kashgar.

M. de Lesseps is a favorable candidate for Governor of Algeria.

The American Print Works, Fall River, Mass., temporarily suspended payments.

Cavalry and infantry were used to keep the Liverpool strikers from breaking the peace.

England has arranged for the purchase of all State domains in Cyprus, save the Sultan's private estates.

The definitive treaty between Russia and Turkey has been signed, Podgoritza was surrendered to Montenegro.

Major Wilcox and command returned to Fort Sill, bringing back 450 Indians who had left that reservation.

A majority of the House naval committee charge Ex-Secretary Robeson and associates with repeated violations of law.

The Western Union Telegraph Company claims that it was not responsible for the publication of the cipher telegrams.

Typhus fever prevails in Thessaly. The spotted typhus causes suffering among the Russian troops in the Balkan peninsula.

A Pennsylvania sheriff, G. A. Williams, was sentenced 25 months penitentiary, and a fine of $300 for using money at elections.

G. F. Simmons, of Troy, N. Y., crazed by the elopement of his wife, poisoned his three children and cut his throat. The children will recover, but Simmons will probably die.

The Democratic caucus determined to insist upon amendments to the general appropriation bill, for the abolition of the test oath, and present laws relating to the supervisors of election.

Masked robbers entered the house of a farmer, Daniel Franz, Dayton, Ohio, bound the family, and forced the wife to reveal the whereabouts of $25,000, which was then taken. The robbers escaped.

Memorial of I. McDonald.

FRANKLIN, LA. JAN. 9th 1879.

I. McDonald departed this life Nov. 19th 1878, age 73 years. He was born on the Eastern shore of Maryland; raised in this country from eleven years old. He was known as a Baptist preacher in this Parish. One who stood off from every other Church and contended with every one, that no one could be right unless he was a Baptist. When I came here to this charge, after visiting some of the members of my charge who were sick, by reading and explaining the best I could, others spoke to his son, who stayed with his father. He invited me I went, and took with me a little book called the "Seed Thought." I selected some parts I thought suitable for the sick, I sang with him one of the old time hymns, I prayed with him, and he seemed to be happy. The tears fell from the eyes of the old gentleman, which caused his son and the family that was present to rejoice, to see such effect on their father, especially by a Methodist whom he never allowed before to talk with him about religion. From that time I visited him as my own member. I read to him different parts of the Bible. I convinced him that every man who believed in Christ, could be, and that He saith he shall be saved. By reading the Scripture to him I got him to take sacrament one time, and I administered it twice before he died. He sent for me one night about 12 o'clock, told me when he died he wanted me to bury his body. He died on the 19th of November. We took the remains to our church, and held over the body regular service at which the family, wife and two sons and their wives were much pleased. The old man in his bed said to his son, I am fighting for the city.

J. HAYWARD.

Southwestern.

39 Natchez St., New Orleans, La.

J. C. HARTZELL, B. D., Editor.

THURSDAY, FEB. 13, 1879.

BOOKS
—FOR—
Conference Studies.

The limited course of study adopted by advice of the Bishops for use in several Southern Conferences is as follows. We add the price of each book. Our terms are cash in advance before sending, or the books will be sent by express C. O. D. Any book will be sent by mail, post paid, on receipt of the price.

The course is as follows:

CANDIDATES FOR ADMISSION: English Branches; Bible; Discipline (price 40 cents); Porter's Compendium of Methodism (price $1 75).

FIRST YEAR: Part First of Wakefield's Theology (price $3 50); Wesley's Plain Account of Christian Perfection (price 45 cts.); H. Kidder's Homiletics (price $1 75); Bible and Discipline continued; Waddington's Church History (price $2).

SECOND YEAR: Part Second Wakefield; Merrill on Baptism (price $1 25); Bible and Discipline continued and a written sermon.

THIRD YEAR: Part Third, Wakefield; Nast's Introduction to the New Testament (price $1 75); Morris' Sermons (price $1 50); and a written sermon.

FOURTH YEAR: Part Fourth, Wakefield a written sermon, and the written questions laid down in the fourth year's study in the Discipline.

During these years it is expected that every minister will read Wesley's Sermons (2 volumes, price $7 00).

The price of all the books named in the above course is $14 35

Address

Nelson & Phillips,
30 Natchez Street,
New Orleans, La.

The New Hymnal.

The [illegible] and Louisiana Conferences at their last sessions, made it the duty of every preacher having charge of a station or [illegible] their pulpits were supplied with the Hymnal, and all were to [illegible] in having the people [illegible] with Hymnals and to use [illegible] in public congregation and in social [illegible].

We are now prepared to supply the following [illegible] of the Hymnal at the prices [illegible]. The terms are cash before sending, or [illegible] by express C. O. D. Specimen [illegible] sent by mail on receipt of price.

Pearl, Double Column.

[illegible] - - - 40 cents
[illegible], red edges, each - - - 50 cents

24 mo.

[illegible] each - - - 50 cents.
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[illegible] Suitable for Pulpit Use.
[illegible] sections 481-484 of Ritual.
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[illegible] 12mo., with Tunes.

[illegible] sections 481-484 of Ritual.
[illegible] - - - $1 00
[illegible] book is well adapted to the use of [illegible] all the hymns, with the same [illegible] the pulpit hymnal and all the [illegible]

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[illegible]

Missionary Work among the Freedwomen.

There is a growing conviction among the active Christian friends of the colored people, as well as among the more advanced and moral colored people themselves, that there must be more direct and better organized Christian effort to save and elevate the *Freedwomen*. This sentiment is finding expression in many ways. The *Southern Workman*, the *Louisianian* and several other papers edited and published in the South by colored men have spoken out on this point. The same subject is often the theme of earnest discussion among our best colored ministers and their white friends. The *Christian Advocates* at New York, Cincinnati, Chicago, St. Louis, have spoken clearly and well respecting this needed work. Our Bishops in their annual visitations to every section of the South have been impressed with the pressing need in this matter, and have often spoken of it. Rev. Dr. Rust, Corresponding Secretary, and the Board of Managers of the the Freedmen's Aid Society of the M. E. Church, together with Mrs. Bishop Clark, Mrs. Rust, Mrs. Dr. Hoyt and others, all of Cincinnati, have for some time been considering the advisability of organizing a special church movement in this field of Christian effort. Several prominent ladies of Chicago and elsewhere in our Church have felt moved to do something toward inaugurating this labor of love.

This universal connection is but the outgrowth of intelligent and heartfelt interest in the colored people. The society of any people is pure only as their women are pure—and there can be no permanent and advancing elevation of a people, only as their women are saved, and made representatives of virtue and industry in social life, and in the family circle. Slavery cursed the African woman as it could not the man. As the *Louisianian* says: "Slavery degraded the colored woman to a point that she became the pliant, willing tool of the white man's purpose. This generated into a habit." On this point there need be no multiplication of words, or collation of facts. Slavery knew no marriage relation, except in rare cases and even then to a limited extent. What an awful hell of degredation would the woman of any people descend into, who were made to pass through generations of promiscuous, unrestrained, sexual intercourse! Out of that "bottomless pit" the freedwomen of America came. The ameliorating efforts of Christianity had their influence in exceptional cases and to a limited extent. But how exceptional, and how limited! It is not strange therefore, that as the work of elevating the colored people comes to be more intelligently studied, that thought and sympathy should be concentrated upon the Freedwomen. The fact that this is so, is most incouraging and indicates progress in the salvation of the Africo-American people in our midst.

The practical question is, how to utilize and make affective this manifest quickening of the American conscience towards the Freedwomen. Two things to us are self-evident; *first, this work must be undertaken and carried forward by the Christian churches, and second, it must be done by Christian women.*

As to the Churches as yet little can be expected of those composed entirely of colored people. The African Church, the African Zion, and the Colored Church of America are doing great works. But as yet their full strength is demanded in carrying out their direct church labor, and they cannot take hold of outside missionary plans. The time will come when they can. In fact, the African Church by its superior years and compactness of organization ought to begin this work now—as a specialty among its people. The two great churches of America which are the best qualified, and upon which therefore rests the chief responsibility of inaugurating missionary work among the Freedwomen, are the Methodist Episcopal Church with its national organization and immense wealth and missionary power, and the Baptist Church, especially the northern section. The Southern churches, including the M. E. Church South, the Southern Presbyterian, etc., are largely absorbed in questions which grow out of the demoralizations of the war; and, are incapacitated, for the present at least, by their complicity with slavery, and still remaining prejudices against the Negro, as freemen, to have the necessary *heart* [illegible] to lay hold of and prosecute [illegible] a work at once. Al[illegible] the Baptists of Chicago and [illegible], Ohio, and other cities [illegible] lady missionaries in the [illegible] understand comprehen[illegible] [illegible] future are being [illegible] their [illegible] the Metho[illegible] [illegible] 250,000 colored people; already she has over 3000 young colored men and women in her schools; her Southern conferences are backed by the great benevolent societies of the Church, and the *heart* of the whole Church has always been and is now with the colored people.

The Louisiana Conference of the M. E. Church two years ago expressed its conviction that this work should be undertaken and within the past few weeks the work has assumed and organized form in this city. The Presiding Elders of the Louisiana Conference were, at its last session, appointed an advisory committee, with the view of extending the work throughout the whole State as rapidly as possible.

The work is under the general direction of Mrs. J. C. Hartzell, of New Orleans. While in the North last summer she issued through the press an appeal *To the Methodist Women of Chicago and the Northwest*, in which she made an appeal for money. Among other things she said:

Upon colored women the curse of slavery fell in its most degrading effects. Every womanly instinct of virtue or refinement was outraged, and their sex made simply the convenience of unbridled passion or considered of no higher value than to propagate their species for purposes of gain. There were exceptions, but I speak of the rule. And this terrible crime against humanity was not only perpetrated a single generation, but was kept up for many generations, until, alas! the dispositions and habits born of slavery have, to an alarming extent, become engrafted upon their very natures. This fact is spoken, not as a disgrace to them, but as a disgrace to our land of boasted Christian civilization which sanctioned slavery.

The colored people must have schools and churches, but there can be but little advance in virture and real Christian civilization only as their women are inspired by womanly instincts and *home-life* is developed among them. Many among the freed people, since coming out of bondage, have settled into homes, and some of these are real homes; but among those who have made the attempt, there is a sad lack in nearly every element of domestic comfort. Then among the great masses, who swarm the rural districts or are huddled together in the quarters on plantations, there is scarcely a thought of the comforts, and but few ideas of the moralities belonging to a Christian home. O! think of these dusky sisters in their degredation, and remember that they are in our own land, at our very doors; and, that their husbands and sons, among whom are seven hundred thousand voters, will be as they are, in virtue and morality.

The Chicago Preachers' meeting gave a hearty endorsement, and several of the pastors of the city opened their churches to Mrs. Hartzell that she might make a statement of her plans and ask for help. As a result, enough money was received to establish a Missionaries' Home at 316½ Second street, and to bring into the field four lady missionaries. Mrs. A. M. Ryder, who has been engaged in this city for two years in missionary work, has charge of the Home. Mrs. M. L. Hathaway, from Normal, Illinois, and Miss Lizzie Thompson, from Dwight, Illinois, and Miss M. J. Stephnes, of this city, are the associate workers.

The duties of these missionaries will be:

1. To visit the people *in their homes.*

2. To arrange for and hold *mother's meetings.*

3. To arrange for and hold meetings *for young women.*

These visits and meetings will have for their objects:

1. Religious and moral instruction.

2. Suggestions and advice on all matters relating to home life, and instructions as to personal habits and tastes.

3. Whenever possible instruction in plain sewing and other useful home works.

4. To increase the attendance upon our Schools and churches, and to labor always and everywhere to save the souls of these women, and help them into consistent and earnest Christian lives.

In addition, a regular Sunday-school teachers' meeting will be held at the Home, and as far as possible, relief societies will be organized in the churches to aid the poor.

Other ladies will be employed as funds in hand will justify, and voluntary helpers will be assigned work such portions of time as they can give. As far as possible the work will be made self supporting. Such is this work in its beginning. Whereunto it may grow we know not, but that is is of the Lord we do not doubt. We wish a hundred lady missionaries could be at once put to work in connection with our churches in this State.

We have set apart a column of the SOUTHWESTERN to this special work, where weekly reports of what is being done will be found, and where words of sympathy, counsel or advice will be printed with pleasure from our friends in any part of the nation.

With Thee.

Moses did not forget the unexpected and unfortunate reception his well meant interposition in behalf of his own people had formerly met. Forgetting that previously he had acted on his own impulses but that now he was to act from the distinct direction of heaven, he pleaded his own unfitness and shrank from a position of so much solemn responsibility. But God removed his objections and banished his hesitation by the promise "Certainly I will be with thee." This promise was his support and strength all through the career that lay before him. So long as he was in the line of duty and doing the work of God, no matter who opposed him, no matter what difficulties interposed, no matter how dark and unpromising the circumstances, however arduous the labors to be done, there was the promise, "Certainly I will be with thee" to cheer him, to give him courage and to give him strength. This was the secret of his success. This promise carried him through Egypt's wonderful scenes and through the forty years of the desert and finally into the borders of the promised land.

The words thus addressed to the man of God under the Old Testament economy are for us also under the dispensation. It was the same Divine Being who centuries afterwards said in tender, sympathetic, loving tones to His disciples, "Lo I am with you always, even unto the end of the world." The presence of some persons is no help to us amid the duties, dangers and distresses of life. There are some who only increase our work by their presence and intensify our worry and woe. There are some whose absence aids us more than their presence. There are persons who could scarcely inflict upon us a greater sorrow than to say "Certainly I will be with thee."

There are times and seasons when we are better without the best of earthly companions—times when it is well for us to be wholly alone, so far as the creature is concerned—when we have to climb our Sinai or enter our Gethsemane and need not, indeed, ought not to have the company of mortals. But there are no seasons when we can dispense with the presence of our Heavenly Father, no seasons when He will not be a blessing to our hearts and a light to our path. For Him to say "Certainly I will be with thee" is a source of infinite satisfaction and strength. He is faithful who has promised. In duty, He will be with us to strengthen the hands, illumine the mind, touch the lips, guide the steps, and bless the endeavor. In trial he will be with us to lighten the burden, calm the billows, disperse the foe, quell our fears and wipe away our silent drops of grief. In sickness He will be with us to elevate the spirit's gaze, soften the couch of pain and afford cheering views of His unspeakable tenderness. In loss and bereavement He will be with us so that when stripped of all surrounding objects that compete for our affections, we shall find ourselves like the disciples on the mount of transfiguration, "with Jesus only."

South India M. E. Conference.

The South India Methodist preachers who to the number of 26 were in session at Madison for their annual conference, found many things to cheer them in their review of the year's work. The total of contributions raised for religious and benevolent objects during the year was, the noble sum of R's 95,000. Since the total membership including members on probation, in these churches was only 2,011 at the close of the year and 290 less than at the beginning, it will be seen that the contributions averaged just about Rs 50 a member. In view of the fact, that very few of these are in anything like affluent circumstances this may be called very generous giving.

We give below the appointments for the ensuing year of the preachers connected with the S. India Conference of the M. E. Church:

BOMBAY DIST., W. B. Osborn, P. E.
Bombay—Marathi Circuit, G. Bowen.
English Circuit, J. F. Row, H. Torbit.
Poona, J. A. Northup, W. F. Robbins (school).
Egulpoora, G. K. Gilder.
Mhou, to be supplied.
Nagapore, J. Blackstock.
Kurrachee, D. O. Fox.
CALCUTTA DIST., J. M. Thoburn, P. E.
Calcutta, J. M. Thoburn, J. W. Gamble.
Seaman's Mission Church, F. A. Goodwin, N. N. Kerr, T. H. Oakes.
Darjeeling, D. H. Lee.
Allahabad, D. Osborne, W. Issacson.
Juppalpore, L. R. Janney.
Agra, To be supplied.
Roorke, P. T. Wilson.
Rangoon, to be supplied.
MADRAS DIST., W.B. Osborn, P. E.
Madras—Blacktown, F. G. Davis.
Vepery, J. Shaw, B. Peters. (Tamil Work.)
Perambore, to be supplied.
Bancatore, Richmond Town, J. E. Robinson.
St. John's Hill, W. E. Newlon.
Bellaryand, N. W. Line, C. B. Ward and W. F. Curties.
Chadderghat, C. W. Christian.
Secunderabad, W. J. Gladwin.
Conference Agent, W. Taylor.

Asbury University, Greencastle, Indiana, burned. Loss $43,000.

OUR Southern Methodism.

MISSISSIPPI.

Rev. J. M. Shumpert, Holly Springs: "I united in matrimony Mr. Samuel Lee and Miss Dolly Sills, Feb. 1, 1879; all of Marshall county."

Rev. I. B. Griffin, Holly Springs circuit: "I have been to my appointment, and my people were glad to have me return to them. The second year commences very fair. On the 8th of January God called away one of our faithful members, Sister Betsey Piogues, aged 43 years, 5 months, 11 days. She had been a member for 20 years, and filled a high place in the church."

TENNESSEE.

Rev. E. Provine, Lebanon: "I have preached on education, and then presented the claims of our church papers to my congregations."

Rev. J. Braden, Nashville: "School is crowded and hands are full of teaching and work. The Lord is with us: three or four conversions and others seeking Him. Dr. Rust preached for us yesterday (26th) a truly characteristic sermon, full of pathos and logic. He is on his way home from South Carolina. The cold weather has interfered very much with church work. McKendric M. E. Church, South, was dedicated yesterday. Dr. Wilson, Missionary Secretary, preached and Bishop McTeiyra read dedicatory services."

The French Cabinet.

Five of the nine Ministers, including M. Waddington, the head of the French Cabinet are Protestants. The population of France is near 37,000,000, and over 35,000,000 are denominated as Roman Catholics. The Cabinet, however, is most acceptable to the people, many of whom are nominally Catholics, with liberal views. Certain church reforms are demanded by the most intelligent men of France, and the Waddington Cabinet will not stand in the way.

The twenty-ninth annual report of the Southwestern Bible Society, incorporated in 1850, has been issued, and we hereby acknowledge the receipt of a copy. The President of the Society is W. H. Foster; agent in charge of Bible House, Rev. J. A. Ivy. The work of last year was restricted by the epidemic, yet 9,475 Bibles and testaments were placed in as many homes. Only six out of more than 100 Protestant churches made any contribution to its treasury; the aggregate of collections being $68 10, individual donations $292 84. The pestilence cut off from their labors Rev. N. W. Wilson and J. J. Irby. Says the corresponding secretary, A. H. Nelson; "God grant that the year 1879 may witness the accomplishment of far greater results than the year 1878, while in His merciful providence He shall spare us the sad experiences of the latter year."

The National Temprance Society has just published Canon Farrar's admirable address, "The Duty of the Church." It is a very able presentation of the duty of the Church of Christ in relation to the greatest obstacle in the pathway of its progress—intemperance, and the drinking customs which lead thereto. Every minister and every temperance worker in the land should have it. It is published uniform with "Talks on Temperance," by the same distinguished author, in a neat pamphlet of 24 pages. Price 10 cents; per dozen, $1. Address J. N. Stearns, Publishing Agent, 58 Read Street, New York.

J. W. E. Bowens, a New Orleans student at the Central Tennessee College, Nashville, writes us: "Am moving on quite lively in the college. We are crowded. Dr. Braden is a Christian gentleman of ability, and understands his work. He is undoubtedly the right man in the right place. He needs no recommendation from me, for his long experience and tried ability is a sufficient guarantee. My work is not easy, but I rejoice in it and am happy thus far."

The New York *Times* has just issued a Spanish edition for circulation in the West Indies, Mexico and South America. Valuable commercial articles, statistics, and advertisements of American manufactures and business houses are contained in it. This edition is of the usual size of the great daily, and is an enterprise of great value to the country, and we hope a remunerative one to its conductors.

One of our leading men of New England in a private note says: "You and others of our brethren are doing a great work in the South. It seems that you are creating a new base of civilization which will have much to do in regenerating the South."

The world is saved by the breath of school children.

The Africa Fever.

Rev. R. J. Kellogg, principal of Moravia Seminary is handled very roughly by the terrible fever, more severely than any of the other white men recently sent out. He needs the prayers of the church. In a recent letter to the Secretaries he says. The second term of school was in progress only six weeks, half a term when the National vacation month (Dec) came. Children and parents cried out for the vacation so I gave it, and we are now suspended in the midst of a term of school. All other schools in the country are closed. Indeed I was forced to close. My assistant could not stay any longer. He is clerk in the House of Representatives which is in session now. Another lady teacher resigned to prepare for her wedding Jan. 1. Mr Fever was hold of me the second severe attack lasting nearly six weeks of the term. Extra help had to be put into the school on account of my prostation. Doctor, I have a continual fight with the fever. You have no idea about it. I have blowed no trumpet about it, but it is fever and chills to day feeling a little more like work to morrow, fever and chills intermitting. I work right along fighting it with all my resolution and strength, finally down I go once or twice almost to death's door. I am 40 pounds lighter than when I landed here. But Doctor, I am not discouraged, I am pulling through slowly, I have worked hard in the midst of great physical weakness. Last week Bro. Day, came down St Paul's river, and found me just out of bed from a week's prostration. I could scarcely walk. He insisted I should go home with him I shook with fever and ague all the way up and had to be carried from canoe to the house, I am now feeling better, more like myself. This is the third time I've taken refuge at the Muhlenburg mission to get good nursing and find recuperation. I have been handled the worst of any of the three missionaires, yet now I do not speak of these sufferings complainingly at all. No! no! God forbid, I am ready to fall without a murmur."

For the SOUTHWESTERN.

Boston Letter.

The Boston University, founded by the munificent charity of Isaac Rich, though yet in its infancy, is growing to large proportions and gains each day in public favor. The Law School stands at the head of this class of institutions, and the Medical School rivals those of New York and Philadelphia. The grade of admission to the College of Liberal Arts ranges above that of any other like institution, in the country. This university possesses several advantages which will tend to make it a universal favorite with our people. It is located in the city of Boston, is open to all classes, rich and poor, male and female, white, black and yellow, and is devoted to all branches of liberal culture.

Uniting so many advantages the institution will be likely to receive frequent donations from the wealthy and benevolent. The city itself will cherish a pride in the university that bears its name. The Trustees have just received notice of a cash gift of $12,000 to form the nucleus of a professorship in the college Liberal Arts, the character of which is not yet made known.

A lady also has given $2000 as the basis of a female professorship in the same college. The Hon. Wm. B. Lawrence, LL.D., of Newport, R. I., offers a prize of $150, to be given to the member of the Law School writing the best essay on "Foreign Judgments." The course of lectures before this School by Hon. Francis Wharton on "The Conflict of Laws" is very able. The famous professors in this university are yet to be more widely known and to send forth in course of time still more famous students.

The last Preacher's Meeting listened to the sermon of Pro. Geo. Prentice, of Wesleyan University, on the life and character of Rev. Ira G. Bidwell. Bro. Bidwell was a native of Connecticut, an able, earnest, eloquent preacher. He leaped almost at a bound to our highest charges and, held his position with ever increasing popularity. With a brilliant and soaring imagination, he joined a genial temper, a warm heart. The great and popular talents with which he was endowed by nature were adorned by the simplicity, the Christian humility of the true gentleman. He had no need to look out for himself. The world was too ready to do him honor; he seemed only desirous to know how it could all be made to contribute to the glory of his divine Master. In his removal the realm of the dead has gained one of the choicest spirits.

The sermon, like all the productions of Prof. Prentice, was able and clear cut. He is totally unlike the friend whose eulogy he pronounced. The one is the man of reason, the other of imagination; the one steps firmly on the solid earth, the other was wont to mount on airy pinions to the depths of the empyrian; the one holds you by the closeness of his statements and reasonings, the other swept you to the third heaven as in a chariot of fire. Prentice is medium height, of full habit and solidly built, with a short neck, and a resolute, determined air as though he were the incarnation of will and afraid of neither men nor devils. With the physical constitution of a bulldog he joins the keen scent and alertness of the airiest greyhound—should life be spared, the Church will hear further from this literary Hercules.

The Atlantic for the month abounds as usual in fresh and racy articles. Literature, art, science, politics and reform get served up in the best form in each number. *The Atlantic* belongs to the advance school in all these lines. At one period it was given to meddling with religion; but under the later management of Houghton who is a Methodist, it is confined to secular topics. The *Atlantic* is the magazine for the scholar as *Harper's* is that of the family.

NAMREHS.

An Answer to the Circular.

"For the first time in the twenty-seven years of the history of this church, we have a monthly missionary concert of prayer, in which some of my people, both male and female, have participated, speaking on the different mission fields. The part of the plan found most difficult to execute is that of No. 1, as our official members will not consent to it. It was so in my former charge. In the last named place I found such stubborn resistance on the part of the richest man in the church, that I was compelled to resort to a sort of festival, to eke out the miserable pittance they had contributed for our benevolent causes. The festival was held in the parsonage, though my wife was ill, our carpets were taken up and the house filled with *debris* and we achieved success, but those families her named were not represented at the festival. I have here to struggle much in the same way, and only by constant pushing can anything be done. I called a few ladies together to see if they would organize a Woman's Missionary Society, and the wife of one of our most independent men was pledged by her husband before coming that she would not join, and the society was not formed. My dress coat I have worn three years. The boots I have worn this year cost me the sum of one dollar and seventy-five cents, and perhaps I may wear them six months longer. In all other matters myself and wife are practicing on the line of economy, that we may have something to put into the Lord's treasury. We have sold our parlor organ and mortgaged our piano, and so we keep our heads above water."

"I have taken a collection at a monthly concert for 25 years save one, when the official Board ruled it out, but at the annual collection on Missionary Sunday they gave some $400. I give missionary intelligence every month and have for 25 years (save two). Have failed in some points of the Disciplinary Plan—a grand plan, if we could get the whole church to work it. I have (with all my house) set the people an example in missionary giving" every member of my household put something into the box every collection."

The Work in Shreveport.

NEW ORLEANS, Feb. 4, 1879.

Dear Editor—Now that the Conference year for 1878 has just ended with the appointments for 1879, I thought it would not be out of place to drop you a few words concerning the work at St. Paul Church, Shreveport. On the whole we have had a good time. The church is advancing spiritually as well as in many other things. It is true, 1878 does not exceed 1877's reports, but taking all circumstances into consideration, the results stand equal. We had a series of revival meetings in which 57 souls were converted and baptized; also many infants were baptized, as the conference statistics will show. Late in the year, Dec. 17, 1878, Bishop Haven and Rev. J. C. Hartzell, editor SOUTHWESTERN ADVOCATE, honored our town and church with a visit that will be remembered some time to come. At night the Bishop gave a lecture upon caste or blue-bloods, but not strictly confined to that subject. It was on the whole splendid and I would have been very glad to have had many of our Southern blue-bloods to hear that and the following lecture by Dr. Hartzell, who, after touching brilliantly and briefly upon his visiting tour up North and West, swung naturally into his favorite theme, the work of the Northern Church in the South and the outlook of the SOUTHWESTERN ADVOCATE. Closing his remarks, Bro. Hartzell offered the SOUTHWESTERN for subscribers, and sung a glorious hymn with the congregation joining chorus. Bro. H. T. O. Abbott, pastor of St. James Chapel, was present with many of his people, so that our coming together had the appearance of a union meeting. Our subscription list amounted to 47 names, some of whom paid full subscription price, others part. On the whole, we had a rousing time. By-the-bye, Bro. Hartzell offered a splendid premium — a picture of John Wesley, father of Methodism.

May the good Lord bless Bishop Haven, Bro. J. C. Hartzell and the SOUTHWESTERN CHRISTIAN ADVOCATE.

S. E. H. MORANT.

General News Items.

Malta quarantined against Tripoli.

Senator Christiancy, of Michigan, resigned.

The plague has appeared in Kavala on the Ægian sea.

General Chanzu is the new French minister to Russia.

The Chinese were defeated by the Sarts, who captured Kashgar.

M. de Lesseps is a favorable candidate for Governer of Algeria.

The American Print Works, Fall River, Mass., temporarily suspended payments.

Cavalry and infantry were used to keep the Liverpool strikers from breaking the peace.

England has arranged for the purchase of all State domains in Cyprus, save the Sultan's private estates.

The definitive treaty between Russia and Turkey has been signed, Podgoritza was surrendered to Montenegro.

Major Wilcox and command returned to Fort Sill, bringing back 450 Indians who had left that reservation.

A majority of the House naval committee charge Ex-Secretary Robeson and associates with repeated violations of law.

The Western Union Telegraph Company claims that it was not responsible for the publication of the cipher telegrams.

Typhus fever prevails in Thessaly. The spotted typhus causes suffering among the Russian troops in the Balkan peninsula.

A Pennsylvania sheriff, G. A. Williams, was sentenced 25 months penitentiary, and a fine of $300 for using money at elections.

G. F. Simmons, of Troy, N. Y., crazed by the elopement of his wife, poisoned his three children and cut his throat. The children will recover, but Simmons will probably die.

The Democratic caucus determined to insist upon amendments to the general appropriation bill, for the abolition of the test oath, and present laws relating to the supervisors of election.

Masked robbers entered the house of a farmer, Daniel Franz, Dayton, Ohio, bound the family, and forced the wife to reveal the whereabouts of $25,000, which was then taken. The robbers escaped.

Memorial of I. McDonald.

FRANKLIN, LA. JAN. 9th 1879.

I. McDonald departed this life Nov. 19th 1878, age 73 years. He was born on the Eastern shore of Maryland; raised in this country from eleven years old. He was known as a Baptist preacher in this Parish. One who stood off from every other Church and contended with every one, that no one could be right unless he was a Baptist. When I came here to this charge, after visiting some of the members of my charge who were sick, by reading and explaining the best I could, others spoke to his son, who stayed with his father. He invited me I went, and took with me a little book called the "Seed Thought." I selected some parts I thought suitable for the sick, I sang with him one of the old time hymns, I prayed with him, and he seemed to be happy. The tears fell from the eyes of the old gentleman, which caused his son and the family that was present to rejoice, to see such effect on their father, especially by a Methodist whom he never allowed before to talk with him about religion. From that time I visited him as my own member. I read to him different parts of the Bible. I convinced him that every man who believed in Christ, could be, and that He saith he shall be saved. By reading the Scripture to him I got him to take sacrament one time, and I administered it twice before he died. He sent for me one night about 12 o'clock, told me when he died he wanted me to bury his body. He died on the 19th of November. We took the remains to our church, and held over the body regular service at which the family, wife and two sons and their wives were much pleased. The old man in his bed said to his son, I am fighting for the city.

J. HAYWARD.

The Freedwomen.

WORK PROPOSED.—The purpose is to employ Christian women to visit the homes, and churches and Sunday-schools of our colored people, and to labor especially for the salvation of the souls and bodies of the colored women. Mothers' meetings, and meetings for girls and young women will be organized; also sewing-circles, where the simpler duties of household work will be taught and instructions given as to personal habits and tastes. Special efforts will everywhere be made to increase attendance upon our Sunday-schools and churches, and the New Orleans University. The Methodist Episcopal Church has in New Orleans alone fourteen churches among the colored people with a membership of over 8000. This membership represents a population of over 10,000. Our work will be at first in connection with these churches, whose pastors will be our advisers and assistants.

MISSIONARIES' HOME.—We have rented and furnished a house, No. 316½ Second street, where our missionaries will reside, and where meetings can be held whenever desired.

VOLUNTARY HELPERS.—Besides those who are employed and give their whole time to the work, there are many who would be glad to give a part of the Sabbath; or a day or two of each week to this work of the Master. Such will please call at the Home or on Mrs. Hartzell.

OUR PRESENT MISSIONARIES.—At present the following are our missionaries: Mrs. A. M. Ryder, of Philadelphia; Mrs. M. L. Hathaway, of Normal, Illinois; Miss Lizzie Thompson, of Dwight, Illinois, and Miss M. J. Stephens, of New Orleans.

MONEY.—No work of this kind can be carried forward without money. No debts will be made. All money given will be conscientiously applied, and a published report given. We have some cards on which is printed a simple pledge to raise ten dollars in ten cent subscriptions. Send for a card and help us, or if you prefer it send us what you can direct.

THIS COLUMN.—This column of the SOUTHWESTERN has been devoted to our work, and in it will be found the announcement of meetings, extracts from letters, notes of progress, incidents connected with the work, etc.

PRAY FOR US.—This work is as much missionary work as that done in Africa, in India or Mexico.

Address all letters to
Mrs. J. C. HARTZELL,
123 Carondelet street,
New Orleans, La.

[illegible] ... held regular [illegible] others will be [illegible]

1. [illegible] SUNDAY-SCHOOL, corner of Camp and [illegible] streets, every Sunday at 3 p.m. Prof. A. [illegible] Johnson, superintendent.

2. UNION SUNDAY-SCHOOL TEACHERS' MEETING, at the Home, 316½ Second street, near Carondelet, every Wednesday night. To this all the officers and teachers of our Sunday-schools are invited.

3. MOTHERS' MEETING, at the Home, every Thursday afternoon from one till six o'clock.

4. GIRLS' SEWING AND RELIEF SOCIETIES, as follows: on Mondays, 3 p.m., at Wesley Chapel; on Tuesdays, 3 p.m., at Mount Zion Church; on Wednesdays, 3 p.m., at First Street Church; on Saturdays, 3 p.m., at the University, corner Camp and Race.

THE CHILDREN.—Said a thoughtful [illegible] to keep your ground [illegible] weeds, plant a flower there, the choicer the better, and cultivate it. These children have [illegible] for good or evil. They are our hope for the future. If we wish to choke the noxious weeds which have their roots in generations of degradation, their best capacities must be developed by careful training and marvellous patience. These lives must be trained in truth and purity by those who can see in pity their [illegible] and comprehend the cause.

AGED ORPHANS PEOPLE.—Then there are the [illegible] and infirm, often entirely [illegible] for uncertain [illegible] of those whose [illegible] supply for [illegible]. These poor creatures belong [illegible] human family. One feature [illegible] would be to obtain [illegible] those [illegible] work. Our [illegible] heads are [illegible] treasury [illegible]

[illegible]

flex influences which ever return to the heart of one who has with self-denial devoted themselves to the good of others."

Miss Jennie Roberts, of Chicago, Jan. 27th, sends her blessing accompanied with $10 00. The Lord will bless her in return.

Mrs. R. R. McCabe, of Chicago, Feb. 5th, sends $10 00, and gives words of cheer.

Minnie S. Bradley, Oak Park, Ills., has taken several ten dollar cards, for herself and friends, and asks the names of our laborers so she can pray for them personally. Such sympathy and faith tells.

Mrs. J. B. Dille, of Normal, Ills., takes a deep interest in the work and shows her faith by her work. Through her we secured Mrs. H., and Miss T.

Mrs. S. A. Martin, Postville, Iowa, Jan. 29, is filling up her ten dollar card and says "I want to do all I can for every good cause. I want to be both a reaper and sower. I as such, realize that I must work and pray."

The City.

H. D. McCown, corner Common and St. Charles street, has received choice novelties of spring and summer goods from Devlin & Co., New York.

W. L. Murray, manager, has our thanks for complimentary tickets to the Gulf States Agricultural, Mechanical and Industrial Exposition, New Orleans, commencing next Monday, and continuing eight days.

A select literary and musical entertainment will be given at the rooms of the Young Men's Christian Association on Friday evening, Feb. 14. We cordially acknowledge an invitation to be present.

The injunction against legislative appropriations was modified to allow the warrants to be issued for the back pay of public school teachers for two months of last year. On Monday Administrator Isaacson received them from the Auditor.

The State and city authorities deserve praise for their prompt interference to prevent a dog fight last Sunday. A New York sportsman, named Jennings arrived by steamship, but Henry Bergh had notified authorities here in time to be on the look out. His trained bull dogs and himself are closely watched.

Sunday School.

Feb. 16, 1879.—THE WAY OF THE RIGHTEOUS.

SCRIPTURE.—Ps. 1: 1-16.

GOLDEN TEXT.—"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Pr. 4: 18

TOPIC.—"All her Paths are Peace."—Pr. 3:17.

[Condensed from the National S. S. Teacher.]

The Connection.—The first Psalm has been called the Psalm of Psalms. Like the sermon on the Mount, it opens with a benediction. In the original, the word "blessed" is made the more significant by being in the plural. It might be translated, "Oh, the blessedness." The character of the righteous man is first shown negatively. He is blessed in what he does not do. He walks not in the counsel of the ungodly. He standeth not in the way of sinners. Nor sitteth in the seat of the scornful. He who surrenders to evil at all is led from bad to worse. First he walks in the counsel of those who are simply careless transgressor's of God's commands—those of whom it is often said, "Oh, they mean no harm!" Reckless fun is their uppermost thought. They are in for a frolic, without any regard to time, place, or consequences. They are ungodly simply—without God in this world. Such gay companionship, to a young man, is not very seductive. Devotion to duty appears very unlovely beside the enjo[illegible] society pro[illegible] humdrum as [illegible] brings fo[illegible] things which [illegible] with Pleasure, under the [illegible] affording Joy, charm one [illegible] that he most longs for with a transient intoxication. Second, he stands in the way of sinners. That is the next step. He becomes openly associated with wilful transgressors. He becomes an habitual offender against divine things. He is no longer among the thoughtless, but among the reckless and open [illegible] the commands of [illegible] in the way of [illegible] recognize this [illegible] with a sinking [illegible] they know then that [illegible] have come, to love the sake of evil, and to hate [illegible] is good. Third, he [illegible] of the scornful [illegible] attitude that a [illegible] It is the [illegible] of reform. The [illegible] [illegible]

But a man may refrain from evil doing out of a clear perception of the disastrous consequences that result from it, and yet not be a good man at heart. And of the righteous man the Psalmist says: "But his delight is in the law of the Lord." It means something more than that he delights to read the Word of God, though that is included. It means that he delights in the law itself. He takes pleasure in it, because he sees that it is just, because it is to him a mirror in which he can see God himself, and because he loves to obey it. He is not from under its fear. It is not to him a galling yoke. Bad men may obey—only good men can take delight in the law of God. "And in his law doth he meditate day and night." Whatever one takes a delight in he will meditate upon. And one of the sweetest pleasures a Christian has is to meditate upon the Word of God. There is many a one who can say with the Psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" And the writer of that had only the Pentateuch! How much richer we ought to feel than did he! For he had only the law—we have both the law and the gospel. He had only the thundering of Sinai—we have the beatitudes of the Mount.

Now we look at his condition. "And he shall be like a tree planted by the rivers (brooks) of water." "Planted"—not placed there wholly of his own volition. The righteousness within him was a seed sown there by the divine hand. He was selected, or, as the Scriptures put it, *elected*, or chosen, for the large place into which the divine gardener has placed him. In Psalm 92: 12 it is said: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." In Hos. 14: 6, we are told: "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Here are comparisons that are very suggestive of spiritual graces. The palm tree shoots up straight as an arrow toward heaven. It has a crown of leaves at its summit, which it seems to be lifting up as far away from the earth as is possible. It bears fruit all the year round. It grows from *within*. It flourishes in a desert, just where one would not expect any tree to grow. The secret of its fresh green leaves in such a place is that its roots go down until they find water, penetrating sometimes for a hundred feet below the surface sand. Now apply every item of that to the Christian and his life, and see how perfect in every particular is the correspondence! And, besides all that, he has the strength of the cedars of Lebanon, and the beauty and use of the olive tree.

Fruitfulness is required by the heavenly gardener. "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And the fruit of the Spirit is: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These he brings forth in due season. "His leaf, also, shall not wither." "Whatsoever he doeth shall prosper." "All things work together for good to them that love God."

Lost (4-5) "The ungodly are not so." He walks in the counsel of those who are like to himself. He stands in the way of sinners, etc. He takes no delight in the law of the Lord. Instead of meditating in that, he puts it far away from him. He is unlike the tree that is planted by the brooks of water; for he has nothing to sustain him when the outward sources of his comfort fail him, and nothing that he does ever prospers.

We also have here the character of the sinner weighed. They are "like the chaff which the wind driveth away"—light, frivolous, without substance—worthless to themselves and to any one else. They impede and hurt the growth of the good wheat—are a vexation in God's husbandry.

"Therefore, the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." It is because of their character that the ungodly shall not be able to meet the tests of that awful day. The chaff dooms itself to fire. It is fit for nothing else. The husbandman is always anxious to save everything that is worth saving in his harvests. He destroys nothing of value. The tares and the wheat are mixed here in this world, and often it is impossible to tell the one from the other, but the time is coming when they will be separated. "Let them," says the divine husbandman; "grow together until the harvest; and in the time of harvest I will say to the reapers, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

And the surety that we have that this judgment will be just is, that "the Lord knoweth the way of the righteous." His eye never for a moment is off from his children. "The Lord knoweth"—what a comfort that is to many a burdened heart! He knoweth them that are his. Christ, the Good Shepherd, not only knows his sheep, but also is known of them. The issue of the judgment day are knowingly settled here. "But the way of the ungodly shall perish."

Religious Items.

Pere Hyacinthe opened his new church in Paris in a building formerly occupied by a theatre.

Senator Withers, of Virginia, presented a petition of the Catholic Young Men's National Union, protesting against the discrimination made by United States government in the appointment of chaplains in the army and navy, by which Catholic soldiers and seamen are deprived of the benefit of their religion, and in the appointment of Indian agents where by vast numbers of Indians who are Catholics are placed in charge of denominations in which they have no interest or confidence. Referred to the committee on privileges and elections.

MARRIED.—At Georgetown, Texas, Jan. 30, 1879, by Rev. D. Miecker, Mr. Lewis Hill to Miss Frances Edermond.

U. S. J[illegible] Baxter will appoint a receiver for Memphis.

The village of Meyringer, Switzerland, was almost totally destroyed by fire.

Memoir of Dora E. Cassele.

Why weep? a Christian kneels at God's own throne;
Earth mourns her dead, but Heaven claims its own.

DIED.—In the full triumph of faith, in New Orleans, Oct. 1?, 1878, Dora E. Casselo, aged 25, native of Baton Rouge, wife of John W. Bowie, and daughter of Henry A. Cassele and Lucy A. Reed.

Childlike faith in God and unbounded love to the Savior, was so beautifully exemplified in the death of our beloved sister, that we cannot refrain from giving some of her dying words as an encouragement to those who are enlisted in God's army and are fighting the battle of good and evil: "I have a house not made with hands but eternal in the Heavens. One peep in Glory, will pay me for all my suffering here. Mother and Husband you have done all you can for me and the Lord will do the balance. I wish I could show you what I see and in what a mysterious way God works his wonders. I am so happy; some one help me praise my God. If I had the wings of morning I would fly to my Jesus on high. Ma! do you know how I feel this morning! I feel as if I had been a long tedious journey and had just got to the place of Rest—resting from pain, resting from labors and the cares of the world—resting from everything. My bed is so sweet! I never laid in such a comfortable bed in all my life before. How happy is every child of Grace, that knows his sin is forgiven.

"Servent of God, well done,
The glorious warfare past,
The battle is fought—the victory won,
And thou art crowned at last."

I have never given up my sword, nor laid my armor down. I have always fought my battles on my knees. God has been my Captain. There is not a veil between me and my God.

My Savior has been here and he says he is coming again and when he comes, he will take me to himself. You ask me who will go with me across Jordan? Why, my Savior, my Almighty-Friend. He says he will go with me, he'll bear me conqueror through. He says, even he has fought my battles in this world and he will go with me to the end."

I herewith take the opportunity of thanking the "Harmonious Society" for their attention during my daughter's illness, and for their generosity as evinced at her funeral—no expense was spared—no kindness wanting.

LUCY A. REED.

New Publications.

The *Advocate of Christian Holiness* for February is received.

The third annual report of John Hopkins University, Baltimore, was received from the Educational Bureau, Washington.

The *Irish World and American Industrial Liberator* is a large weekly, devoted to topics indicated by its title. Patrick Ford, publisher, New York. It is a volume of much that is trashy, with much that is good, with illustrations.

The *South* is a 24 page monthly, quarto form, published in New York, and devoted to Southern and Southwestern progress. The January number began its sixteenth volume. Terms, $1 50 per year.

Godey's Lady's Book for March is at hand. The subscription price was reduced recently from $3 to $2 a year. L. A. Godey, who published it for 47 years, closed his connection in December last, and sold to a company. Its stories and fashion plates are of a fair order.

"*Beware of Strong Drink*" is the title of a New Temperance Concert Exercise published by the National Temperance Society, written by Mrs. E. H. Thompson, and adapted for use by Sunday-schools, juvenile organizations, etc. Price six cents each; 60 cents per dozen. Send for it. Address J. N. Stearns, Publishing Agent, 58 Read Street, New York.

The *International Review* for February has an article on "English and American Painting at Paris, 1878," by P. G. Hamerton; "Gas Stock," by Prof. John Trowbridge; "The Birth of the Commune," by J. H. Diss DeBar; "Recollections of Mazzinis' Views of Russia and the East," conclusion, by Karl Blind; "An American Wedge," by Edwin C. Taylor; "Robert Browning," by George Barnet Smith; "Expressions of Emotions on the Human Countenance," by Prof. H. Calderwood. And an outline of the literary movement in England, France and Germany.

Frank Leslie's Sunday Magazine improves with age; and Editor Deems seems determined that it shall be the Household Magazine of America, par excellence. The contents are by no means of a sombre character, but are peculiary bright and cheerful; the pages teeming with pleasing, entertaining and highly edifying literature. The present number possesses some attractive features; the opening paper on "The Island World of the Pacific," by Byron A. Brooks, embraces a most interesting account of the social and moral condition of the Sandwich Island Society, Samoa, and Fiji Islands before the introduction of Christianity. Among other descriptive articles are "Street Scenes in Madrid," "Funeral Procession in the Caucasus," "The Convent of La Rabida," etc., etc. The serial story, interesting; a new one is shortly to be commenced, entitled "Little Hinges." There are several short stories by popular writers; "Thirteen Hundred Years Ago," by Mrs. J. J. Hussey, and Andrew Fordham's Second notable. The number is rich in poems; Bethune Duffled; "One Year," by Augusta Browne Garrett; "Shelter," by Emily Hungton Miller; "All Goeth but God's Will," by Nellie C. Hastings, etc., etc. "The Calender on the Prayer Book," gives a full account of the fixed and movable facts and feasts of the Anglican and the American branches of the Episcopal Church. They are elaborate historical papers; a sermon, and Popular Exegesis by the editor, There are 128 pages, and over 100 excellent illustrations. The annual subscription is $3; six months, $1,-50, and four months, $1. Price of single copy, 25 cents Postpaid Address, Frank Leslie's Publishing House, 53, 55 & 57 Park Place, New York.

New Books.

AMERICAN AUTHORS. By David J. Hill, Sheldon & Company, New York. New Orleans: J. C. Eyrich, 130 Canal street.

This is the first of a series of personal, literary, and anecdotal biographies for popular reading, and is handsomely bound with a steel portrait. The series will include several of America's most noted authors. Each volume will give the life of one author. We congratulate the publishers on this plan of bringing before the public in a cheap and attractive form the life portraitures of the authors who have reflected glory upon the American name. These books should have wide sale and no doubt will.

Theological students reason that if there be counterfeit money, there must be genuine; so, if there be infidels, there must be christians. If this be true of money and religion, will not the same rule apply to "put up" medicine? Do not the cheap and worthless nostrums prove that there are genuine and meritorious "put up" medicines? The great popularity of Dr. Pierce's Golden Medical Discovery has resulted in the manufacture of many *shoddy* alterative and tonic remedies, but one after another these have disappeared, the proprietors having found that, no matter how *loud* they advertise, success depends upon merit. In South America, as well as in this country, the Discovery is the standard remedy for all scrofulous and eruptive diseases. It acts promptly on the stomach, liver, and blood, toning up, regulating, and purifying the system. It speedily allays all bronchial irritation, and cures the most stubborn cough or cold in half the time required by any other remedy.

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Is especially valuable where, from any cause, there exists *great physical and nervous exhaustion*. All convalescents [illegible] it just the help they need for full and quick recovery; because it acts as a revitalizer. A Treatise on "Compound Oxygen," containing a large number of testimonials to most remarkable cures, will be sent free by mail. Address Drs. Starkey & Palen, 1112 Girad St., Phila., Pa.

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Ordinary	8½@8¼
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Low Middling	—@ 9¼
Middling	9½@9¾
Good Middling	10¼@10¼
SUGAR—	
Common	4½@ 4¾
Strictly Prime	—@ 5¾
Yellow Clarified	6½@ 7½
White	—@ 8¼
MOLASSES—	
Common	19@ 21
Choice	29@ 30
Strictly Prime	27@ 28
COFFEE—	
Ordinary	11 @11½
Fair	14@14¼
Good	15@15½
Prime	[illegible]
MESS PORK—per bbl	[illegible]
BACON—	
Shoulders	—@ 4
Clear Rib Sides	5½@ 5¾
Clear Sides	6@ 6¼
BEEF—	
Medium Western	10 00to
Choice Extra Western	.. to13 00
HAMS—	
Plain	9 @ 10
Sugar Cured	— @12½
LARD—	
Refined	— @ 7½
FLOUR—	
Common	$2 75 to 3 00
Extra	3 25 to 3 50
Double Extra	4 00 to 4 25
Family	5 00 to 5 25
Choice Fancy	6 50 to 7 00
BUTTER—	
Choice New York	26 to 27
Good New York	20 to 22
Choice Western	15 to 17
Good Western	12 to 14
DRIED FRUIT—	
Apples	2½ to 3
Peaches	3½ to 4
POULTRY—℔ doz.	
Old Chickens	3 00 to 3 20
Young do	2 00 to 2 20
Ducks	— to 3 00
Geese	4 00 to 5 00
Turkeys	.. to 12 00
EGGS—℔ doz.	
Western	27 to 30
Louisiana	.. to 35
POTATOES—℔ bbl	2 00 to 2 50
SWEET POTATOES—℔ bbl.	1 75 to 2 00

Quarterly Conferences.

Nashville District Conference.

Programme of the Literary Exercises for the next Session:

To preach the opening sermon, M. Williams.
C. Pickett, The Preacher and his Hearers.
D. W. Hays, The Sunday-school and the Church.
J. W. Pickett, Christian Baptism.
J. Smith, The Exodus of the Israelites.
Wm. Bryent, Second Coming of Christ.
P. Martin, Extent of the Atonement.
J. G. Tompson, Romans II, 14-15 verses, an exegesis.
M. Williams, Faith and Works.
F. Williams, Revivals and how to Conduct Them.
B. Anderson, Pastoral Visitation.
J. P. Gregg, Fruits of the Spirit.
L. Chapman, Taking Care of Young Converts.
T. Woods, The Law and the Gospel—a contrast.
J. Pickett, The works of the Devil.
J. Braden, D.D., Christian Perfection.
W. Patterson, Future Punishment.
J. H. Whitney, The Church and State.
J. Seay, Need of Temperance Reform.

Other members of the Conference are requested to select appropriate subjects and come to the session determined to make it one of interest and profit.

C. PICKETT, P. E.

Greenwood, (Miss.) District.

FIRST ROUND.

Durant and Lexington, February 20; Goodman, February 22 and 23; Pickens and Couparle, February 23-24; Yazoo City circuit, March 1-2; Yazoo City, March 2-3; Benton and Piney Grove, March 8-9; Deasonville, March 9-10; Hernando and Love, March 15-16; Cold Water and Pope's Station, March 22-23; Batesville, March 23-24; Roebuck, March 29-30; Greenwood, March 30-31; New Midway and Good Hope, April 5-6; Minter City, April 12-13; Silver Creek, April 20-21; Holly Grove and Wesley Chapel, April 26-27; District Steward's meeting at Durant, February 19th. All the District Stewards expected to be present.

L. BRADFORD, P. E.

Gulf (Miss.) District.

FIRST ROUND.

Brookhaven and Summit, February 15-16; Hazlehurst, February 19-20; Crystal Springs, February 22-23; Union Church, March 1-2; Natchez and Fayette, March 5-6; Hamburg, March 8-9; Meadville, March 11-12; Liberty, March 15-16; Bay St. Louis and Pass Christian, March 22-23; Hendsboro and Ocean Springs, March 29-30; Pascagoula, April 2-3; Augusta, April 5-6; Columbia, April 9-10; China Grove, April 12-13; New Hope, April 16-17; Simpson, April 19-20.

J. CAMPBELL, P. E.

Nashville (Miss.) District.

SECOND ROUND.

Spring Hill, March 1-2; Franklin, March 8-9; Lillard's, March 15-16; Mill Creek, March 22-23; Hartsville, March 29-30; Mitchellsville, April 5-6; Gallatin, April 12-12; Lebanon, April 19-20; Springfield, April 26-27; Dickson, May 3-4; Dover, May 10-11; Nashville circuit, May 17-18; Clark Chapel, May 24-25.

District Conference to commence at Lebanon April 16.

C. PICKETT, P. E.

BENEVOLENT SOCIETIES.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committee on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
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All friends are invited. No pleasure prohibited except Dancing. n7 3t

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It is furnished by mail, free of postage for $3 00 a year (to Clergymen $2 50) Six months $1 50. Four months $1 00. Subscriptions can begin with any number. Send 10 cents for a specimen copy. All remittances made by Check, Postal Order or Registered Letter are at our risk. Address

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

To aid you in the good work of circulating the SOUTHWESTERN we make the following most liberal propositions:

I. Two Months Free.

Every New subscriber for 1879 will receive the paper Free for the remainder of 1878. For example: If a subscriber gives you his name and two dollars November 1, 1878, he will receive the paper the two months remaining in 1878 and the whole year of 1879, making in all fourteen months for one year's subscription.

II. Cash Commissions to Agents.

All traveling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.
2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

IV. Silver Communion Ware for the Churches.

All our Churches need Communion Service Sets and we want them to have the best. By a most fortunate combination of circumstances we are enabled to put it within the reach of almost any Church to receive as a Present some of the best triple-plated Silver Communion Ware that is made. Here are pictures of the different pieces:

SILVER FLAGON, 1½ quarts, $10 00
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SILVER PLATE. 10 inches wide, $1 00

SILVER BAPTISMAL BOWL, $7 00.

These prices are the Manufactures lowest retail prices. This silver ware is such as is used in the best Churches throughout the country

SILVER GOBLET. 1 pint, $4 50.

REMEMBER this Silver Communion ware is given to the Churches in addition to the cash commissions to the Agent, and the steel engraved portrait of John Wesley to every subscriber. Our propositions to the Churches are as follows:

1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.
2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.
3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total 18 50.
4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.
5. To any Church sending us Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

☞NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us. This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

Our Liberal Offer.

We claim that the offers we have made on the preceeding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregation where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

☞Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

Our Terms.

1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.
2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.
3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment; the preacher gets his commission; the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.
4. Send the money by Postoffice Order whenever possible.

BEGIN THE CANVASS AT ONCE.

We need five thousand subscribers, and if all our Agents will take hold of the canvass at once, and push it for sixty days, we shall have them.

Let the canvass begin at once. We will send you a specimen copy of the steel engraving to show the people. Take this engraving and a copy of the paper and show them to your congregation, and explain the value of the paper and our liberal offers.

Has your Church a good Set of Communion Ware? If not, you need one, and now is your chance to get one as a gift. Explain our proposition to give Silver Communion Ware, to your official board, and get the brethren to unite in helping to secure twenty or more subscribers, and secure some of our magnificent presents.

We will furnish you all the specimen copies of the SOUTHWESTERN you want, free, whenever you ask for them.

Address all letters to

NELSON & PHILLIPS,
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New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 180 pages, divided into seven sections, namely:

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We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

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Cheap Organs.

We will sell a $200 Estey Organ for $100 cash, and a $275 Beatty organ for $90, cash.

These organs are entirely new and will be sent directly from the factories. This is a rare chance for a church or Sunday-school to get a first-class instrument very cheap.

FOR SALE!

A First-class Five-Horse Power Upright

STEAM ENGINE,

AMES' MAKE.

Can be seen at work at this office.

A Bargain Offered.

SOWING AND PRAYING.

Sow, sow, sow;
Ever keep on sowing;
God will cause the seed to grow
Faster than your knowing.
Nothing e'er was sown in vain,
If, His voice obeying,
You look upward for the rain,
And falter not in praying.

Pray, pray, pray;
Ever keep on praying;
In the brightest, darkest day,
Still His voice obeying.
Never from the gates of prayer
Turn with doubting sorrow;
For the One who standeth there
May answer thee—to-morrow.

Pussy in History.

It was during the stormy times in England, when the wars of York and Lancaster were ranging, that Sir Thomas Wyatt, a fierce Lancastrian, was confined in one of the dismal dungeons of the Tower of London.

Sir Thomas was not very comfortable, as you may suppose. He was cold and hungry. One day, as he sat there in his loneliness and misery, a cat made its appearance in his cell. He took the animal and warmed his numb fingers in her soft fur, and laid her in his breast, where she cuddled, quite delighted with this kind treatment. Next day pussy came again, and, wonderful to tell, carried in her mouth a pigeon, which she laid at the prisoner's feet.

The next time the jailor came to visit him, Sir Thomas complained of his hard fare, and begged for some meat. His request was gruffly refused.

"If I provide the game, will you dress it for me?" inquired the old knight.

"[illegible]," said the jailer, thinking [illegible] quite safe in making the [illegible]. What was his surprise when [illegible] was produced. But he [illegible], and brought it to Sir [illegible] nicely cooked.

[illegible] continued to furnish [illegible] from time to time with these [illegible]. It is needless to say that [illegible] stood high in the affections of the prisoner.

After some years Sir Thomas was [illegible] ever afterwards in[illegible] his love and esteem [illegible] benefactress. [illegible] old knight is [illegible] South Kensington [illegible] faithful cat beside [illegible] in a pan.

A [illegible] was the other day [illegible] with his grand[illegible] seated on his [illegible] your hair so [illegible] little maiden asked. "I am very old, my dear; I was in the ark," said he, with a [illegible] disregard for truth that does [illegible] one in his favor. "O!" [illegible] her little ladyship, regarding her distinguished relative with fresh interest; "are you Noah?" "No, I am not Noah." "Are you Shem, then?" "No, I am not Shem." "Are you Ham?" "No, I am not even [illegible]." "Then you must be Japhet," [illegible] the little maiden, at the end [illegible] father, and growing [illegible] impatient with the difficul[illegible] her aged rela[illegible]. "No, I am not [illegible]," wagging his head, [illegible] enjoying the joke. "Then, [illegible]," said the little maiden [illegible] decisively, "you are a [illegible]."

[illegible] of the navy, on board [illegible] in China, tells us [illegible] in the way of blessing: [illegible] board the U. S. [illegible] of service had [illegible] to take leave [illegible]. Approaching [illegible] he invoked the [illegible] on his head, in a [illegible] no doubt as to his [illegible] he went from [illegible] "God bless [illegible] reward ye!" [illegible] the listen[illegible] had frequently [illegible] Pat's love [illegible] stopping his [illegible] touch of [illegible] eyes he mum[illegible] God bless ye [illegible] extent!"

[illegible]

[illegible] be told of [illegible] economy [illegible] of doubt[illegible] for the [illegible] wife, [illegible] matter is [illegible]. But the [illegible] as well [illegible]

Humorous.

A little girl's idea of a plane—a thing that scrubs snakes out of boards.

When a man has no bills against him he feels that he belongs to the no-bility.

There is no change this season in the style of ladies' noses. Some of them will remain turned up as usual.

An Iowa school mistress was discharged because she stood on her head to amuse the children.

That was a very greedy boy who took the measles from his little sister; they were the only measles she ever had.

"Duty before pleasure," as the custom-house officer said when he lighted upon some smuggled tobacco.

It was observed of a deceased lawyer that he had left but few effects. To which a lady remarked that "he had but few causes."

The George Washington sociable of men who could not tell lies, was abandoned. The only guests who came were two insurance agents.

"Isn't your husband a little bald?" asked one lady of another, in a store, recently. "There isn't a bald hair in his head," was the hasty reply of the wife.

A little girl has a present of rabbits. When she goes to bed she prays, "O God, we thank thee specially for the wabbits—all but the cage: we had that before."

"My lord," began a pompous young barrister, "it is written in the book of nature—" "On what page, sir—on what page?" interrupted the judge, with pen in hand.

What is the difference between a school boy studying his lessons and a farmer watching his cows? One is stocking his mind, the other minding his stock.

A Massachusetts cow returned to the water-trough one evening with a memorandum pinned to her horn: "Enclosed find six cents for one quart of milk taken this forenoon.

I was showing my watch to my nephew, who was about six years old. He pointed to the face of the dial and said, "Why, there is another little watch!" I said, "that is called the second hand." He tossed his head contemptuously, and walked off, saying, "I wouldn't own a second-hand watch."

The colored people held a meeting a few days ago, in Caldwell county, N. C., to pray for rain. One brother was called upon who prayed after this manner: "O Lord God! us poor niggers is perishing dis year, an' ef you don't gib us rain we will perish next year, too. So, good Lord, gib us rain. Don't gib us one of dese little slippery-slappies, but do, good Lord, gib us one ob dem gulley-washers and trash-movers."—*Ex.*

A person more remarkable for inquisitiveness than good breeding—one of those who, devoid of delicacy and reckless of rebuff, pry into every thing—took the liberty to question Alexander Dumas rather closely concerning his genealogical tree: "You are a quadroon, Mr. Dumas?" he began. "I am, sir," replied Mr. Dumas, who had seen enough not to be ashamed of a descent he could not conceal. "And your father?" "Was a mulatto." "And your grandfather?" "A negro," hastily answered the dramatist, whose patience was wanting. "And may I inquire what your great-grandfather was?" "An ape, sir!" thundered Dumas, with a fierceness that made his impertinent interrogator shrink into the smallest possible compass—"An ape, sir! My pedigree commences where yours terminates."—*Chamber's Journal.*

It is a dreary sensation to find one's self wholly forgotten by mere acquaintances; but to find that we have no place in the thoughts of those we love, seems in a certain sense like being annihilated.

"It is a question whether half of our people really ever set themselves to solve the problem of just how to get the most real comfort and satisfaction out of the means at their command."—*Evangelist.*

The man or woman whom excessive caution holds back from striking the anvil with earnest endeavor, is poor and cowardly of purpose.

Beauty may attract love at first, but it alone cannot retain affection. It is the sterling qualities of the heart and mind that win in the long run.

The Greatest Blessing.

A [illegible] harmless remedy, [illegible]

Benson's Capcine Porus Plaster.

CELEBRATED the WORLD OVER.

The manufacturers were awarded the highest and only medal given rubber plasters, at both the Centennial and Paris Expositions.

Far superior to

common porus plasters, liniments, the so-called electrical appliances, &c. It is the best known remedy for **Lame and Weak Back**, rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidney, Spinal Complaints and all ills for which porus plasters are used. Ask your Druggist for Benson's Capcine Plaster and see that you get nothing else. Sold by Druggists. Price 25 cts.

Mailed on receipt of price by SEABURY & JOHNSON, 21 Platt street, New York.

THE GENUINE

DR. C. McLANE'S

Celebrated American

WORM SPECIFIC

OR

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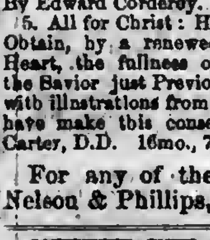

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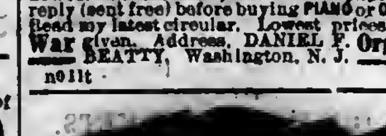

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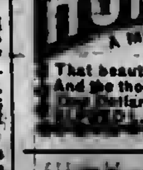

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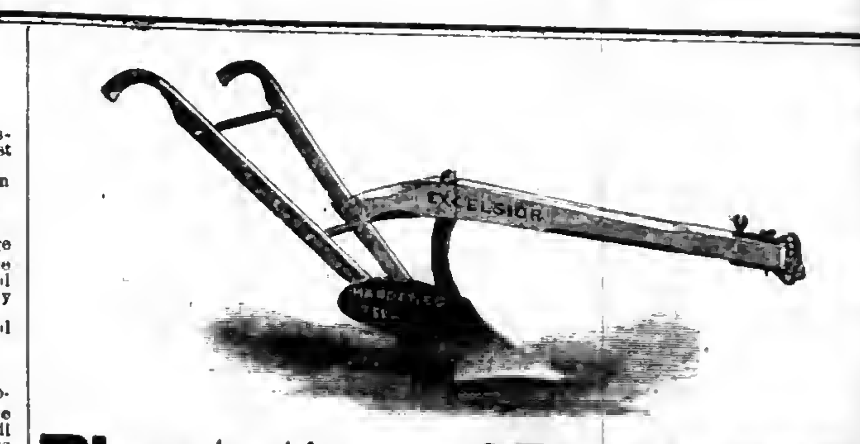

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OLD BEN.

"HE WAS 'ONLY A NIGGER PREACHER.'"

Rev. Ben. Black, a colored minister of the M. E. Church at Holly Springs, proved [illegible] during the prevalence of the [illegible]. He visited white and black and [illegible] wherever he went, and [illegible] was the only minister present in [illegible] to console the sick and assist at [illegible] of the dead.

[illegible] Well, I reckon I know him—
[illegible] preacher, you mean?
[illegible] old Natur cou'd grow him
[illegible] black niggers you've seen.
[illegible] on the old plantashun,
[illegible] er slave,
[illegible] creashun
[illegible] a heart that is brave.

[illegible]

[illegible] THE PLAGUE.

[illegible]

blood; putrid inflammation of the lungs; fetid pestiferous breath and expectoration of blood. When it spread to Europe, fever evacuation of blood, and pulmonary carbuncles proved mortal before other symptoms had been declared. In well-nigh all instances death ensued in two or three days after attack. Spots and tumors were the seals of doom which medical skill had no power to avert and many sufferers anticipated by suicide.

The rise and progress of the plague in the fourteenth century have not been clearly or consistently related; but there seems to be no doubt that it originated in China. There is also concurrent testimony that the co-operating causes existed and acted at least 15 years before any outbreak in Europe, and are to be sought as far back as 1333, in a series of mighty convulsions of nature which continued for 26 years to affect and derange the normal conditions of animal and vegetable life. The precise date of the beginning of the plague in China is unknown; but from 1333 to 1349 that country suffered fearfully from droughts, famine floods, swarms of locusts, and earthquakes that overthrew cities and leveled mountains, and these catastrophes were folllowed by the scourge. At the same time the order of things seemed to be reversed in Europe. Thunder-storms occurred in midwinter, ice formed in summer, tornados swept regions that had never felt them before, volcanoes, long thought extinct, blazed with fury, and water spouts rose in placid seas.

The mortality was hideous in the East and West, and it is believed that the great activity of the globe accompanied by decomposition of vast organic masses, myriads of locusts, bodies of brutes and men, produced some change in the atmosphere hostile to life. It is said that, in the progress of the plague westward, the impure and poisoned air was traceable as it moved on laden with pestilence and death. A writer of the time remarks: "A dense, awful fog was seen in the heavens rising in the East, and descending upon Italy." The inhabitants of Europe are also thought to have been predisposed to the pest partly from scarcity, and partly from the inadequate modes of living. The theory is very plausible that it sprang directly from atmospheric poison, acting on the respiratory organs, which were the first to be attacked. Still, while impure air and defective physical conditions may have fed the pestilence largely, it doubtless owed its extension almost entirely to infection and contagion. It seems that it had appeared in Europe in milder form in 1342; but it had come to an end, and there is little reason to hold, as has been held, that it had in the interval remained latent until new causes had requickened it six years later. The invasion of 1348 may be distinctly tracked in its advance from China along the caravan routes toward the West. The northern coast of the Black Sea sent the plague by contagion to Constantinople; thence in the same way it reached the ports of Italy, and was so diffused throughout the remainder of Europe. Its progress may be followed through Germany and France to England, whence it was transmitted to Sweden. Three years elapsed from its appearance in Constantinople until it crept by a great circle to the Russian territories; and the fact of its contagious communication has started the speculation whether by rigid quarantine it might not have been excluded altogether from Europe. Such rules have now long been enforced at many points to prevent introduction into the West of the plagues of the Orient, but they have been insufficient in the present instance to keep it out of Russia.

APPALLING HORRORS.

The mortality, though no portion estimate can be made in the absence of statistics, was prodigious [illegible] terrifying. In China [illegible] 13,000,000 persons are asserted to have died, and in other parts [illegible] East nearly 24,000,000 more. In Europe details were more exact. [illegible] 100,000 souls perished, [illegible] 15 Continental cities about [illegible] Germany lost, it is calculated [illegible] and Italy one-half [illegible] population. It is within [illegible] in all Europe [illegible] were [illegible] Africa suffer[illegible] and it is believed [illegible] fully [illegible] human be-

ings from ravages of the plague. The mere facts are appalling to the imagination; the scenes of suffering are scarcely credible. Death was everywhere; it seemed to have usurped the place of life. All animal life was menaced; birds, beasts, men, women and children, hosts of members of every nationality, savages, scholars, peasants, priests, Princes, Kings, of every creed, clime and race, were swept from the face of earth. Rivers were consecrated to receive corpses for which none dared to perform the rites of burial; bodies were cast by thousands into huge pits dug for the purpose. Death stalked over sea as well as over land. The entire crews of vessels were killed by the poison-breath that infested the globe. Ships freighted with putrefying bodies drifted aimlessly and hideously on the Mediterranean, Black and North Seas—not a human creature alive anywhere — and spread contagion on the shores whither the winds or tides had driven them. Hope, peace, content, law, order, affection, naturalness, humanity seemed never to have been. Ancient custom and the need of companionship were for the time obliterated; all was death, agony, and despair, and by these the infected world appeared to be exclusively and shudderingly possessed.

The moral effects of the plague were not less dreadful than its physical destruction. Thousands perished from fear, which dissolved among the living all ties of kindred, all bonds of fellowship, all links of sympathy. Children fled from their polluted parents; mothers deserted their helpless infants; husbands and lovers left their wives and mistresses to die howling and alone. Terror generated superstition; the virtuous and vicious alike made distracted and distracting appeals to a God who, they imagined, had sent the pestilence to punish them for manifold sins. Crowds rushed to sacrifice their worldly goods to the Church; franaticism swelled on every hand; women screamed to heaven for mercy; men tore out their hair and scourged themselves until they had fainted from loss of blood, that they might propitiate a deity whom they actually believed they had enraged. This world was mad with fright, suffering, and superstition, and thousands who had tried to stay the pestilence with prayer declared that God was dead, and hell had begun on earth.

The horrors of the time were further heightened by cruel persecutions against the Jews, who had been accused of poisoning the public wells, this being in popular belief the cause of the pestilence. The people rose in mad fury to exterminate the Hebrew race, and slaughtered them by tens of thousands. In the inconsiderable City of Mentz (Germany) alone, near 15,000 fell victims to the public wrath. They were killed with steel and club, hanged, drowned, burned, and often barbarously put to death by every kind of torture. In numberless instances they took their own lives in masses to avoid cruelties of the mob, and in many communities every man, woman, and child was sacrificed to insensate rage.

To aggravate the scourge, the panic about poison caused the wells to be closed. The people were afraid to touch water, and those who escaped the plague perished of thirst and terror. Society, rude at best in that day, was totally disorganized, and such means as might have been adopted to prevent or mitigate the stupendous evil were either neglected or unthought of, in the derangement and frenzy that possessed everybody from the highest to the lowest. The influence of the plague and its desolation were so overwhelming that it frequently destroyed all honesty and principle among its survivors. Many were rendered callous, and many took advantage of the universal horror to indulge their worst passions, to plunder, murder and perpetrate the most revolting crimes.

OPINIONS AS TO ITS CAUSE.

The plague has again and again visited Western Europe since the fourteenth century, but never has it been so baleful as then, continued so long, or been attended with such incidental horrors. Previous to its last outbreak, in 1665, it invaded England, according to the celebrated physician, Sydenham, every 30 or 40 years. Although its symptoms and virulence have varied at different times, its general features have been sufficiently alike to prove that it is always the same terrible disease. Great difference of opinion still exists as to its cause. Some authorities maintain that it is exclusively propagated by a peculiar contagion; others contend, while admitting its contagiousness, that it may also be engendered spontaneously by endemic or epidemic influences; others again deny its contagiousness altogether, and assert that it arises from local or epidemic causes. Intelligent opinion favors the second of these views, and there is a mass of sound evidence to sustain it. Whatever the cause, temperance seems to affect it favorably. In the tropics it is unknown, and the cold of northern climates has been observed to check its ravages. In Europe it has been most fatal during Summer and Autum, especially in September. Thus, in London in 1665 the deaths from the pestilence were, in June 590; in July, 4,129; in August, 20,046; in September, 26,230; in October, 14,373; in November, 3,449, while in December they fell below 1,000. The precise nature of the distemper is still unknown. A poison whose properties evade all chemical and microscopic detection is absorbed into the system, and alters at once, or after a brief period of incubation, the quality of the blood and the condition of the tissues.

Christ's Rule of Revenge, and that of Confucius.

"But I say unto you, love your enemies—do good to them that hate you and pray for them that despitefully use and persecute you." This is the golden saying of the Prince of Peace.

"Thou shalt not live under the same heaven with the murderer of thy father or thy master," says Confucius the teacher of four hundred millions of men. So likewise taught Moses the law-giver of the Hebrews. "Thou shalt love thy neighbor and hate thine enemy." "An eye for an eye and a tooth for a tooth."

Blood and iron, hatred and revenge to one's enemy, taught Moses and Confucius. Forgiveness and mercy taught Christ the son of God.

Yet in Japan, where texts from Confucius' writings are inscribed on wall and silken scroll, and book and cup, and cut into the steel of sword blades, there were no cities of refuge, as in the old Hebrew commonwealths. The murderer, if not instantly killed, was pursued and hunted down until slain. It the children of the dead man were but infants, the duty of revenge was taught them at the breast. Kataki-Uchi (vengeance on the murderer) was the daily theme for years; while all the time from the age of ten the boy practiced swordmanship and spear exercise. At eighteen he sallied forth in disguise, but with girded sword, to stain his bright blade in the murderer's bloyd.

If the children were girls, they too were trained for the supreme duty of revenge. They were taught to handle the spear, and the sickle and chain which skilfully thrown around an enemy's neck would sever the jugular vein. Or they practiced *shuriken* (thowing flat pieces of steel sharpened at one end like arrow-heads) to put the eyes out and penetrate to the brain.

Religion and Workingmen.

Christianity is the only system that cares for the poor. There are men sometimes who have control over masses of people and tell them that Christianity is not the poor man's friend. I tell you that what religion has done to civilize this earth has been by being the poor man's friend. Jesus, the great Captain of our salvation came from above and laid Himself down beside us—His great heart of sympathy besides our heart. He came down, and you cannot find a man on earth poorer than He was. He had not where to lay His head and from that platform of lowliness, down in the midst of that society, he lays the arms of his humanity beneath the lowest of the low and the poorest of the poor, and then rising in the majesty of dominion, He raises mankind up to the throne of God. Blessed be God for such a Savior, for such a King of salvation, even Jesus Christ the Lord. Now that system cannot fail which binds itself to humanity.—*Bishop Simpson.*

Bishop Merrill, of the Methodist Church, has appointed the Rev. C. W. Drees, now in Mexico, to the superintendency of all Methodist missions in that country.

Delivery of the Sermon.

From Bishop Simpson's sixth Yale lecture we make the following extract:

The two great requisites for extempore speaking are a command of language and self-possession. This command of language may be best gained in two ways: first, by the practice of translating aloud, especially the reading of a work in company written in some foreign language. This was recommended strongly by Pitt and Macaulay, and has, in some form, been practiced by many eminent writers and speakers. Dr. Franklin was accustomed to read one of Addison's essays, and holding the ideas in his mind, to write them out in his own language and then compare what he had written with the original. Without any design as to influence on my future life, I acquired the habit, when a youth, of reading aloud to my friends from books in any language that I was studying. Passages which I found to be either very beautiful or very interesting were selected. Especially was this the case with the writings of Xenophon, the orations of Demosthenes, Virgil's "Æneid," and Fenelon's "Telemachus." It was also my practice to read in family worship from the original language of the Bible. This practice, though not adopted for that purpose, gave me a greater command of the language; but it may not have made me quite so familiar with the idiomatic structure of other languages. At least, I never advanced as far as the sophomore who descanting upon the subject of Latin, said he could think better in Latin. (Laughter.) I confess that during all my life my thinking has been in English. Another method is to hold personal religious conversation with individuals. The process of explaining to one attentive mind some passage of Scripture, presenting some motive or urging to action, imparts a readiness of language which will be of great service in the pulpit. There is philosophy, as well as piety, in visiting those who are sick and in prison, and in going out into the highways and hedges and compelling men to come to the feast of love.

To acquire choiceness and beauty of language some have recommended the reading of some poet who has written on religious themes such as Milton—for half an hour before entering the pulpit. I would greatly prefer, however, spending that period in reading the words of Jesus or of the inspired penmen.

Self-possession can be best gained by having the mind filled with thoughts of the wonderful message about to be delivered, and the responsibility connected with it. If one feels that God is present, and that the words are spoken for Him, the timidity arising from the presence of the audience will vanish. It is well, also not to keep in mind the distinguished men who may chance to be present; but to speak for the benefit of the masses. Luther said he did not speak for the doctors or the professors; but for the mass of the working-people who were before him. Young men are prone to ask themselves: 'What will this doctor or that judge or this professor say?' Their preaching will almost insensibly be formed to gain their approval. Now let me whisper to you two things, young gentlemen. First, as a general rule, distinguished politicians are very poor judges of preaching. They study almost everything else more than their Bibles. Like a former governor of Texas, who, congratulating the Legislature upon the hopeful prospect before the country, said: "To use the language of Scripture, 'Now is the winter of our discontent made glorious by the summer's sun.'" (Laughter.) The other thing I would whisper to you is this: The most learned and distinguished men, especially in theology, are the most lenient critics. If your aim is to do good, you will have no kindlier hearers. They know the difficulties of speaking, and are ready to make every proper allowance. They do not expect you to make sermons for them. So far as captious and unkind criticism is concerned, I would much rather speak before your faculty than before a class of recently initiated freshmen. (Laughter.)

You will never attain to full self-possession in the pulpit without thorough self abnegation. You must become absorbed in your glorious work for Christ. You must remember that you are polishing gems for Him; that you are building a temple for His glory. This intensity of feeling, this conception of the grandeur of your work will make your memory more attentive and yourself less prominent.

The question then arises: "Shall not the mind be occupied with choice of words while speaking?" I answer: Not directly. The words will come in the height of your intense feeling; but they will be the result of your previous discipline. If you should chance to stumble, do not go back; but press on, following Whitefield's rule—"never to correct anything unless it was wicked."

The same in regard to gesticulation. Never try to make a gesture. Those only are natural which come of themselves. The man who is full of the subject, whose heart is burning for utterance, if his feelings are not restrained, will generally gesticulate earnestly. In gesticulation, also, the discipline must be preparatory. Elocution should be studied previously; but no thought should be bestowed upon it at the moment. I know we are told that actors study every word and practice every gesture before a glass; and why should not the minister? The difference is the minister is original. He gives expression in his own words and to his own feellings. He has simply to be true to himself. The actor is not thinking of himself. He has no thoughts and feelings of his own. He familiarizes himself with the thoughts of others through their words, and he imitates the expression of their feelings through his actions. His highest glory is to speak and act just as they are supposed to have spoken and acted. All his study and all his preparation bring him just to the point where the minister starts, if his heart be full of his subject and if he feels his deep responsibility. While I earnestly recommend the study of elocution as a preparatory discipline, I once more caution you against imitation. Improve your own voice, and do not try to imitate the voice of another. I have known some young ministers who have lost their sprightliness and vigor of utterance. Students from different schools of theology, colleges and universities can frequently be distinguished from each other by the manner of intonation acquired in their elocutionary exercises.

For myself, I never had any difficulty in finding suitable language to express my thoughts. My great anxiety to reach some hearts early led me to brave, in great measure, the presence of men of superior intellect and commanding position. My voice seemed in every way unfit for public speaking. It was weak and the pitch was high. By close application to study I had become stooped. My lungs were weak, and I was troubled with a cough. I wore plasters for years, and many of my friends feared that I was going into consumption: I spoke because I felt that I must speak. At the end of my first year my physician urged me to desist from preaching. I was junior preacher on a circuit, in which I preached twenty-eight times to the round. I took up also six additional appointments, making thirty-four. One of these appointments was in a small village, and was in the sitting-room of a house belonging to a humble widow. It would not seat more than twenty people. On my second and last visit to that place I was informed that a physician there, who was an infidel, desired to see me, as he thought he might be of some service by directing me as to my health. I called, and he said he had heard that I was in feeble health, and gave me some simple suggestions. I was pleased with his general advice, and at the close of the interview I asked him in regard to my continuing to preach. He answered that as to the religious question he had nothing to say; but simply as a physician he would recommend me to ride eight or ten miles and preach once every day. (Laughter.) The suggestion harmonized with my own feelings, and I resolved to follow it; and the only request I ever made for any appointment was that, on account of my weak lungs, I might be placed where I could ride eight or ten miles and preach once every day. My presiding elder promised me his full concurrence and heartiest support; but I was sent to the city of Pittsburgh, with its smoke and dust, right in the midst of the time when the Asiatic cholera was prevailing there. My friends were alarmed at my going there; but I went. My health was preserved by careful attention to food and exercise, and by keeping regular hours. My voice gradually strengthened, and, though never musical, I had power to address the largest audiences. My conviction to-day is that if I had not continued to preach I should, in all probability, have fallen an early victim to bronchial or pulmonary disease. Often, when called to face danger, that passage has seemed to ring in my ears: "He that will save his life shall lose it; and he that will lose his life for My sake, the same shall save it." (Applause.)

The Reformers in Congress.

Here are a few items of individual purchases of members of Congress, charged to the contingent fund of the house, and paid for by the people of the United States:

One Homer's Illiad for W. A. Phillips, of Kansas	$5 00
One razor and equipments for L. F. Watson, of Pennsylvania	5 00
One diary for Hendrick B. Wright, of Pennsylvania	70
One silica slate for W. J. Bacon, of New York	75
One opera glass for W. S. Stenger, of Pennsylvania	12 00
One visiting list for Thomas Ewing, of Ohio	1 00
One photograph album for A. W. Cutler.	2 50
One opera glass for C. E. Hooker, of Mississippi	10 00
One "Baby Opera" for W. J. Bacon, of New York	80
One "Songs for the Sanctuary" for W. J. Bacon, of New York	3 00
One ivory pocket book for F. H. Manning, of Mississippi	7 20
One family Bible for Jesse J. Yeates, of North Carolina	20 00
One hymn book for Jesse J. Yeates	4 00
One opera glass for H. D. Money, of Mississippi	14 00
One magic pencil for H. B. Wright, of Pennsylvania	3 50
One pair dumb bells for J. R. Chalmers.	1 50
One floral album for C. B. Roberts, of Maryland	1 65
One razor strop for H. A. Herbert	1 00
One nail brush for A. A. Clark, of New Jersey	1 00
One pack of cards for John Goode, of Virginia	1 00
One stereoscope for H. D. Money	5 00
One opera glass for C. E. Hooker	20 00
One set cutlery for R. Q. Mills, of Texas.	14 00
One "Bards of the Bible" for N. P. Banks, of Massachusetts	1 25
One "Bible for Learners" for N. P. Banks	2 00
Three diaries for S. S. Cox, of New York.	4 00

Says the N. Y. *Graphic*: "Under the title of 'disbursements for stationery' appear some interesting items, of which the following are examples: Twenty dozen 'magic pencils,' at $81 60 per dozen; magic pearl pencil's diamond, at $102 per dozen; one dozen ivory desks at $23 80 each. Solomons & Chapman present a bill for ninety-three dozen knives, or four knives each for every member of Congress. Corkscrews were also purchased to the extent of about thirty dozen, and it is difficult to imagine what a congressman wants of a corkscrew. Several purchases of "champagne knives" were made and "cork holders" were bought by the dozen. About forty dozen diaries are accounted for—two for each member. Fans were purchased by the dozen, and among a lot of other items appear about 700 pocket-books. Scrap books and pocket compasses are among the other congressional supplies as well as about forty traveling bags."

The Battle in South Africa.

On the 21st of January, a British column, consisting of a portion of the 24th regiment, a battery of artillery and 600 native auxilliaries were utterly annihilated near Tugela river, by 20,000 Zulus, who captured a valuable convoy of 102 wagons, 1000 oxen, two cannon, 400 shot and steel, 1000 rifles, 25-000 pounds ammunition, 60,000 pounds of provisions, and the colors of the 24th regiment. It is estimated 5000 Zulus were killed and wounded in the battle.

Among the killed on the British side are two majors, four captains, twelve lieutenants and the quartermaster of the 24th regiment, two captains of the royal artillery, a colonel, captain, four lieutenants and the surgeon major of engineers besides twenty-one other British officers, commanding the levies. Seven attacks subsequently by the Zulus have been repulsed, and the colony is now somewhat recovering from the utter consternation which at first prevailed. Natal, however, is in great danger, and disturbances are feared in Pongolard.

Lord Cholmsford, commander of the expedition, has been forced to retire in consequence of the defeat. It is estimated that five hundred soldiers were killed, besides the officers enumerated above. Gov. Sir Bartle Frere has sent appeals to England and the Mauritius for reinforcements. The mail steamer for England was dispatched a day earlier than usual, with a request for six regiments of infantry and a brigade of calvary.

Theebaw, the new King of Burmah, was educated by an English missionary, and has chosen for his Prime Minister a man who has visited both England and France. The new monarch signalized his accession by abolishing, in so far as foreigners are concerned, the rule of the court which compelled every one to remove his shoes in the royal presence.

General News Items.

Gen. Grant arrived in Bombay on the 12th.

Reports of the plague are reassuming.

A severe earthquake visited Arequipa.

Raw cotton will be exempt from German tariff.

Count de Montalivel will be a life Senator of France.

The Woodford county, Ark., jail burned. Loss $28,000.

Congressmen elect are entitled to the franking privilege.

Congressman Bruchard was appointed director of the mint.

The Vatican will create new dioceses in the United States.

Fourteen hundred laborers came to Liverpool to replace strikers.

Senator Bruce presided over the Senate on the afternoon of the 14th.

Carling's brewry, the largest in America, burned at London, Canada.

Monseigneur Desprez, archbishop of Toulouse, has been created a cardinal.

Gen. N. P. Banks will be confirmed as U. S. Marshall for Massachusetts.

Venezuela revolutionists have proclaimed Gen. Guizman Blanco, president.

It is proposed to hold a national convention of colored men in Nashville, May 5.

Holders of Tennessee bonds agree to scale the debt sixty cents on the dollar.

The commercial delegates from Mexico returned much pleased with their visit.

W. B. Flemming was elected to Congress to succeed the late Julian Hartridge, of Georgia.

The Republicans of Michigan nominated Zachariah Chandler for United States Senator.

7,500 British troops have been orderde to reinforce Lord Chelmsford in South Africa.

A Russian brigade has been ordered to retake Fort Arab-Arabia, seized by Romanian troops.

The Danish commissioners have arrived at Santa Cruz, to enquire about the recent outbreak.

The Arkansas House passed a bill for a constitutional amendment repudiating certain State bonds.

The credentials of the U. S. Senators elect Groome, Jonas and Vance were presented and filed.

Wisconsin Democrats of the Legislature endorse the opposition of Gen. Bragg to Southern claims.

The Spanish government intends to establish a penitentiary and agricultural colony on the island of Cabrera.

An embankment near Allentown, Pa., caved in, burying fifteen persons. One killed, several seriously wounded.

President Grevy signed a decree appointing and changing eighteen generals and twelve corps commanders.

Yakook Khan sent a cavalry regiment to Kohistan to quell a disturbance, where both factions united and routed the regiment.

Alexander Vaughan, of Petersburg, Va., convicted of ballot box stuffing was sentenced one year's imprisonment, $250 fine, and costs of prosecution.

Sam Lee, colored Republican, and postmaster at Sumpter, South Carolina, was found guilty by a State court of official misconduct while a judge of probate.

Senator Bayard, of Delaware, in the Democratic caucus, opposed the repeal of the test oath and Federal supervisors of election by amendment of the appropriation or other bills.

Senator Kellogg introduced a bill to secure completion of the line of railway from San Antonio, Texas, to a point at or near Fort Clark, and thence to a point at or near Elpaso, upon the Rio Grande, to be known as the Mexican and Pacific Extension of the Galveston and San Antonia railway. He spoke briefly in favor of the construction of this road, which asked but ten thousand dollars a mile from the government. The bill was referred to the committee on railroads.

How strange it is that those who have so little music in their own lives should be the ones to make music for others; and yet is it not true to many of us that in the whole circle of our friends the life which makes the most happiness and music for others is the one into which there comes the most suffering and pain!—*J. Sawtelle Ford.*

Southwestern.

39 Natchez St., New Orleans, La.

J. C. HARTZELL, B. D., Editor.

THURSDAY, FEB. 20, 1879.

BOOKS

—FOR—

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New Orleans, La.

[illegible] to read again our circular [illegible] last page, and then tell [illegible] and friends that we give a [illegible] engraving of John Wesley [illegible] and silver communion [illegible]

[illegible]'s lectures are at [illegible]. Will notice [illegible] Send advertise-[illegible]

[illegible] elected to [illegible] Dallas [illegible] will have [illegible] George [illegible] served [illegible] no [illegible] mileage [illegible] rewards

[illegible]

The Laboring Classes of England.

The wide spread distress among the laboring classes of England has attracted general attention. Many enquiries naturally arise as to the cause of this distress. We propose just to glance at one of the sources of these troubles. This is foreign competition. An illustration of this, recently brought out in a letter of Col. Wrottesley, is deeply interesting to Americans. The Col. observed the locks at the War Office are of American manufacture. His request for an explanation of the circumstance drew from the contractor the startling statement that the "old handicrafts in metal are becoming obsolete" and "that the Americans have obtained a start of us by being the first to recognize that those manufactures which, like guns, time-pieces and locks, consist of a number of small parts, exact counterparts of one another, can be produced at a greatly reduced cost and that unless our manufacturers bestir themselves the Americans will completely command the markets of Europe." The contractor thinks, however, that the distress prevailing in many of the manufacturing districts is attributable to many causes besides foreign competition which "would not be possible if our masters and men were to study each other's interests more;" and he adds, "trade would be much better than it is if the leaders of trades unions were to employ their funds in educating the men technically or in relieving disabled members, instead of wasting their resources in fighting their masters." He gives many painful instances of the drunkenness, improvidence and ignorance of workmen; and complains of their short hours and long wages and their antipathy to the use of machinery. He also blames the obtuseness of the masters who prefer to reproduce the same class of goods from generation to generation instead of adapting themselves to the advancing ideas of the age." He relates the following anecdote from the iron districts. "An iron-master in Belton told me a year or two ago that a large order for hoop iron had been offered him from a Russian source at a certain price; but he could not accept the order, unless his men were prepared to reduce their price. He could not do so himself without giving the men six months notice. He therefore called the men together and stated the case. The men consulted and said let us draw cuts (lots); and they ultimately voted against a reduction. They were then earning $25 to $30 per week. The master told them that the order would go to Belgium and that their obstinate blindness was fast driving the trade out of the country. The men's reply was "We care not. Let the trade go to Belgium; we will follow it there; it will be a bit of a hunting for us." The result is that these men are now living on meal and water and the master whose counsels they set at naught is obliged to take care of their wives and children."

With regard to the lock trade Mr. Hill gives many interesting details, explaining how, by the use of machinery, by the cultivation of intelligence and knowledge by sober and industrious habits and the observance of some other conditions the Americans "have made a breach in our lock trade" while they have almost annihilated Geneva watch trade."

What a valuable commentary this upon education! Skilled labor will make its way everywhere. But the best educated labor must also be united to habits of sobriety and industry or the same distress will prevail here as well as there.

Bishop Haven and his Texas Slanderers.

The following we clip from the *Texas Christian Advocate* of January 25th. Absence from our office attending Conferences prevented its being noticed before:

AN APPARENTLY WILLFULL MISSTATEMENT BY BISHOP HAVEN.

Bishop Haven — among many other seemingly malicious statements as regards the South generally, and Texas in particular—arraigned our present Governor (Hon. O. M. Roberts) as one who led a party that warned Bishop Janes to leave Bonham, Texas, during one of the political excitements that led to the war between the sections. We saw the article in the *Northwestern Christian Advocate*. Knowing that it was a false statement, Dr. John clipped it out and forwarded it to Governor Roberts at Austin. The following [illegible] reply:

[illegible], TEXAS, Jan. 29, 1879.

[illegible]

1859, when the transaction happened attempted to be related, and heard about it, and afterwards the whole matter was explained to me by Judge Roberts (most commonly known as "Col. Sam Roberts,") who was a member of President Lamar's cabinet for a time, and who afterwards settled at Bonham at an early day, and engaged in the practice of law. He was educated at West Point. During his whole residence in Texas, for nearly forty years, he was generally regarded as a highly respectable and honorable citizen and a good Christian gentleman. He is now dead. If Bishop Haven had known him, and the motives that prompted him, in leading a party, who peaceably gave Bishop Janes notice to leave Bonham, he surely would not have written as he did about him. He was a man of peace, and what he did was done to preserve it, as can be attested by persons still living at or near Bonham. As to myself, I can truly say that I was never engaged in an act of violence in my life, unless being an officer in the Confederate army should be so regarded.

Respectfully yours, etc.,
O. M. ROBERTS.

Now, we ask Dr. Edwards to drop all prejudice for just one moment and make a sensible decision, to-wit: *Keep all productions of Gilbert Haven out of your paper.* He is a firebrand and a disgrace to Northern Methodism. We write not in anger. We express our deliberately formed opinion when we say he is not fit to sit at meat with Christian and truthful people.

We accept this letter as conclusive that Bishop Haven was mistaken in the "Judge Roberts" who led the "peaceably" disposed mob, which ordered Bishop Janes and his Conference, to leave Texas in 1859. We published upon the same information the same statement respecting Governor Roberts. The information was received from what was considered reliable sources. Our informants were in error, as to the given name of the man, although they lived in Bonham at the time. The mistake is not in respect to the event, for that occurred; nor in respect to the man's name for that was Judge Roberts, the title by which the present Governor is largely known. But the present Governor of Texas was not the man. We gladly correct the mistake.

But what shall be said of the apology which Governor Roberts offers in his letter for the act of his namesake twenty years ago, in heading a mob to break up and drive from Texas an Annual Conference of Methodist preachers? "Oh but he *'peaceably gave Bishop Janes notice to leave Bonham.'"* Exactly. That is the old story. "Peaceably" if you will, but death if you don't. Such is the language and law of mobocracy everywhere. Is there never to come and hour in the South, when her leading men shall have one word of censure or adverse criticism, or even a single regret for any one of the long and terrible catalogue of outrages against civil and religious liberty, committed in the Southern States, in the defense of slavery?

And then what shall be said of a religious journal which will seek to make the impression upon its readers, upon so slight a pretext as the above, that a Christian minister has deliberately lied? The event referred to did occur at the time, in the place, and for the purpose, in the manner, and was brought about by a Judge Roberts, as stated by Bishop Haven. He erred only by substituting the wrong Judge Roberts and his information on this point, as we know, was gained from persons who were in Bonham, at the time, but who had since confounded the two Judge Roberts. The Editor of the *Texas Christian Advocate* knew all these facts, except the manner of the mistake of substituting one Roberts for another. We pity that editor or any other public man, including Gov. Roberts, and would give but little for their chances of salvation, if they were to be accounted as falsifiers for every mistatement they have made on as good authority. But any man or journal which would so misjudge them, without first giving them a chance to rectify their mistake, would deserve and receive the contempt of every gentleman, no matter what his party, creed or profession. "With what measure ye mete it shall be measured unto you."

As to the advice given the *Northwestern*, we leave that journal to speak. We only publish it as a specimen of what might be appropriately termed "low down" journalism.

The publishing committee of the New Orleans CHRISTIN ADVOCATE, organ of the M. E. Church South, in this city, has placed the business management of that paper in the hands of Mr. T. G. Lathrop. Mr. Lathrop has for several years been connected with the Southern Methodist book house here and is in every way qualified for his new and responsible work. We congratulate him on his promotion and predict success for him.

The President should veto the anti-Chinese bill as destructive to commerce, and a confession of a want of faith in republican institutions. Not a single reason can be urged against Chinese immigration that warrants so discourteous a treatment of a great nation. The cause of Christianity will suffer from the legislation contemplated to an incalculable extent.

Dreadful Sanitary Condition of New Orleans.

Dr. Joseph Holt, of New Orleans, has just published his special report as sanitary inspector of the Fourth district. It is a document that should be read and lead to sanitary reforms. The condition of his district, one of the fairest and most populous of the city, last summer was "excessively bad." Dr. Holt says it was due to absolute negligence on the part of the authorities and employes, dumping garbage in the street and to fill up lots; and that no provision had been made for cleaning the city by sanitary engineering. The district may be kept tolerably clean by unremitting hard labor on the part of scavengers. There are precisely the same reasons for declaring yellow fever to be the product of human filth, as malaria to be the product of a swamp or marsh.

The privies are dangerous enemies of the public health. There is hardly one in New Orleans but whose contents saturate the ground, and contaminate the soil. Specimens of subsoil water taken from different depths, as low as ninety-five feet, and in different parts of the city, have yielded fifty-three grains to the gallon, products of animal excretion. During wet weather vaults and sinks fill and overflow yards and gutters. Under a sun almost tropical one half the year, this ferments, emitting a most abominable stench.

The Doctor says that in his district there are depressions of the area of a square, where the gutters are lower than their outlets, and become stagnant pools. The necessities of the poor at times are so desperate they are compelled to resort to street gutters for water to be used in cooking, drinking and washing! Many houses are built on lots not filled to the prescribed level, under which are nauseating pools. He demands the enforcement of the ordinance relative to water supply, and an amendment requiring that no promises shall have cisterns of less than 1800 gallons capacity. There are 84 cow stables which should be removed to the rear of the city, and many mud hovels not fit for habitation.

Here is his description of Locust Grove Cemetery:—

"I, myself, making an inspection, witnessed the burial of a corpse. The grave was prepared by uncovering a coffin, opening it, raking the bones together and throwing them out, breaking up and prizing out the old coffin, and depositing the new in the mould of the former. When laid in its uncertain resting-place the lid of the box, like of the one preceding, was two inches below the surface of the earth, to hide it, the earth formerly removed was piled upon the coffin in a mound about two feet high. In this covering I counted the skulls of three former occupants, besides observing other bones innumerable. So filled with bones was the earth as to make the use of the spade extremely difficult. Another coffin lid, warped by the sun, displayed in hideous reality the body a poor wretch who had died a few months before; the stench was disgustingly perceptible. The whole surface of the ground was strewn with ribs and small bones, like pebbles upon the hills. Here and there huge thigh-bones served as head and foot stones to the unknown dead. The citizens living in the vicinity presented a petition to the City Council March 13, 1877, wherein they set forth in the strongest terms the horrible facts relative to this graveyard; how that, in the summer season, the stench from human bodies pervaded their homes; that, whether eating or sleeping, in doors or out, they were ever in an atmosphere heavy with exhaltations from the dead. They pictured the disgusting sights presented and forced upon the gaze of themselves and their children. They referred to their pitiable condition during an epedemic, when the putrefying dead were piled in heaps, under a blazing sun, awaiting burial, and the over-burdened earth reeked with rotten human flesh, while clouds of flies swarmed back and forth upon the graves, and *upon their tables.* * * * Adding danger to the disgusting features of this horrible picture, the boards of coffins broken up, as described, were in constant demand to be used as fire-wood for cooking and for the construction of yard fences, by certain degraded whites and negroes in the district. * * * The neighbors assured me that hogs repeatedly made their way through the picket pence, and even declared to me, that they had been known to root up the dead out of their graves, and to revel in their carcasses the live-long night, filling themselves with human flesh to fatten on it."

These official statements of an officer whose conscientious reports were highly commended by the press of this city last summer cannot be successfully denied. It is difficult to exagerate the deplorable sanitary condition of the city, well known to every intelligent citizen. To escape the v[illegible]tation of plagues, or remove the h[illegible]r of them, equally detrimental to the commercial prosperity of New Orleans, a thorough system of sanitary engineering must be undertaken. Death-dealing graveyards in the heart of the city, squares of pools, leaking vaults, and gutters that do not perform their office, are a few objects needing attention. The establishment of a standard real estate level, and a better water supply are as requisite as good drainage.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, New York February 6th. Wm. H. Allen, Esq., President, in the chair.

The Rev. James M. King, read the ninetieth Psalm and offered prayer.

The death of the Hon. James B. M'Kean, a Vice-President of the Society, was announced, and a committe appointed to prepare a suitable minute for the records of the Board.

Grants of books were made to the American Seamen's Friend Society and other benevolent organizations. Fourteen volumes in raised letters were given for the blind; 906 volumes granted for the foreign field, making a total of 2,195. Books to the value of $1,025 30 were granted, including $500 for colportage work, and $31 50 for railroads.

Appropriations were made amounting to $44,585 79, including $43 053 for the yearly estimates of the Levant Agency.

Among the foreign letters were communications from Rev. Isaac G. Bliss, giving an account of an interview with the King of Greece, and an estimate of expenditures for the ensuing year; from Dr. Gulick at Shanghai, Dec. 25th, with a sketch of a day's colportage on the Yangtze River; from Dr. Gore, at Mexico, Jan. 14th; Mr. Milne at Monte Video, Dec. 12th; Mr. Blackford at Rio de Janero, Jan. 2d; also from Rev. J. W. Butler of Mexico, and Rev. M. Phillips of Yucatan, with reports of sales of Scriptures; Rev. S. C. Damon of Honolulu, with a remittance in return for books donated; Rev. J. M. Erikson and Rev. V. Witting, with reports of Bible work in Sweeden; Rev. W. H. Gulick, with an account of sales at the Santander fair; and Rev. S. C. Pixley of South Africa, in respect to the edition of the Zulu New Testament.

The receipts for January were $44,864 99; copies of Scriptures issued, 58,266 vols.

The Seamen's Bethels.

The two Bethels of New Orleans are doing service, and we are pleased to observe the generosity of the morning dalies in making them better known to the community. The records show that thousands of seamen annually attend the Bethels, and find in them hours of pleasure and of prayer. Refined ladies and gentlemen assemble in them and contribute both vocal and instrumental music. Homelike influences are extended to the stranger sailor, and he is materially assisted in avoiding dangerous temptations. Letters from the commander of the U. S. war vessel, Canonicus, police officers, and the shipping commissioner testify to the efficiency of the Bethel work.

Rev. A. J. Witherspoon, chaplain of the up town Bethel, on Fulton near Jackson street is greatly encouraged by the temperance influence his charge has over the surrounding neighborhood. Rev. L. H. Pease, of the down-town Bethel, the pioneer one, is tireless in his efforts, and they are evidently appreciated. We learn that Mr. George L Wright, recently lectured on temperance here, and will probably be heard in the up-town Bethel on the same subject. He is spoken of as a natual orator, making powerful appeals against the use of strong drink. He is a reformed sailor.

Bible Distribution in Tennessee.

Wm. Kay, a colporteur of the American Bible Society reports in the Nashville *Advocate* the work of canvassing the following counties of Middle Tennessee: Dickson, Humphreys, Peray, Wayne, Lawrence, Lewis, Houston and Stewart. He says: "Commencing in Dickson on the 1st of October, 1877, and going over them in the order named, these are the figures: Number of families visited, 8,969; number of families found destitute, 2,093; number of families supplied, 1,821; number of individuals also supplied, 852; number of copies sold 2,359; worth of these, $1,192.90; number of copies dated, 1,680; worth of these, $419.65; miles traveled, 6,-576, days' actual service, 397.

These counties all lie on the east side of the Tennessee River, and are generally very broken and poor. Money is so scarce that many families contrive to live without that useful article. I have seen not a few who had not had a dime in the house for months, and there are no *rich* men among them. To supply all these poor people with a copy of the Scriptures, large numbers of the Word have been gratuitously distributed, and without this liberality on the part of the American Bible Society a vast proportion of the poor in these counties would still live on and die without a Bible in the house."

The City.

The largest and best assortment of school books we have seen in the city is at Lathrop, 112 Camp.

The Agricultural, Mechanical and Industrial Exposition for the Gulf States began on last Monday and still continues.

The Senate committee reported favorably on the nomination of Gen. Badger to be collector of the port of New Orleans.

The selection of candidates for the constitutional convention is deservedly receiving much attention from the commercial men of New Orleans.

The *Evening Post* is now under the management of Messrs. Collins and Sagendorph, editors and proprietors. It claims to be independent in politics.

The State Sunday-school Convention for Louisiana meets this week, Thursday, Friday and Saturday in the First Presbyterian Church. The attendance promises to be large.

Henry Benders, a child aged eleven years, was bitten by a dog on the 5th of January, and as the wound did not appear serious he received no treatment. On Thursday last the child exhibited strange symptoms, the doctor pronounced it hydrophobia, and the case hopeless.

The entertainment given by the Young Men's Christian Association last Friday night was well attended and creditable. The rooms, 57 Camp street, are comfortably fitted up and are well located. The Association should be well sustained by the Christian workers of New Orleans.

The following are the grand jurors in the U. S. Circuit Court: H. T. Vennard, foreman, Lewis L. Bourges, W. H. Green, D. T. Kirby, J. F. Bourges, A. Grosch, jr., E. Heath, W. C. Flanders, Daniel C. Harrison, J. W. Donnellau, J. F. Caleico, W. Lyons, P. E. Bechtel, O. P. Lettere J. W. Leeleve, J. Blylaudin, E. Dejeau, James Fitzpatrick, James Barry, Wm. M. Bachelor and John H. McVean.

Dr. Harrison Gray, late of Denison, Texas, and who rendered good service at Holly Springs, Miss., during the yellow fever epidemic, committed suicide in a closet of the St. Charles hotel by shooting himself with a pistol. Pecuniary troubles are supposed to have caused the deed. Dr. Walker Bailey, Jr., his comrade at Holly Springs, took charge of the body and gave it a decent interment.

Last Sunday the police detected three little girls picking pockets in the Jesuit Church. They captured two, the other ran away. They belonged to a gang of which a colored girl named Manda Mosea was the captain. She was put in jail once before, but returned to her organization as soon as she was released; and now goes in again. It is clear that the doors of some asylum should be opened to these young criminals, who have neither a conception or a fear of the law, human or divine against their transgression.

Letter from San Antonio.

SAN ANTONIO, TEXAS, Feb. 12, 1879.

ED. SOUTHWESTERN:— Madame E. C. L. Walker, of Hayti, a refined colored lady, is lecturing on the past, present and future of the negro, and also on the manners and customs of the people of Hayti. She lectured here to a crowded house. She is earnest, and her very countenance indicates intelligence. Monday and Tuesday nights I listened to her lectures, equal to any I ever heard. She is very highly spoken of by all the leading nespapers (including Democratic,) of the country.

When she came to San Antonio, she went to the great Menger hotel, that would just make a common kithen for some of the fine hotels she had put up at in New York city. They assigned her a dirty back room, not fit for a person to stay in; but she had too much womanhood to remain. Afterward, a gentleman conducted her to Mrs. Raglan's private boarding house, where she was well taken care of and will be until she leaves. She intends to open a manual labor school for girls. I hope the time will come, when prejudice will not prevent men from treating strangers with proper respect.

ANDREW R. NORRIS.

Twenty Christians can fight heroically where one can suffer greatly and be strong and still.—*Cuyler.*

Southern Methodism.

MISSISSIPPI.

Rev. L. L. Shumpert, Okolona; "Our first quarterly meeting was held on the 8th and 9th, Elder D. McLachlan, presided. We had a glorious time. A large number communed Sunday night. The church was full."

TENNESSEE.

Rev. A. Phillips; "We are having good spiritual meetings at Mc Minnville. Rev. A. Martin preached for me last Sunday night. Rev. P. P. Brooks, from Murfreesboro, will preach for me Thursday night, and Bro. Mason on Friday night."

TEXAS.

Prof. W. H. Jackson, San Felipe: "I send you ten more subscribers, making 50 in all; when the weather becomes real good I feel as if I could send you half as many more. The subscribers tell me the SOUTHWESTERN is a preacher in any Methodist family, and they will never do without it again. For myself I feel as if the Lord was with me, acting as your agent."

Rev. J. S. Whitaker, Hearne: "I reached my work January 22. On my arrival here I was introduced to 4 members of the old Methodist Church. They said they were glad to see me and hear of the great family of Methodists. They have had many trials. Three times they have put up a church, and the wind has blown it down; many became discouraged, turned away and joined the Baptist and A.M.E.Churches. I told them to be of good courage, and we would put it up again, and it would not fall down, because I would pray the Lord to hold the winds till the building is finished, and he will do it."

Central Tennessee Conference Letter.

The meeting at Shelbyville was closed on the 9th. The result of the meeting was 86 conversions and 70 accessions to the church. Several persons professed religion away from church. Mr. Ernest Coldwell, one of the converts and son of the Hon. T. H. Coldwell, begins a young peoples' prayer-meeting to night. A layman describes the Sunday morning meeting as the best one of the series, "The church re-echoed the praises to God." This has been the most remarkable meeting held in Bedford county. To God be all the glory.

Bro. Clark of Hillsboro circuit, reports a pleasant quarterly meeting. Some accessions to the church

Our church at Tullahama has been repainted, etc., and in its new dress is more inviting than ever. This is the most liberal charge in the Conference. Its pastor Rev. D. P. Searcy, is doing a good work.

The West Tennessee Seminary located at Hollow Rook, is advertised for sale on Saturday next. At the last session of our conference a committee was appointed to collect funds to redeem the property, worth at least $3,000. The deed of trust is for $300. Any reader of the SOUTHWESTERN, desiring to lend a helping hand will please forward their "note" to Rev. J. E. Cole, Clarksburg, Carroll county, Tenn.

The Dickson Academy, under the faithful labors of its principal, Rev. Wm. Houston, is rapidly establishing itself and becoming a power for good. Bro. Houston is a well educated man, an earnest laborer and knows no such a thing as *failure.*

Rev. F. Deal, in charge of Long Branch circuit, is in connection with his ministerial duties, teaching school.

Bishop Haven, is announced to preach at Shelbyville, on the 23rd.

Rev. F. Mason formerly P. E. of McMinnville district has forwarded to Judge Coldwell $30 towards improving the district camp grounds.

Religious Items.

Bishop Peck returned from the South in good health.

The Indianapolis *Journal* suspended its Sunday issue.

There are Sunday-schools for the Chinese in Chicago and St. Louis.

At a revival in Maquan, Illinois, 100 converts were obtained in six weeks.

Illinois churches received 18,000 new members from the Sunday-schools last year.

Rev. Dr. Shaw, of Rochester says: women shall pray at his prayer meetings.

The Minnesota Methodist Conference will hold its thirteenth annual Sunday-school Congress February 24, 25 and 26, at St. Paul. Dr. J. H. Vincent and Mrs. Emily Huntington Miller will be among its leading spirits.

Mr. Sankey has begun an evangelistic work in connection with the various churches of Newcastle-on-Tyne. On his arrival in the town he was entertained at a public breakfast, which was presided over by the Vicar and attended by a large number of ministers.

Foreign Missions.

One of the American Missionaries of China writes: "I was amazed to see the Native Preachers take up the business of the last Conference, and to hear their powerful sermons. They preached, argued and voted so wisely. The sermons of Hiiying Mi Sea Sokong Hiiying Mi, I have rarely heard excelled. I have not seen at home any one on the conference floor, excel some of these brothern. The organization of the conference has given them a wonderful lift. The time has come for some of us from America, to take up another field in Western China; I am ready for the new field. Will not the Society make promises for extending our work in China? That vast empire waits to receive the Gospel. The success of the Foochow Mission should inspire a move, along the whole line."

Bro. Hart, writes from Central China: "The work on on the River is simply immense. The estalished Church of Scotland, is the only one as yet represented at I Chang. Five hundred miles further up the River, is Sz Chung King. This province is the largest of the eighteen and in variety of products the richest. Chung King will, eventually be the entreport for Thibet."

Rev. H. H. Lowry writes from Peking Dec., 10th 1878. "Bro. Dans and I have recently visited the Tsangchor circuit; we were much encouraged by the prospect of things there. The average attendance at our Sunday service, for several months past has been over thirty. Bro. Dans baptized and received into the Church, seven who had been on probation about a year. Thirty-two remain on probation. We organized a Quarterly Conference, with one Local preacher, one class leader and five stewards. The first duty of the official members, was to determine how much money they could raise during the year, and before we left they had subscribed about twenty-one dollars. The money is to be applied in the purchase of benches for the Chapel, we consider this a very fair beginning for this little church of fourteen members.

The people of this district are removed from want this winter by the abundance of the fall crops. The present is a wonderful contrast to the condition of things a year ago. Some kinds of grain were never known to be so cheap as now, while the yards are full of stocks and fuel. The wheat, of which a great deal has been sown gives good promise for next year. Sad evidence of the famine are still visible everywhere, and will be for years to come nothwithstanding the returning prosperity. Nearly every household is mourning for some member of the family, and the broken walk and dilapidated houses bear evidence of the distress through which the people has passed.

Mrs. Rev. Dr. Maclay on a visit to her son at Shanghai in mercantile business there, has the pleasure of being entertained by our Missionary friends the Lambuth's who a short time since were her guests in Japan. By the way, we were charmed with the missionary information appearing in the Nashville Christian Advocate, from the pen of the younger Mrs. Lambuth, formerly Miss Kelly daughter of late Secretary Kelly, of Missionary Society of the Church South.

Rev. M. C. Harris of Japan writes Jan., 8th saying: "On our return voyage from San Francisco, there were thirty-two Missionaries including Ladies that came out. One bound for China and one for Bareich and India, the rest for Japan. They were a most agreeable band of disciples. There was a Bible reading every day at 2 p. m. Most of the passengers attended, Dr. Ulrich of London, a man deeply learned in the word, by his presence and hearty interest added much to their profit.

A voice from Japan reaches us by one of seventeen Christian students of the Agricultural College at Sappora, on the Island of Yesso the most Northern Island of Japan. His language is "Although we are in such a solitary district, we are not without help. Dr. Maclay of Yokohoma, often writes us encouraging us to be in the way, and Rev. Mr. Harris visits us. Last Saturday we were received into the Methodist Episcopal Church.'

Of the above seventeen christians nine are of a class of the fourteen Juniors and eight of the the Sophomore class.

In one of the Swiss papers Dr. Theirsch an eminent state minister has recently issued a series of Articles nine in number on Rev. John Wesley and Methodism. These are in a very favorable tone, though a few points are brought under criticism. For instance he thinks it an error of Methodism that children are taught the necessity of the same repentance and regeneration that are required of older christians, and he especially disapproves of Class Meetings as tending to the Confessional. So it is apparent that our methodism is awakening attention in high places there.

The Freedwomen.

WORK PROPOSED.—The purpose is to employ Christian women to visit the houses, and churches and Sunday-schools of our colored people, and to labor especially for the salvation of the souls and bodies of the colored women. Mothers' meetings, and meetings for girls and young women will be organized; also sewing-circles, where the simpler duties of household work will be taught and instructions given as to personal habits and tastes. Special efforts will everywhere be made to increase attendance upon our Sunday-schools and churches, and the New Orleans University. The Methodist Episcopal Church has in New Orleans alone fourteen churches among the colored people with a membership of over 8000. This membership represents a population of over 10,000. Our work will be at first in connection with these churches, whose pastors will be our advisers and assistants.

MISSIONARIES' HOME.—We have rented and furnished a house, No. 816½ Second street, where our missionaries will reside, and where meetings can be held when ever desired.

VOLUNTARY HELPERS.—Besides those who are employed and give their whole time to the work, there are many who would be glad to give a part of the Sabbath; or a day or two of each week to this work of the Master. Such will please call at the Home or on Mrs. Hartzell.

OUR PRESENT MISSIONARIES.—At present the following are our missionaries: Mrs. A. M. Ryder, of Philadelphia; Mrs. M. L. Hathaway, of Normal, Illinois; Miss Lizzie Thompson, of Dwight, Illinois, and Miss M. J. Stephens, of New Orleans.

MONEY.—No work of this kind can be carried forward without money. No debts will be made. All money given will be conscientiously applied, and a published report given. We have some cards on which is printed a simple pledge to raise ten dollars in ten cent subscriptions. Send for a card and help us, or if you prefer it send us what you can direct.

THIS COLUMN.—This column of the SOUTHWESTERN has been devoted to our work, and in it will be found the announcement of meetings, extracts from letters, notes of progress, incidents connected with the work, etc.

PRAY FOR US.—This work is as much missionary work as that done in Africa, in India or Mexico.

Address all letters to
Mrs. J. O. HARTZELL,
123 Carondelet street,
New Orleans, La.

REGULAR MEETINGS.

The following meetings will be held regularly [illegible] and others will be [illegible] as the workers increase.

1. UNIVERSITY SUNDAY-SCHOOL, corner of [illegible] and [illegible] streets, every Sunday at 3 p.m. Prof. [illegible] A. Johnson, superintendent.

2. [illegible] SUNDAY-SCHOOL TEACHERS' MEETING, at the Home, 216½ Second street, near Carondelet, every Wednesday night. [illegible] all the officers and teachers of our Sunday-schools are invited.

3. MOTHERS' MEETING, at the Home, every Thursday afternoon from one till six o'clock.

4. GIRL'S SEWING AND RELIEF SOCIETIES, as follows: on Mondays, 3 p. m., at Wesley Chapel; on Tuesdays, 3 p. m., at Mount Zion Church; on Wednesdays, 3 p. m., at First Street Church; on Saturdays, 3 p. m., at the University, corner Camp and Race.

WORK.—Union S. S. Teachers' meeting at the Home well attended. [illegible] presence and kindly cooperation of Miss Moore and Miss Peck of the Baptist home mission [illegible], added interest to the exercises. During the week fifty homes have been visited.

CONTRIBUTIONS.—Mrs. C. M. Whitson, Sec., ladies' Aid Society, Wellington, Ohio, Dec., 17th, sends one box clothing.

Mrs. S. P. Hastings, Wellington, Ohio, Jan., 24th, sends six dollars ($6.00), with kindly expressions of interest.

IN THE COUNTRY.—James Gor[illegible] has been one of varying [illegible]. At the close of the war he [illegible] himself the possessor of a [illegible] with a few hundred [illegible] in the pine regions of [illegible]. Here he found a [illegible] wife and growing family [illegible] served as [illegible] Corinne, for[illegible] who pre[illegible] they had [illegible] a prece[illegible] [illegible]

kill time. They wasted what might have made the whole comfortable. Corinne's strength and courage failed first, in their loneliness and increasing destitution: Cesar's hair grew white; finally, both became almost helpless. Where were they to find corn meal and bacon, if they could not work.

Tom Gordon coming from town where he had spent the day playing cards, concluded the old nigger was getting lazy, and sauntered carelessly down to the cabin. "What's the matter?" "I'se mighty bad Massa Tom," said the old slave meekly. "Neber shall be able to work much more. See Mas'r Tom." The black hands were deformed by rheumatism, and trembling with weakness. "Mas'r Tom we is hungry, will you send me something to eat? Corinne can't walk no more." Tom promised, but meeting a companion forgot it, in his eagerness for an evening's entertainment. Cesar waited cold and hungry; Corinne moaned in her pain. Must they starve alone? There were no near neighbors; finally, slowly and painfully, Cesar crept down to the storehouse, with two crutches. There was corn meal and bacon, which his own labor had purchased. He fills a little pail with meal and sat down to rest. It was late; the moon shone clear making every object distinct. When Tom Gordon and his brothers came home, seeing the storehouse door open, he drew his pistol, and called out, "who's there?" "It's me Massa Tom, don't shoot, it's me, Cesar." "Oh you are well enough to steal are you? I'll show you who is master here!" He raised his pistol, fired deliberately, and Cesar was gone where he never would hunger any more. A coroner's jury decided that Tom Gordon killed the negro in self-defense. Public opinion did not favor the verdict, but there was no arrest. The negro who had served faithfully two generations, found this reward for the labor of a lifetime. And Corinne, boken in mind as well as body still lives. A neighboring family who knew her history gives her food and shelter. She calls their little girl Katie.

H.

General News Items.

The Lucas bank, St. Louis, decided to wind up its business.

Bishop Foley, seriously ill, has been pronounced out of danger.

The Catholic church will excommunicate the Order of Knights of Labor.

The speech from the throne declares for Bismark's protectionist schemes.

Bismarck desires to rule according to public opinion expressed in parliment.

Berlin boarding houses are under police surveillance because of spotted typhus.

The powers, replying to Russia, recognize Roumania's right to Fort Arab Tabia.

The definitive treaty, ratified by the Sultan, has been received at St. Petersburg.

Ex-Gov. Hartranft was confirmed by the senate as postmaster at Philadelphia.

The pope proclaimed a universal jubilee and indulgence on the anniversary of his election.

The administration building of the Soldiers' Orphans' Home near Dayton, O., burned. Loss $75,000.

Gen. Hampton will probably have to suffer a second amputation of the leg, as the first does not heal.

Hon. Zachariah Chandler, Republican, was elected U. S. Senator from Michigan, to succeed Christiancy reigned

Paul Boyton is waiting at Pittsburg, for the ice to clear from the river, when he proposes to make a voyage down to the Gulf.

The Indians have threatened to annihilate the whites of Sitka. The collector has telegraphed for assistance. Families and store-keepers are fleeing.

Senator Eustis and Congressman Acklen presented the resolutions of the Louisiana Legislature protesting against the enforcement of the Federal election laws.

Gambetta says it is the duty of [illegible] to resist the spirit of [illegible] and temerity, and con[illegible] to act in accordance with [illegible] of expediency.

[illegible] Windom presented the [illegible] of the colored co-operative [illegible] of Shreveport favoring [illegible] of his resolution to con[illegible]

[illegible] of the anti-Chinese [illegible] Senate, meets with favor [illegible]. The constitutional [illegible] pass a resolution [illegible] to sign it. [illegible] the U. S. Circuit [illegible] F. Clark, [illegible] the federal [illegible]

Sunday School.

Feb. 23, 1879.—THE KING IN ZION.
SCRIPTURE.—Ps. 2: 1-13.

GOLDEN TEXT.—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2: 36.

TOPIC.—The Triumphant Son.

[Condensed from the National S. S. Teacher.]

The Connection.—Almost unanimously the second Psalm is ascribed to David.

The Psalm has a very abrupt beginning. It is as if wonder and contempt at such an act had wrung the question from the Psalmist. "Why do the heathen rage?" The inquiry relates to other nations than the kingdom of the chosen people. In the Hebrew, the word "rage" refers to a fierce and aimless tossing, as of the sea, while the Greek word, used by Luke in Acts 2: 22, is the word to denote the rage, pride and restiveness of the horse. That any one should manifest such a temper toward the omnipotent Ruler of the universe well might bring forth such an exclamation. What reason was there for it? 1. He had given them no occasion. On the contrary, how much he has done to win their love. 2. Such rage is useless, there is both no excuse and no possible means for gratifying such a hatred.

"And the people imagine a vain thing?" The "vain thing" which the nations plot is the breaking of the bands of the Lord and of his Anointed spoke of in the following verses. And the attempts to do that have been na imaginary things They form part of the world's history. Two monuments were erected to Diocletian, the persecutor of Christianity. Among other reasons for their erection, on one of them was inscribed: "For having extinguished the name of Christianity," and on the other, "For having everywhere abolished the superstition of Christ." But in this 'the people imagined a vain thing.' So far from being deceased, Christianity was on the eve of its final and permanent triumph.

The movement was not ano simply of the people. The rulers took part in it, and gave it direction. Their atitude was one of determined hostility. It was manifested, especially in the enmity exhibited to the people chosen of God. The hatred shown toward them is not to be accounted for on the grounds merly of neighboring jealously. They hated the God of Israel more than they did the Jewish nation. They deserted the Jews because they served the One who claimed to be the God of gods, rather than for any reason they had to fear the consequences of their growth as a peaple. "The rulers take counsel together." Their opposition was cool, crafty, and deliberatete. Their own mutual animosities were forgotten in the desire to triumph over this one whom they all regarded as a common foe. They meant to overthrow the kingdom of God in this world.

"Let us break their bands asunder, and cast away their cords from us." That is the object of their plotting. For this they have entered into secret intrigues, and taken the lives of the faithful servants of God—in order that they might have no monitors to reprove them for their wickedness, and in order that they might no longer feel any restraint upon their actions. Evidently the rulers thought, as many others still think, that it would be a tolerably easy thing to break asunder the bands and the cords which the Almighty has thrown around his creatures as their best protection. The Psalmist has said, "The rulers take counsel together against the Lord, and against his Annointed." That exactly corresponds to the words of Christ, when said: "He that hateth me hateth my Father also."

The King Established (4-9).—From the raging tumult of the people, and from the council chambers of their kings, the Psalmist turns our eyes upwards. He represents God as sitting upon his throne, undisturbed by the puny roar that comes up to him from below. All of the plottings of of the kings is open to his gaze. He does not rise and gird himself; for their challange offers him no conflict. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Pharoah thought to extingish the Israelites by decreeing that every son that was born to them should be slain—and yet his own daughter became the foster mother of the one whom God had selected to lead his downtrodden people out from under the hand of the oppressor. Unwittingly to him, his own house became the means of perpetuating the existence of the people whom he was trying to destroy. The Lord who sitteth in the heavens was laughing at him. In his sore displeasure at the way that the Jews had treated his anointed Son, he vexed them in the destruction of their city, and in their utter annihilation as a nation. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Thus speaks the Lord in behalf of the Son. Now the Son himself speaks. Evidently to the enraged people and the conspiring kings. It is uttered to show the futility of their plots against himself. He was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." In Acts 13: 33, the words "this day have I begotten thee" seems to have an intimate reference to Christ's resurrection from the dead. The first part of the decree was a decree of salvation It was that which gave to the world a Savior. "Ask of me, and I shall give thee the heathen for thine inheritance," etc., is in the same line of thought. He is to be their moral conqueror. The cross is to triumph, not even through omnipotent force, but through divine, irresistable love. The time is coming when it can be said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." For this he has only to "ask."

But for the intractable there is another fact. "Thou shalt break them in pieces like a potter's vessel." Those who will not bend must break Those who crucified the Saviour thought that he held in his hand only a powerless reed—they found that he had in his pierced hands a rod of iron that broke the Jewish nation into fragments.

The Kings Warned (10-11).—The Prophet-psalmist urges the kings and the judges to be wise and instructed now, before the judgments which have just been made known shall come upon them.

How shall they be wise? The psalmist answers: 1. Serve the Lord with fear—that is, with reverence. 2. Rejoice with trembling. "Rejoice" for so great a salvation. "Tremble," because of so great and undeserved an escape. 3. Kiss the Son lest he be angry. In the East, equals salute each other with a kiss upon the mouth, or check; but a kiss upon the hands is a sign of reverence. A kiss was an ancient method, also, of exhibiting one's fealty to the king. The wards in this connection mean that one should yield true allegiance of the heart unto Christ.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Editor SOUTHWESTERN.—I wish to inquire through your paper for my sister. The last time I heard from her she was in Mississippi. I do not know the county. Her name is Josephine Cook, and mine is Mary Ann Fields. I reside at Indian Village, St. Tammany Parish West Pearl River. She has a grandfather named Samuel Willims, her mother Laura Williams and uncles Amos and Martin Williams

MARY ANN FIELDS.

Editor SOUTHWESTERN—I desire to know the whereabouts of friends. My father and mother was named Jim and Judy McElvine. I had three brothers and five sisters; Frank, Dennie and Chilly, Elen, Louisa, Lilly, Betsy and Lelllia. We belonged to Mr. William Davis, Burke county, Georgia. We were parted 13 years ago at Augusta, Georgia. Please address

RACHAEL MCELVIN,
Pleasant Plains Church,
New Orleans, La.

New Orleans Feb. 17, 1879.

Editor SOUTHWESTERN CHRISTIAN ADVOCATE:

At a regular monthly meeting of the Mount Zion Christian Society, held Jan., 23, the following report was made notwithstanding the dreadful epidemic we experienced the past year.

Received from Jan. 1878 to Jan 1879	—$438 00
Expenditures - - -	360 05
Balance on hand - - -	$77 95

And clear of debt.

Respectfully submitted,
Athus Claude Pres't.

Allen A. Goins, Sec'y.

Marriages.

By Rev. L. Bradford, at Pass Christian, Miss., Feb. 13th, Rev. William Harris, of Mississippi conference, to Miss Anna Holmes, late student of N. O. University.

Deaths.

Sister Sarah Jane Martin, wife of Bro. A. Martin, died Jan 27, 1879. aged 47 years and 27 days. She passed away in the fall triumph of a living faith. She had been a member of the M. E. Church 33 years; and leaves a husband and seven children. A. P. PHILLIPS.

McMinnville, Tennessee.

As the grave grows nearer, my theology is growing strangely simple and it begins and ends with Christ as the only refuge for the lost.—*Bishop Whipple.*

New Books.

CORONATION HYMNS AND SONGS. Charles F. Deems, Theodore E. Perkins, editors. New York, Chicago, New Orleans; A. S. Barnes & Company.

This volume, a 12 mo, paper cover, 128 pages, 151 hymns is sent by publishers postpaid for 35 cents. The contents are selected for praise and prayer meetings, home and social singing, and embrace many gems of hymnal literature.

FOES OF SOCIETY OR PEOPLE TO BE FEARED. By T. Dewitt Talmage, D.D., Illustrated. Chicago; J. Fairbanks & Co.

The soul stirring discourses of a great pulpit orator on the temptations and vices of city life, are here gathered together in pamphlet form. It is the only edition authorized by Rev. Talmage, the discourses being stenographically reported for the publishers. For sale at Lathrop's, 112 Camp street.

New Publications.

Harper's Magazine for March offers an unusual variety of reading matter, and has eighty-five illustrations. There are two art papers: one on the English home of Washington's ancestors; "A Few Sea Birds; an outline of the United States Coast Survey; a discription of American and English locomotives; the magneter m tor and its inventor; "The English in India." "Climates for Invalids." "Afghanistan." etc.

Sunday Afternoon for March has a sketch by Octave Thanet illustrating the strong hold Rev Philip Brooks' preaching takes on certain classes. Taking a Mean Advantage, is a story by Edward Bellamy in which love conquers intemperance. A second contribution about Michael Faraday, the scientist, shows the vigor of his religion and the attractiveness of his character. An article from the *Journal des Economistes* by an intelligent Chinaman shows that infanticide in China is not, as has been supposed, greater than elsewhere, and tells of the care which had been taken for centuries by the government of infants relinquished by their parents because of poverty. A Working-woman's Bureau tells of Miss Jane Helps and her work. Our Peculiar Sunday-School Teachers gives some objections to the International Lesson system. Elizabeth Stuart Phelps has An Hour with Gwendolyn, and there are also Our Debt to Socrates, Calvin the Sinner, and Ministerial Backsheesh The poets are Lucy Larcom, Mrs. Dorr, and Mary E. C. Wyeth. There are the usual departments; $3 00 a year, Springfield, Mass.

Business Failures.

Lack of judgment causes fully 50 per cent. of all business men to fail, earlier or later. Do not an equal proportion of physicians fail to cure from the same cause? At the Grand Invalids' and Tourists' Hotel, Buffalo, N. Y., Dr. Pierce, through the skill attained by his several specialists, each having devoted years to a special department of medical science, is able to cure a large per cent. of cases hitherto considered incurable. Many physicians, in view of the superior advantages of this model sanitarium, bring thero stubborn, obscure, complicated, and surgical cases, for examinations, operation and treatment, Full particulars given in the People's Common Sense Medical Adviser, an illustrated work of over 900 pages. Price, post-paid, $1.50. Address the author, R. V. Pierce, M. D., Buffalo, N. Y.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long.

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See another column.

Compound Oxygen.

Rev. L. Peirce of Sparta, Ga., father of Bishop Peirce. says: "I do most honestly and earnestly recomend this "Oxygen Treatment" to all persons laboring under any suffering from cold, cough, etc., and for all signs or symptoms causing fear of Consumptions." Send for our Treaties on "Compound Oxygen." It will be mailed free. Address Drs. Starkey & Palen, 1112 Girard Street, Phila., Pa.

Quarterly Conferences.

Gulf (Miss.,) District.

FIRST ROUND.

Brookhaven and Summit, February 15-16; Hazlehurst, February 19-20; Crystal Springs, February 22-23; Union Church, March 1-2; Natchez and Fayette, March 5-6; Hamburg, March 8-9; Meadville, March 11-12; Liberty, March 15-16; Bay St. Louis and Pass Christian, March 22-23; Handsboro and Ocean Springs, March 29-30; Pascagoula, April 2-3; Augusta, April 5-6; Columbia, April 9-10; China Grove, April 12-13; New Hope, April 16-17; Simpson, April 19-20.

J. CAMPBELL, P. E.

Greenwood, (Miss.) District.

FIRST ROUND.

Durant and Lexington, February 20; Goodman, February 22 and 23; Pickens and Couparle, February 23-24; Yazoo City circuit, March 1-2; Yazoo City, March 2-3; Benton and Piney Grove, March 8-9; Deasonville, March 9-10; Hernando and Love, March 15-16; Cold Water and Pope's Station, March 22-23; Batesville, March 23-24; Roebuck, March 29-30; Greenwood, March 30-31; New Midway and Good Hope, April 5-6; Minter City, April 12-13; Silver Creek, April 20-21; Holly Grove and Wesley Chapel, April 26-27; District Steward's meeting at Durant, February 19th. All the District Stewarts expected to be present.

L. BRADFORD, P. E.

Nashville District Conference.

Shuqualak, Feb. 15-16; Ex Prairie, Feb. 22-23; Brooksville, Feb. 26-27; Macon, March 1-2; Mishelarville, March 5-6; Louisville, March 8-9; Decalb, March 15-16 Philadelphia, March 19-20; Dadeville, March 22-23; Lauderdale, March 25-26; Meridian circuit, March 27-28; Shubuta, March 29-30; Shubuta circuit, April 1-2; Isney, April 8; State Line, April 5-6; Wansborough, April 8-9; Quitman, and Desoto, April 12-13; Enterprise Circuit, April 15-16; Enterprise, April 19-20; Paulden, April 21-22; Garlleville, April 28-24; Hickory, April 26-27; Meridian, May 3-4.

J. W. DUNN, P. E.

La Teche (La.,) District, Louisiana Conference.

Opelousas, Feb. 23; Washington, March 2d; Holmesville, March 9th; Chenneville, March 16th; Alexandria, March 23d; Vermillion, March 30th; St. Martinsville, April 6th; New Iberia, April 13th, Jeanerette, April 20th; Cypremort, April 27th; La Teche, May 4th; Franklin, May 11th.

J. MATLOCK, P. E.

Meridian (Miss.,) District Conference.

Programme of the Literary Exercises for the next Session:

To preach the opening sermon, M. Williams.
C. Pickett, The Preacher and his Hearers.
D. W. Hays, The Sunday-school and the Church.
J. W. Pickett, Christian Baptism.
J. Smith, The Exodus of the Israelites.
Wm. Bryant, Second Coming of Christ.
P. Martin, Extent of the Atonement.
J. G. Tompson, Romans 11, 14-15 verses, an exegesis.
M. Williams, Faith and Works.
F. Williams, Revivals and how to Conduct Them.
B. Anderson, Pastoral Visitation.
J. P. Gregg, Fruits of the Spirit.
L. Chapman, Taking Care of Young Converts.
T. Woods, The Law and the Gospel—a contrast.
J. Pickett, The works of the Devil.
J. Braden, D.D., Christian Perfection.
W. Patterson, Future Punishment.
J. H. Whitney, The Church and State.
J. Seay, Need of Temperance Reform.
Other members of the Conference are requested to select appropriate subjects and come to the session determined to make it one of interest and profit.

C. PICKETT, P. E.

Nashville (Miss.) District.

SECOND ROUND.

Spring Hill, March 1-2; Franklin, March 8-9; Lillard's, March 15-16; Mill Creek, March 22-23; Hartsville, March 29-30; Mitchellsville, April 5-6; Gallatin, April 12-12; Lebanon, April 19-20; Springfield, April 26-27; Dickson, May 3-4; Dover, May 10-11; Nashville circuit, May 17-18; Clark Chapel, May 24-25.

District Conference to commence at Lebanon April 15.

C. PICKETT, P. E.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 00, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Boggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Keziah Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez. Cyrus King, Elemal Moore.
jan17'79-tf.

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Lecture II. The Call to the Ministry.
Lecture III. The Preacher Personally.
Lecture IV. Indirect Preparation for the Pulpit.
Lecture V. The Preparation of a Sermon.
Lecture VI. The Delivery of a Sermon.
Lecture VII. Ministerial Power.
Lecture VIII. The Influence of the Pastorate on the Pulpit.
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Lecture X Is the Modern Pulpit a Failure?

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Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

To aid you in the good work of circulating the SOUTHWESTERN we make the following most liberal propositions:

I. Two Months Free.

Every New subscriber for 1879 will receive the paper Free for the remainder of 1878. For example: If a subscriber gives you his name and two dollars November 1, 1878, he will receive the paper the two months remaining in 1878 and the whole year of 1879, making in all fourteen months for one year's subscription.

II. Cash Commissions to Agents.

All traveling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.

2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 18x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

IV. Silver Communion Ware for the Churches.

All our Churches need Communion Service Sets and we want them to have the best. By a most fortunate combination of circumstances we are enabled to put it within the reach of almost any Church to receive as a Present some of the best triple-plated Silver Communion Ware that is made. Here are pictures of the different pieces:

SILVER FLAGON, 1½ quarts, $10 00
" " 3 " 11 00

SILVER PLATE.
10 inches wide. $1 00

SILVER BAPTISMAL BOWL,
$7 00.

These prices are the Manufacturers lowest retail prices. This silver ware is such as is used in the best Churches throughout the country

SILVER GOBLET.
1 pint, $4 50.

REMEMBER this Silver Communion ware is given to the Churches in addition to the cash commissions to the Agent, and the steel engraved portrait of John Wesley to every subscriber. Our propositions to the Churches are as follows:

1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.
2. To any Church sending us Tweety-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.
3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total 18 50.
4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.
5. To any Church sending up Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

☞NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us. This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

Our Liberal Offer.

We claim that the offers we have made on the preceeding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregation where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

☞Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

Our Terms.

1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.
2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.
3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission: the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.
4. Send the money by Postoffice Order whenever possible.

BEGIN THE CANVASS AT ONCE.

We need five thousand subscribers, and if all our Agents will take hold of the canvass at once, and push it for sixty days, we shall have them.

Let the canvass begin at once. We will send you a specimen copy of the steel engraving to show the people. Take this engraving and a copy of the paper and show them to your congregation, and explain the value of the paper and our liberal offers.

Has your Church a good Set of Communion Ware? If not, you need one, and now is your chance to get one as a gift. Explain our proposition to give Silver Communion Ware, to your official board, and get the brethren to unite in helping to secure twenty or more subscribers, and secure some of our magnificent presents.

We will furnish you all the specimen copies of the SOUTHWESTERN you want, free, whenever you ask for them.

Address all letters to
NELSON & PHILLIPS,
Lock Box "B." New Orleans.

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We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 180 pages, divided into seven sections, namely:

Record of Pastors.
Record of Classes.
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We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50.

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A Social Oyster Supper and Tea Party,

—WILL BE GIVEN—

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On First street, bet. St. Patrick & St. Davis,
Saturday, March 1st., 1879.

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ADMISSION............10 Cents.

Doors open at 7:30 o'clock.

All friends are invited. No pleasure prohibited except Dancing. n7 3t

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A Bargain Offered.

Portraits of Deceased Friends

For $4 and a Photo. I will send by mail (securely packed and post-paid) the picture copied and finished in India ink, or for $5 will finish in water colors. Long experience enables me to give a superior finish. Those wishing to preserve a portrait of a deceased friend or relative cannot fail to be pleased with my work. I refer by permission to the editor of this paper J. F. [illegible] 343 Washington street, Boston, Mass.
n5 4t

Young Folks' Corner.

THE SAFEGUARD.

BY ELIZABETH W. DENISON.

A baby crept to his father's knee,
And was lifted up and lulled to rest,
'Till the blue eyes closed, so tired was he,
And his little head fell peacefully,
At ease on the ready shoulder there,
While the baby hand, so soft and fair,
Lay like a shield on his father's breast.

Of old 'twas said that when men drew near
To fierce temptation or deadly strife,
And lost their way in a maze of fear,
Or periled their souls for worldly gear,
By a way unknown an angel hand
Would lead them out of the dangerous land,
Into the light of a nobler life.

The story is true for the world to-day;
We see no white-robed angels mild;
But out of the dark and perilous way
Where men and women forget to pray,
Into the peace of a purer land
They are led by a gentle, shielding hand,
The hand of a little helpless child.

—Sunday Afternoon for February.

Nannie's Birds.

BY COUSIN ELLEN.

Many years ago there was a little girl whose name was Nannie. She lived among the hills which rise higher and higher until they form the Alleghany mountains. Like most farmers in these semi-mountainous districts, her father grew little grain but kept all the cattle and sheep his land could support. Now-a-days he would be called a stock-farmer. There were clumps of bushes and many stones and a few great rocks in the pastures, and the little lambs often strayed away from their mothers, and as soon as they were out of [illegible] silly little things thought [illegible] lost. Nannie liked to [illegible] all the hiding-places for the wandering babies, and when [illegible] found them it was hard to tell which was the happiest, she or the lost sheep. She made herself very useful in this way, and saved her father much time and trouble. She was very brave, and never felt in the least afraid—not that there was really anything to be afraid of, but there are not many little girls who would like to go out in the fields all alone. She made many friends [illegible] many playmates among [illegible] creatures whose homes [illegible] the thickets. She [illegible] a great deal about the [illegible] and became more familiar with their habits than she [illegible] had she only read [illegible] books, though no [illegible] would have told her about a much greater variety of birds. Nannie was very fond of her little pets, and as she was always very kind to them they were very [illegible] of her. Sometimes she did some mischief, but it was always unintentional. Once she found a [illegible] nest built low enough for her to reach the pretty blue eggs, and she used to take them out every day and turn them over in her hand and look at them. There were never any little robins in that nest. Once some blue-birds made a nest where the twigs grew so as to form a cup with the nest in the [illegible]. Nannie put her hands [illegible] and when the old [illegible] she caught her and [illegible] all her pretty feathers. [illegible] never went back to their [illegible]

A pair of Phebe-birds [illegible] their nest under the [illegible] barn every year ever [illegible] could remember, [illegible] they came and every [illegible] least three broods of [illegible] their appearance [illegible] nest.

[illegible] afternoon, looking [illegible] Nannie espied [illegible] with long poles [illegible] Phebes' nest. [illegible] was cruel sport on [illegible] do nothing until [illegible] then she [illegible] could be done [illegible] She found [illegible] for the nest [illegible] and the four [illegible] One [illegible] others [illegible] was be- [illegible] close, by [illegible] would [illegible] flying [illegible] did [illegible] moved [illegible] be a [illegible] better [illegible] experi- [illegible] in [illegible] found a [illegible] secure [illegible] the [illegible] the [illegible] and [illegible] the [illegible]

and now they are white as snow; but she still remembers the old farm, and her children and grandchildren are almost as familiar with every nook and corner as she was herself, though not one of them has ever seen it, and now her tiny great-grandchildren begin to clamor for 'stories about when she was a little girl.'

Books Among the Ancients

The use of educated slave labor in writing rendered books comparatively cheap among the ancients. We learn from Plato that in his time the works of the philosopher Anaxagoras were sold in the theatre at Athens for drachma, or about seventeen cents of our money, and even if as some of the commentators think, only a single treatise of Anaxagoras is spoken of, this is cheaper than the rate at which opera librettos or other printed pamphlets are sold at our places of public amusement at the present day. The poet Martial tells us that his works were sold in distant Britany at a price quite as low as a good copy of them could be bought for to-day in London. It is difficult in these instances to estimate in modern currency the actual value of books or other articles of sale, on account of the variation in the value of precious metals at different periods. Some writers on political economy have assumed the market price of wheat as a standard of comparison in measuring the value of other commodities at different historical periods, but as the price of flour within the recollection of this generation has fluctuated between the extreme limit of $4 50 and $20 per barrel at retail, this standard can scarcely be accepted as a sound basis for very accurate calculations, Besides, the value of ancient coins differed at different periods, and if it be stated that the price of a particular book was a drachma, we are at a loss in determining whether reference is made to the drachma of the fathers or a trade drachma. But without engaging in such abstruse calculations, it is enough to know that books in the brilliant Athenian period and under the Roman Empire were much cheaper than they were at any time during the first three centuries after the discovery of the printing press.

Letters To Mothers.

"Give me," says the Romanist, "the first ten years of a child's life, and you may have the rest." The early and most important part of these ten years is, or ought to be, almost, exclusively under the mother's Guidance. The impressions made during this period, are the deepest and the most ineffaceable; and frequently, after years of wandering, they bring forth saving results.

A boy leaving his home for a life on the sea, pledged his mother at the gate, that he would never drink intoxicants. He spent many years at sea, surrounded by temptation to intemperance, but he did not break the pledge he gave his mother. One day a noble-looking man entered his office and finding himself unrecognized, inquired if he did not remember, years before, taking to his state-room an intoxicated man, whom the captain and others had maltreated. "You took me," he said; "In that condition, and cared for me with kindness. At parting you asked me if I had a mother; you told me of your pledge to you mother, which you had never broken. As you mentioned my mother, the memory of her rose before me, though long since dead, and I pledged myself, there, silently, to drink no more. I have kept my pledge. Now the best ship that comes into this harbor is mine."

Thus the little candle lighted by a mother on the green hill-side of Vermont sent its ray over the stormy sea, and down to the end of time.—*Leaflet.*

A story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle-top, and told her to go out in various directions, and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected, on the ground that would be impossible, he replied that it would be still more impossible to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle-seed before the wind in a [illegible], but the strongest and [illegible] man cannot gather them [illegible]

[illegible] elect of Kansas, [illegible] temperance worker [illegible] He is president [illegible] Temperance [illegible]

Benefits to Total Abstainers.

Dr. Willard Parker says: "It has been demonstrated that the use of alcohol when employed moderately, as many young men often use it, as they think with impunity, makes the average of life thirty-five and a half, while that of non-users reached an average of sixty-four and one-sixth years, a difference of about twenty-nine years to each individual, a thousand individuals, 29,000.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than a lost child in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things; and a Savior in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

The most unhappy of all men is the man who cannot tell what he is going to do, that has got no work cut out for him in the great world, and does not go into any. For work is the grand cure of all the maladies and miseries that ever beset mankind — honest work, which you intend getting done.—*Carlyle.*

A professor at Cornell, lecturing on the effects of the wind in some Western forests, remarked: "In traveling along the road, I even sometimes found the logs bound and twisted together to such an extent that a mule couldn't climb over them. So I went round."

Lady Carteret, wife of the lord-lieutenant of Ireland, one day remarked to Dean Swift: "The air of your country is excellent." Swift immediately fell on his knees and exclaimed: "For mercy's sake madam, don't say so in England or they'll lay a tax on it!"

There are only two creatures says the Eastern proverb, who can surmount the pyramids,—the eagle and the snail.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it.

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THE GENUINE
DR. C. McLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

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Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

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Benson's Capcine Porus Plaster.
FOR WOMEN and CHILDREN.
Females suffering from pain and weaknesses will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medical elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price 25 cents.

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Situated at Marshall, Texas, is supported and controlled by the Freedmen's Aid Society of the M. E. Church. It offers to all desiring to secure an education especial advantages.

The higher English Branches and Preparatory College Course are taught. A full College Course will be added as soon as practicable. Special attention given to the preparation of teachers.

A New Building is in process of erection and will be ready for use by opening of Winter Term, Dec. 30. Provision will be made for the rooming and boarding of young ladies in the institution. Young men's rooming department will not be ready before beginning of Spring Term, March 24.

The expenses of attending this school are small compared with others of similar character.

Tuition per Month	$1 50
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Those studying for the ministry have tuition and room rent free.

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n49 tf

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n6 tf

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1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

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And other chronic ailments.

VOLUNTARY TESTIMONY.

[*Extract from the Baltimore "American," December 21, 1878.*]

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COMMON AIR, WILL CURE CONSUMPTION IN ITS EARLY STAGES.
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The Rev. N. N. Beers, of the M. E. Church, Wayne, Steuben Co., N. Y., writes:
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Yours affectionately, N. N. BEERS.
The Rev. B. M. Adams, of the N. Y. East M. E. Conference, says:
I thank the Lord that I ever saw you. The Inhaling Tube I obtained of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. I think Schureman Halsted's life was lengthened years by it. His chest enlarged, although he was over fifty years old when he commenced using it and he led the Lord's battles with a shout long after the doctors told him he must stop. Many other dear friends of mine have had their lives lengthened by its use.
From Rev. J. H. Vincent, D. D., of the Sunday school Publications of the Church.:
I have used your Tube at times for several years, and have unbounded faith in its philosophy. n2 79 tf.

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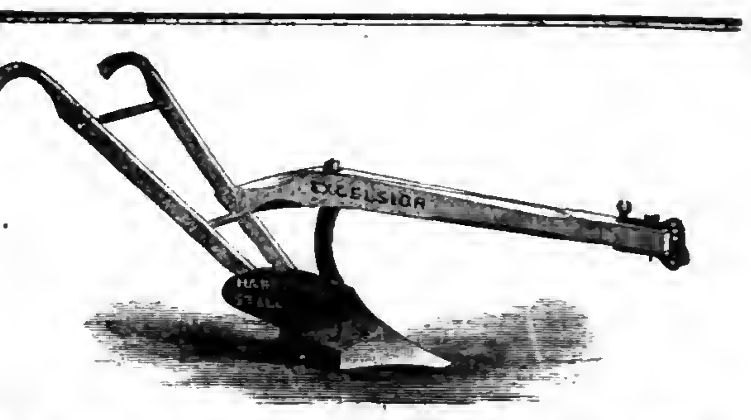

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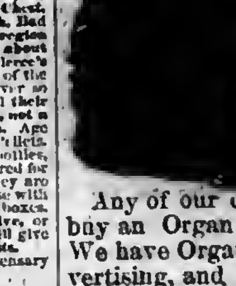

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Southwestern.

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We see the form of the Master stand,
And the twelve disciples that followed him.
We seem to hear his words sublime
Echoed down through the aisles of time;
"Seek ye all lands beneath the sun,
And preach my gospel to every one."

On every wild and distant shore,
In every clime the heavens span,
Behold the world is journeyed o'er
By messengers of God to man!
No plain so far, no peak so bare,
It has not heard the good man's prayer;
No soul so bowed on being's strand
It may not find his helping hand.

Then welcome! man of God, to-day!
Welcome thy helping hand and voice,
To teach our erring feet the way,
To guide us to the better choice,
Welcome to hearts and homes of all,
To share of joy, to sorrow's call,
To lighten toil, to lessen care,
To children's love, to parent's prayer.
—*Methodist Recorder.*

The Plague in South America.

Last week we published some facts relative to the plague in Europe. The following concerning the plague in South America we clip from the *Inter Ocean*:

Much has been written of the horrors of the great famine in China, and scarcely an incident of the progress of the plague in Europe has been allowed to escape the notice of the newspapers, but the great [illegible] in Brazil has received [illegible] little attention. [illegible] ago a brief dispatch [illegible] ravages of the small-[illegible] with the drought [illegible] of the northern [illegible] and this and subsequent [illegible] generally [illegible] to give an adequate [illegible] visitation [illegible] the yellow fever [illegible] districts in the [illegible] the sympathetic [illegible] nation [illegible] and the [illegible] and prompt [illegible] the scourge [illegible] and the deaths [illegible] But in the [illegible] of 900,000, [illegible] many cases not buried, and in other cases only a few handfuls of earth had been thrown upon them. The survivors huddled together in the towns lived in filth and idleness. The whole population of the province was gathered in a strip of territory along the coast not more than seventy-five miles wide. The drought still continued, and birds, insects, and animals died. The people were fed by government rations, but the fearful death-rate continued, and it was discovered that small-pox had broken out among the refugees. This was in June, 1878, and the disease spread rapidly to all classes, including the wealthier and aristocratic people of the cities. Up to this date the government had had the advice and aid of these. Now all became panic-stricken, and a reign of terror was inaugurated. In the 90,000 people gathered in and about Fortaleza the death-rate in the latter part of November was over 500 per day. On the last day of November there were 574 deaths, and during the month nearly 12,000 interments had taken place in the two cemeteries, and thousands of dead bodies lay unburied in the forests. At this date over 30,000 people were sick, and on Dec. 10 the deaths from small-pox were nearly 1,000. This was the date-rate of the great London plague, but there was there a population of 300,000. At Fortaleza, with a population of 75,000, there were 1,000 deaths in a single day. The death-rate decreased from that date, dropping on Dec. 20 to 400, and by Dec. 30 to 200. The reistered death for the month were 21,000.

In the midst of such a pestilence there was necessarily much carelessness as to burial. Dead bodies were laid in trenches and a light covering of sand was thrown over them. This carelessness in due time added new horrors to the situation, and contributed, no doubt to the inauguration of a new disease resembling the Black Plague now raging in Russia.

Scenes like those described at Fortaleza were common in other towns of the province, and, as has been stated, out of a population of 900,000 only 400,000 remain. The Brazilian Government made all possible effort to stop the ravages of the small-pox, and in some localities their agents were successful. As it is the province is, in truth, desolated, and if the new disease at Fortaleza is the plague, more disastrous consequences are to follow. The Black Death has never appeared in America before, and, if the reports as to its existence in Brazil are true, there is need for precautionary measures in this country as well as in Europe. Fortunately the infected province is remote from main lines of travel, and the disease can be the more easily kept within circumscribed bounds.

Our Church Extension work on the Pacific Coast.

BY REV. H. K. HINES.

I am desired to speak on "*Church Extension beyond the Mountains.*" If I could, in a few minutes of time, sketch the vast country beyond the Rocky Mountains, and with what classes of population that country is being filled, I should be glad to do it. I will try.

From San Diego, on the south, to the Straights of Suan de Fuca, on the north, on the Pacific Coast, is more than a thousand miles. When I went to the Pacific Coast, twenty-five years ago, there was a little fringe of settlements along the valleys nearest the coast, but the great valleys of the interior were entirely unoccupied. It was my privilege, twenty-five years ago, to be appointed by Bishop Simpson to the first church that was erected anywhere between Behring Strait and Panama, and I spent four solid years of my ministry there in charge of the congregation worshiping in the [illegible] Chapel in Oregon City—[illegible] Protestant church erected [illegible] the whole line of the [illegible] perhaps I may say [illegible] Strait to Cape Horn. [illegible] a sketch of the country; [illegible] give you its extent. Its [illegible] its great moun-[illegible] rivers, are not [illegible] they are be-[illegible] We are planting [illegible] societies, es-[illegible] of the [illegible] com-[illegible] in the fellowship of the Church of our beloved Methodism. Asia meets us on the shores of the Pacific, and we greet the peoples from all parts of the world. In the population there is a large degree of culture and independent thought, and earnest, out-pushing activity; and we have a great deal to contend with that the toiler in the East knows nothing of. It is not an unusual thing for the minister, especially the Presiding Elder over the large districts of the Pacific Coast, to be obliged to travel more than two days from one station to another; and I have found it necessary to travel from Monday morning to Saturday night, three hundred miles, through valleys and over mountains. Our people are poor. They have come from all sections of the Eastern and Western States, traveling across the plains, keeping pace with the slow march of the ox, as I did twenty-five years ago, being five months travelling from the Missouri River to Portland, in Oregon; and they are without ability to aid, to any large extent, in building churches in which to welcome the in-coming people.

In 1857 I was appointed by Bishop Janes to one of the prominent towns in Oregon, to assist the six women and one man to form a church. That number was all we had. With that one man I went into the woods and cut down the timber, sawed the lumber, and went to work to build; and the church stands there to-day in Eugene City, one of the most promising stations in the new State. We are not obliged to do the work in this way now. This Board comes in with its $100, or $300, or $500, releasing our hands from this toil, and enables the minister to do the more appropriate work that belongs to his ministerial and pastoral office. In the Columbia River Conference, to which I belong, there are but two churches that have not been aided by this Board; and it is true that there are now four churches where there would be but one but for the assistance of this Board.

What the Missionary Society is to the work of preaching, the Board of Church Extension is in the great work of gathering the results of labor and securing them permanently to our Church. I believe that in the greater number of our larger towns we would have had no church and no place where we could have gathered our people and save them to Christianity and to God without the help of this Board; and I assure you your contributions will not be misplaced or misdirected. Its work is to help build altars to God; and we will try to do our part in leading our sons and your daughters, your friends and your neighbors, as they come across the Rocky Mountains, to a place in the Church; and when our work and yours is done, we hope to greet you with them in the glories of that upper temple, "that house not made with hands, eternal in the heavens."—*Church Extension Annual.*

What Can be Done at the South.

The net earnings of the Eagle and Phœnix Cotton Manufacturing Company, of Columbus, Ga., for the year just closed, amounted to 10½ per cent. on the capital stock of $1,187,340. Six per cent. was paid in dividends, and the remainder was added to the reserve fund. The sales since January 1, 1879, have been 61 per cent. and collections over 50 per cent. in excess of same time last year. The company has now on hand $170,000 in cash, and 6395 bales of cotton that cost less than eight cents per pound. Another mill recently finished will double the capacity of the factory at materially lessened cost of production. The assets of the company are $1,828,731, and the liabilities $1,257,250, leaving a surplus of $1,581,481 including the quick capital, available in sixty days, of $981,493. The Columbus Enquirer-Sun shows what a great benefit this factory has been to Columbus as well as to the stockholders. The total number of employees is about 1000, and there are about 5000 people drawing support from the workings of this corporation, which pays out over $400,000 annually for wages. The products embrace over 150 varieties of goods, and the daily consumption is forty-three bales of cotton and 800 pounds of wool. Paying over one-sixth of the State and county taxes paid in Muscogee county, and over one-twelfth of the city taxes paid in Columbus, the burdens of the public have been greatly lessened by this successful enterprise.—*Mobile Register.*

Letter from Houston.

HOUSTON, TEXAS, Feb. 14, 1879.

MR. EDITOR: On January 12th after a journey of over two thousand miles we found ourselves at Houston. Looking out of the car window we saw brothers Molloy, Dibble and Loggins, and as we stepped from the cars they gave us a greeting that made us feel that we were among our friends and at home. I have entered upon my work and thus far enjoy it much. Our churches here in Houston are in a healthy and vigorous state. The Sabbath-school connected with the first church is the largest in the Texas Conference, and under skillful management of Bro. F. Vance, it must continue to grow. At Galveston I found both of our churches harmonious, and consequently prosperous. Harrisburg under the care of Bro. Dibble, is putting on strength. Chenango has been regarded as one of the most discouraging fields of labor, but under the of Bro. Kelly it begins to bud; at our Quarterly Meeting four joined the church on trial. At Columbia the brethren are getting ready to ceil and finish their Church. The Church Extension Society gave them $95, they expect to raise among themselves about $120. Here at the close of the sacramental service the Pastor received eight on trial. At Chance's Prairie the Quarterly Meeting was held Tuesday Feb. 14, and was one of those seasons not soon forgotten. Here the Pastor received ten on trial. Everything indicates a prosperous year.

Fraternally,
L. P. CUSHMAN.

Nigger Colleges.

On my way I asked the driver of the street-car if he passed by the Leland University. "Do you mean the 'nigger college?'" said he. I replied, "Yes, if that's the name of it." "That's what they call it here," said he. "All right, then," said I "I want to go there and see what they are doing." I found a large and handsome edifice, within ample grounds. The external appearance, like that of some other institutions which I have heard of, is promising; but I do not find within so large a number of students as might be expected—about fifty in all. Yet I was glad to learn that the number is increasing. I was disapointed not to find Dr. Stone, who has been at the head of the school for some years past. I asked an intelligent colored man why he was no longer there, and received for a reply, "It's best to change teachers once in a year or two!" The present teachers, besides some assistants, are Mr. S. J. Axtell, Jr., who graduated some years ago both at Brown University and at the Newton Theological Institution, and Mr. Frank D. Shaver, a recent graduate of the University of Michigan. Both of these men appear to be doing excellent work, a much-needed work, and I trust they will continue in it for years with ever increasing encouragement. I know of no more important field of labor.

I spent also an hour or two at the Straight University, another school of higher learning, excellently managed by the Congregationalists for the benefit of the freedmen. The number of teachers and pupils is much larger than at the Leland University. It is also an older institution.

Besides these two "universities" in this one city, there is still another, the University of Lonisiana with one branch here and another at Baton Rouge. It is open, I believe, only to white young men, while the other two are open to both sexes. Though an old institution it is very imperfectly developed. The classical department has only one teacher of ancient languages, a young man, with but four pupils in Greek, and those only boys just beginning the language. Surely there is room for growth in this university.

One fact will, I think, strike every intelligent observer, who looks into the schools for high learning in this city. The opportunities for a liberal education, offered at the present moment to the colored youth, are full equal, if not superior, to those which are offered to the sons of the white population. Will they use their advantages wisely? If so, what will be the result? Another generation can answer this question better than the present.—*Letter from New Orleans in Standard.*

ALUM IN OUR BREAD.

A CHEMICAL EXAMINATION OF BAKING PWDER AND ITS RESULTS.

The use of Alum and its Deleterious Effects—Opinions of Medical Experts—Prompt Action of the Brooklyn Board of Health, etc.

In order that the people of the country may fully understand the causes of the present excitement as to the use of alum in baking powders, a history of the agitation is necessary:

In the *Scientific American* of Nov. 16, appeared an article by an eminent chemist of New York, showing the presence of alum in large quantities in a number of baking powders.

This article was copied into many newspapers, creating great excitement in every household where baking powder was used. The popular feeling grew so strong that in the early part of December, at a meeting of the Brooklyn Board of Health, on motion of President Crane, the Sanitary Superintendent was directed to procure samples of the various kinds of baking powders sold in Brooklyn, have them analyzed, and make a report thereon to the Board.

Sanitary Superintendent Raymond, M.D., has presented to the Board of Health substantially the following report on baking powders and cream of tartar, and the effects upon the human system:

The digestibility of bread depends in great measure upon its being porous. If it is compact and heavy, the digestive juices are unable to act upon it, and it remains in the alimentary canal undigested, giving rise to those disagreeable sensations all know as indigestion. This porosity is given to bread by the carbonic acid gas liberated in the process of bread making, forming throughout the loaf little vesicles of gas which are held by the gluten of the flour until the baking has solidified the mass and made permanent the spaces originally produced by the carbonic acid gas. This gas is incorporated with the dough in various ways. It may be forced in as is done in the "aerated bread;" or the gas may be formed by fermentation. For this purpose yeast, a mass of minute vegetable cells, is employed; this acts upon the sugar of the flour, converting it into carbonic acid gas and alcohol; or again, the carbonic acid gas may be liberated from salt holding it in combination. This is the principle involved in the use of baking powders.

Without going in detail into the constitution of baking powders, it will only be necessary to say that they are made with bicarbonate of soda, or carbonate of ammonia and cream of tartar, chemically known as the bitartrate of potassa. These powders are especially used in making biscuit and cakes. Before the days of baking powders, and even now, in many families the cream of tartar and bicarbonate of soda were purchased separately from the grocer, and a baking powder extemporized in each kitchen; but the lack of skill, resulting in lumps of soda in the product, led manufacturers to ascertain the proper proportion of these two salts, and to mix them, selling the compound as a baking powder. The manufacturers claim that the cream of tartar sold in the shops is very variable, and that nothing short of chemical analysis will determine the amount of cream of tartar in each sample; that this the householder cannot do himself, and therefore is unable to combine with it the proper proportion of soda.

This variability in the quality of cream of tartar needs the chemist to detect it, and the extensive use of baking-powders would seem to indicate that there is a popular demand for them, due to the inability of the average cook to make her biscuits and cakes successfully when she herself mixes the cream of tartar and the soda. We have been unable to find in any drug store or grocery good cream of tartar sold at retail for less than 60 cents a pound, while in some places it was as high as 85 cents. Some of the manufacturers, in order to supply a cheap baking-powder, have introduced alum as an ingredient, and this seems to be the only satisfactory reason for its use that can be given. Bicarbonate of soda is used in these alum powders, as in the others, and carbonic acid gas is similarly produced.

In many countries alum has long been used by bakers in bread making. It is claimed that the bread is whiter, and that an inferior quality of flour can by its use be palmed off on the public as of the first quality. The effects of alum on the human body are well known, and are beyond doubt injurious when taken in large quantities, or in small quantities often repeated. All authorities agree in this and there is no room for discussion.

The report of the Brooklyn Board concludes as follows:

From a careful examination, I am satisfied that the weight of evidence is against the use of alum in baking powders, and that the risks incurred in its use are too great to be incurred for the sake of cheapness alone. The mucous membrane of the stomach and the intestinal canal is a delicate structure, and materials which would produce no effect on the outside skin might irritate and inflame these organs.

The *N. Y. Evening Post* has been giving this subject some attention, and has published the result of some remarkable investigations, which are worthy the close attention of the thoughtful people.

From its recent exposure of the use of *burnt alum* in some brands of baking powders, in place of cream of tartar, the following extracts are mainly taken:

Pursuing the investigation of the quality of the food sold in this city, the representative of the *Evening Post* took up baking powder as one of the articles in most general use in our households. It is used by nearly every family in the city, and it is naturally of great importance to those who eat the food made with it to know whether it contains anything injurious to health.

There are certain constituents of good baking powder which may be regarded as entirely free from danger. They consist of pure grape cream of tartar, bicarbonate of soda, and carbonate of ammonia. The cream of tartar unites with the other two ingredients, and carbonic acid gas is thrown off, producing the same effect as yeast in a much shorter time. It has been found, however, that alum will also unite with the other two articles, and carbonic acid gas will be produced. As alum costs less than three cents, while cream of tartar costs more than thirty cents a pound, it is easy to see why alum is substituted for the latter by some baking powder manufacturers. It is admitted by all medical authorities that cream of tartar leaves no injurious substance in the bread; alum, on the other hand, is in itself an astringent, and there is wide and deep-seated prejudice against its use. In England and other countries the adulteration of food with alum is forbidden by law under heavy penalties. The chemical effect of alum used in bread to whiten it is to form two salts of alumina—the sulphate and the phosphate of alumina. When used in baking powder, the alum forms a third salt, the hydrate of alumina, as well as the other two. This hydrate of alumina is far more easily soluble than the other two; hence any objection that may exist as to the use of alum alone in bread applies with greater force to its use in baking powder. This fact can be proven by the following named authorities:

Parke is the leader of the new school of hygiene in New England. In his "Treatise on Hygiene," he says:

Looking then to the positive evidence, and the reasonableness of that evidence, it seems to me extremely likely that strongly alumed bread does produce the injurious effect ascribed to it. These effects, as he previously states, are indigestion, griping, constipation, and kindred troubles resulting from irritation of the mucous membrane, produced by the astringent properties of alum.

Persons who have not strong constitutions, growing girls, young children, and nursing mothers are particularly liable to the evil effects produced by this use of alum. Heartburn and the prevalent forms of indigestion are often solely traceable to the action of alum on the delicate coats of the stomach.

To make sure of knowing the action of alum, the *Evening Post's* representative obtained the following expressions of opinion as to its effects when used in baking powder from some physicians of New York of the highest reputation and ability:

Dr. William A. Hammond, formerly Surgeon-General United States, of 43 West Fifty-fourth street, expressed himself as perfectly certain of the injurious effects of alum, whether used alone to whiten bread, or as an adulterant of baking powder. Alluding to the claim advanced that the alum was neutralized and changed into an insoluble salt, he said that this was a wholly improbable assumption, since such a perfect change could not take place unless the amounts of the alum and bicarbonate of soda were combined in the exact chemical ratio necessary for each to absorb all of the other. Not only was this impossible in the manufacture of large quantities of baking powder, but the homogeneous character of the compound could not be exactly maintained throughout the whole mass, and therefore there would be sure to be a certain amount of free alum in any bread made with an alum baking power. But even if the exact proportion were maintained, the salts formed would retain their injurious properties, as they would be dissolved in the gastric juice. The gastric juice contained not only lactic acid, but a large amount of hydro-chloric acid, and both the sulphate and hydrate of alumina would be dissolved. The phosphate might not be, but in that case the bread would be deprived of one of its most desirable ingredients, making the use of alum not only dangerous to the stomach, but deteriorating to the food.

"The hydrate of alumina." Dr. Hammond said, "would certainly be injurious to the mucous membrane. It would inevitably tend to constipate the bowels and interfere with digestion; and anything that tends to render the albumen of the bread insoluble, and therefore takes away from its nutritive value, is injurious."

Dr. Willard Parker said that if alum was substituted for cream of tartar in baking powder, in his opinion such powder would be injurious to health.

Dr. Alonzo Clark considers that alum has its uses, but should not be ignorantly taken into the stomach in food. A substance which can derange the stomach, and in certain cases produce vomiting, should not be tolerated in baking powder.

Dr. Le Grand N. Denslow of 225 West Twenty-third street, gave the following as his opinion on the subject:

Bread containing the salts of alum, which are freely soluble in the gastric juice, is undoubtedly prejudicial to health, the salts acting as irritants to the stomach.

Other great authorities, such as Carpenter Thompson, Gibbon, and Normandy, all agree that the continued use of bread containing alum will bring about dyspepsia and other troubles.

Dr. Sayre, former President of the Board of Health, said to one of the representatives of the New York press:

After the experiments in this line by Liebig and other distinguished chemists, and vivisectors with alum on cats, dogs, and other animals, with the published results, we may well ask what is the use of such experiments if we do not apply them to practice in the preservation of human life and health? The Board of Health should see to this.

Dr. Waller, chemist of the New York Board of Health, When asked by a *Sun* reporter as to the injurious effects of alum, replied:

You know what the effects of alum is when you take some of it in your mouth; well, that is just the effect it has upon the coats of the stomach.

The analysis of the various baking powders, as officially reported by the Brooklyn Board, reveals only two brands containing alum being sold in that city—Dooley's and Patapsco.

As to the cream of tartar powders, the same report mentions the Royal Baking Powder as free from alum or any other substance injurious to life and health.

There are probably more than five hundred kinds of baking powder manufactured in this country, and, while some of them are sold from the Atlantic to the Pacific, the majority have only a local sale near their respective places of manufacture. Through Dr. Henry A. Mott, Jr., the well-known chemist, one of the most competent, trustworthy, and careful experts of this country, the following analyses were obtained, showing the presence of alum in large quantities in many of the baking powders having a wide sale. Dr. Mott kindly furnished not only the results of his own analyses, but also those of several chemists of high professional standing, including Prof. Henry Morton, President Stevens Institute of Technology; Prof. R. W. Shedler; Dr. Stillwell of Walz & Stillwell, analytical chemists; and Prof. Patrick of Missouri.

Dr. Mott's report is as follows:

DEAR SIR:—In accordance with your request, I herewith embody the results of the analysis of baking powders from samples procured during the past three months, in all of which alum was found as an ingredient:

"Invincible,"............Contains Alum
(Snyder Brothers & Co., Cincinnati.)
"Dooley's,"............Contains Alum
(Dooley & Brother, New York.)
"Patapsco,"............Contains Alum
(Smith, Hanway & Co., Baltimore, Md.)
"Charm,"............Contains Alum
(Robrer, Christian & Co., St. Louis.)
Andrew's "Regal,"............Contains Alum
(C. E. Andrews & Co., Milwaukee.)
"Queen,"............Contains Alum
(Bennett & Sloen, New Haven, Conn.)
"Vienna,"............Contains Alum
(Church & Co., New York city.)
"Orient,"............Contains Alum
(Crouse, Walworth & Co. Syracuse, N. Y.)
"Amazon,"............Contains Alum
(Erskine & Erskine, Louisville, Ky.)
"Lakeside,"............Contains Alum
(C. O. Perrine, Chicago, Ill.)
"Twin Sisters,"............Contains Alum
(Union Chemical Works, Chicago, Ill.)
"King,"............Contains Alum
"White Lilly,"............Contains Alum
(Jewett & Sherman Co., Milwaukee, Wis.)
"Monarch,"............Contains Alum
(Bickie, Crombie & Co., Milwaukee, Wis.)
"One Spoon,"............Contains Alum
Taylor Manufacturing Co., St. Louis, Mo.)
"Imperial"............Contains Alum
(Sprague, Warner & Griswold, Chicago.)
"Honest,"............Contains Alum
(Schoch & Weobsler, St. Paul, Minn.)
"Economical,"............Contains Alum
(Spencer, Bros. & Co., Chicago, Ill.)
"Exelsior,"............Contains Alum
(L. E. Taylor, Chicago, Ill.)
"Chartres,"............Contains Alum
(Thomson & Taylor, Chicago.)
"Grant's,"............Contains Alum
(J. C. Grant, Philadelphia.)
"Giant,"............Contains Alum
(W. F. McLaughlin, Chicago.)
"Queen,"............Contains Alum
(Star Chemical Works, Chicago.)

Yours very truly,
HENRY A. MOTT, JR., Ph. D. E. M.
Jan. 5, 1879.

Having obtained the foregoing, the reporter called at the office of the Royal Baking Powder, Company, 171 Duane street, the manufacturers of the Royal Baking Powder, a brand which the report of the Brooklyn Health Board revealed to be pure. Mr. J. Hoagland, President of the Company, gave the following replies:

Reporter—What is the cause of the present excitement about baking powders?

Mr. Hoagland—It is due to the substitution of alum for cream of tartar by some manufacturers.

Reporter—Have you ever used any alum in the Royal Baking Powder?

Mr. Hoagland—No, sir.

Reporter—But I find that it is used by others. What is it used for?

Mr. Hoagland—I presume because it is cheaper than cream of tartar, which it replaces.

Reporter—You would therefore obtain a larger profit by using alum than by using cream of tartar?

Mr. Hoagland—Yes, for a time such substitution would more than double our profits.

Reporter—Why, then, do you not use it?

Mr. Hoagland—For two reasons; first, the authorities on this point are so positive and conclusive that the continued use of alum in this way is dangerous to health that we could not conscientiously use it; if others choose to take risks on the public health we shall not follow them, preferring to continue the use of pure grape cream of tartar, which is demonstrated to be wholesome; second, our experience during twenty years has satisfied us that that which is best for the public is best for us. We cannot afford to peril the reputation of the Royal Baking Powder.

Other interviews were had, all to the same general effect, namely, that alum is used by many manufacturers to cheapen their powder, and enable them to undersell their competitors. Many of them are probably ignorant of the evil effects of alum on the system, while others are indifferent so long as they make money, and no one can be said to have dropped dead from taking their powder.

By this exposure of the injurious effects of alum in baking powder, the public must not not be frightened from using baking powders when properly made.

In the report of Prof. Elwyn Waller, Assistant Health Inspector of New York Board of Health, on Baking Powder in 1872, the public are recommended to purchase one of the well known brands of baking powder, in preference to purchasing the cream of tartar separately, as this substance was found in all cases to be adulterated with sulphate of lime, commonly called terra alba, and to such an extent that in most cases the cream of tartar was really terra alba, to which a small quantity of cream of tartar had been added. The inspector further states that when the mixture is made on a large scale in a factory, and the baking powder put up in packages ready for use, the manufacturer experiences no difficulty, in the first place, of securing good materials free from adulteration, and secondly, in mixing these materials in the proper proportions.

Dr. Mott, the Government chemist, in his review on the subject in the *Scientific American*, makes special mention of having analyzed the Royal Baking Powder, and found it composed of wholesome materials. He also advises the public to avoid purchasing baking powders as sold loose or in bulk, as he found by analysis of many samples that the worst adulterations are practised in this form—the label and trade mark of a well known and responsible manufacturer, he adds is the best protection the public can have.

Retribution, atonement, grace redemption, a great perdition; a great salvation, a great Divine Savior, all become credible when there is truly realized the idea of sin.—*T. Lewis.*

General News Items.

The Khedive's son will become premier of Egypt.

The number of strikers in Tyne shipyards has increased to 8000.

An entire block of business houses was burned at Newbery S.C.

A number of citizens of Switzerland propose to colonize in Georgia.

The Danish parliment refused to grant Princess Phyra a dowry.

The Senate agreed to the Brazilian mail subsidy by a vote of 23 to 17.

A Republican mayor of Harrisburg, Pa., was elected by 500 majority.

The King of Burmah has caused 86 murders of members of the royal family.

A mob in Cairo fired a shot near the Khedive. The minister of war resigned.

F.E.Frye, American consul to the Bay Island died at Ratan on the 10th inst.

The funeral service of Bishop Foley, at Chicago, on the 21st were impressive.

The British Steamship Zanzibar, from New York for Liverpool is given up as lost.

Workingmen of Austria, have presented an appeal for universal suffrage to the Reichstrath.

McLaren & Co's, shoe house, Montreal, made an assignment. Liabilities $150,000.

The Grand Duke Nicholas was exiled for giving improper communications to the press.

Women of ill-repute are forbidden to drive through the streets of Ottawa in daylight.

Colonel Wood dispersed 4000 Zulus on the 24th. The Zulus are concentrating for a grand attack.

M. Waddington supports the Greek view of the Bombay question in accord with the suggestion of the treaty of Berlin.

Louis Blanc advocated amnesty to communists in the Chamber of Deputies, and cited the example of the United States at the close of the rebellion.

George L. Smith, ex-Collector of New Orleans, has applied for appointment as pension agent, vice W. L. McMillan.

The New York merchants are opposed to the anti-Chinese bill. The Legislature of Connecticut denounced it as dishonorable and disgraceful.

The House by a vote of 135 yeas to 122 nays seated Jesse J. Finley as a member of the second district of Florida, and unseated Horace W. Bisbee, Republican.

The Senate rejected all amendments to the army bill, providing for re-organization, the repeal of the test oath, and doing away with federal supervisors of election.

The State Prohibition convention of Ohio met in Columbus, and nominated a full ticket, with Gideon P. Stewart, for Governor.

A judgment has been obtained against the Northern Central Railroad, in Baltimore, of $10,000 for killing Mr. Burns, who was run over by a train June last.

About 20 deputies for East Roumelia, and six from Macedonia are at Trenova, claiming admission to the Assembly, but they will be refused.

Mr. Randall Brown, of Nashville, Tenn., has been appointed to a position in the Mint. He called at the office and paid for his SOUTHWESTERN.

Two bands of armed men landed north and south of Port au Prince, and proclaimed Gen. Morency Benjamin, president. President Boisrond Canale set out with a strong detachment of troops for the seat of war. It was found the insurgents outnumbered the government forces.

"What have you done for Jesus this week?" asked a Sunday-school teacher of a scholar. Shyly looking up, and hesitating, little truth-teller finally made reply: "I didn't used to sweep in the corners and under the tables, but I thought I was working for Jesus, and I swept there too, and mother don't have to tell me about it any more." Children of a larger growth, and in trades and professions, might possibly find a lesson here.—*C. r. at Work.*

The believer goes to his crown and his kingdom, the sinner to [illegible] ending remorse. The one goes [illegible] a bridal scene the other to a [illegible] A bridgeless gulf lies between [illegible] forever.

Southwestern.

39 Natchez St., New Orleans, La.

J. C. HARTZELL, D. D., Editor.

THURSDAY, FEB. 27, 1879.

Do not fail to read again our circular for 1879 on the next page, and then tell your people and friends that we give a beautiful steel engraving of John Wesley to every subscriber, and silver communion ware to churches.

The gentlemanly editors of the *Yazoo City Herald*, whose courtesies we mentioned as having enjoyed during the late session of the Mississippi Conference, will accept our thanks for the kind words in their issue of Feb. 14.

The *Nashville Advocate*, under the editorial management of Rev. Dr. Fitzgerald, is an excellent paper, and we are not surprised that it should be reported that its subscription list is increasing. But on the subject of "fraternity" Dr. Fitzgerald does entirely too much lecturing.

A private letter from Rev. J. W. Butler, of Mexico, says: "Father, mother and sisters left last week for Europe for six months. Then, if father's health is recovered he will return as pastor of the English congregation and editor of paper and press. Our work grows." The whole Church will unite in the hope and prayer that Dr. Butler will be speedily restored to health.

Payne Pettebone, Esq., of Wyoming, Pa., passed through the city this week on his way home from his plantation on the Teche, where he has been spending a few weeks. He is one of the leading laymen of the Methodist-Episcopal Church in his conference, and was a lay delegate to the last General Conference. He leaves his planting interest in this State in charge of John Peters, Esq.

The price of the NEW YORK WEEKLY TIMES has been reduced to $1 per annum, postage paid. At no period in our history has the future of the [illegible] of equal rights and national [illegible] depended so much on the dissemination of sound political information among the people. No better [illegible] and no more com[illegible] can be found than [illegible] TIMES.

[illegible] & Walden will soon [illegible] book on "The Second Coming of Christ," by Bishop Merrill. [illegible] conform with his preceding volumes on "Baptism" and [illegible] Punishment." The Bishop [illegible] thinker and a graceful [illegible]. We advise our readers to [illegible] a copy of the book as soon [illegible], knowing that they will [illegible] profited in reading it.

[illegible] Lyman Abbott is writing [illegible] on the Gospel of John, which [illegible] the fourth volume of his [illegible] on the New [illegible] Christian workers [illegible] Notes on [illegible] Luke, and the [illegible] preceding three vol[illegible] the whole of [illegible] of publication [illegible] A. S. Barnes & Co.

[illegible]

Rev. Reuben Nelson, D.D.

It is with the profoundest sorrow that we chronicle the death of this distinguished Christian minister. He has for many years been a prominent and honored man in the counsels of the Methodist Episcopal Church. At the time of his death he was one of our Publishers in charge of the Methodist Book Concern at New York, and was Treasurer of the Missionary Society of the same church. From the New York *Advocate* of Feb. 20, we learn the particulars of his illness. He was stricken down with paralysis on Saturday evening, Feb. 15th. He had been confined to his residence (Union Square and Seventeenth street) for a couple of weeks with malarial fever of the typhoid type. When first taken ill, symptoms of paralysis were manifested, but these yielded to thorough treatment by his physician, Dr. H. L. Richardson, of West Washington Place, as did also the malarial fever. On Saturday he was apparently better, so much so that his friends who called upon him expressed their hearty congratulations upon the prospect of his early return to his official work. His associate, Mr. Phillips, left him at about 5 o'clock, after a lengthy and most pleasant interview. At about 7 o'clock, however, Dr. Nelson, while walking across the floor of his room was suddenly prostrated with paralysis, the stroke being so severe as to completely paralyze his left side, and render him immediately unconscious. No one was with him at the moment except Mrs. Nelson. His physician was immediately sent for, and on his arrival pronounced his condition such as to leave very slight hope of his recovery. A little later there were indications of returning consciousness, as he recognized not only Mrs. Nelson, but also the voices of his physician and the assistant editor of *The Christian Advocate*, who were with him. Mr. Phillips, who had been informed by telegram, arrived at about midnight, by which time the *coma* had become so intensified as to render Dr. Nelson entirely unconscious. This condition continued during the night and throughout Sunday. At about 11 o'clock on Sunday Dr. Austin Flint, of the Medical College, was called in by Dr. Richardson as consulting physician; and at the close of the examination, both concurred in the opinion that Dr. Nelson's recovery could no longer be hoped for. Early in the day Dr. Fowler, Mr. J. B. Cornell, Mr. and Mrs. A. V. Stout, Gen. and Mrs. Fisk, Mr. and Mrs. L. C. Coe, and many others called, all feeling the most intense interest in the condition of their suffering friend, and all desiring to express the heartiest sympathy with Mrs. Nelson who, with the tenderest affection, and yet with characteristic self-possession and heroic fortitude, was watching over the now rapidly waning life of her honored husband.

At the date of this writing, Monday evening, Dr. Nelson's general condition is unchanged, except that the coma has become more complete. Mr. Phillips, who has remained with him nearly all the time since his first arrival, reports him as apparently suffering little pain. His daughter, Mrs. Bennett, of Wilkesbarre, with her husband and other family friends arrived on Monday morning.

On Monday his symptoms were less alarming, and he was conscious at times and took a little nourishment, and on Tuesday morning the favorable symptoms continued.

This is our last information until we read the telegram in the morning papers of last Friday that Dr. Nelson was dead.

Dr. Nelson entered the traveling ministry in 1838, and a few years was in the front rank of the Wyoming Conference in the State of New York. For more than twenty years he was principal of the Wyoming Conference Seminary. This institution, under his administration, rose to first rank. His work included not only instruction, but financial management; and it was in these respects that his most eminent qualities developed. For five consecutive quadrennials he represented his annual conference in the General Conference. In 1872 Dr. Nelson was elected to the Book Agency with Mr. J. M. Phillips. At that time the financial troubles of our Book Concern had greatly agitated the Church, and made the work of the new publishers exceedingly delicate and difficult. But Dr. Nelson was equal to the emergency, and in spite of the necessary [illegible] of the Concern and [illegible] of the times [illegible] of our great [illegible] House,—the [illegible] two—have steadily [illegible]

[illegible] was a good man, and [illegible] life to the work of [illegible] a choice blood, [illegible] sympathy and [illegible] the love and respect of his brethren. As a preacher he was evangelical and effective, and as a platform speaker he had few equals in the church.

May the blessed Master comfort the bereaved widow and children!

Duties of Higher towards Lower Races in a Mixed Community.

In the Princeton *Review* for November, 1878, is a very remarkable article with the above heading, by Canon George Rawlinson, of the University of Oxford. The writer starts out with a discussion of the original unity or non unity of the race, giving the arguments on both sides, but deciding in favor of the unity of the race. The settlement of this question is fundamental to the discussion of his chief position. He then proceeds to consider the duties of man to man, which are "determined by either the dictates of enlightened self-interest or by the requirements of benevolence, or else by some reasonable balance and adjustment of the two." Self-interest has very commonly led superior races in mixed communities to reduce inferior ones to the condition of slaves. The evils and dangers of slavery are briefly shown. Some have thought, however, that, slavery being abandoned, the well-being of the superior portion of the community requires the getting rid of the obnoxious element by quiet, gradual extinction. But a community should be able to find a use for all its members, and not look forward with complacency and hope to the extinction of the several races composing it. Besides, this is very difficult to secure. Mr. Rawlinson says that if the Indians are disappearing it is not by the process of natural decay. It is disappearing mainly through *absorption*. The idea of getting rid of the Chinese by prohibiting immigration, or of the colored race by transplanting them to Africa, is impracticable, and if practicable, the true interest of the States would not be promoted by either measure. So far as the colored race is in question "for good or for evil," it will remain a *crux* for politicians to deal with, a problem for philosophers to discuss, a difficulty for practical persons to make the best of. What is that "best"? This enquiry Mr. Rawlinson proceeds to answer by advocating *amalgamation* as the true remedy, and ultimate absorption of the black race into the white as the end to be desired and aimed at. His first ground in support of this proposition is that the mixed races of mankind are superior to the pure one. As example he cites the two most important nations of the earliest ages—the Egyptians and Babylonians. He claims the same fact for the Greeks and Romans. Not one of the five great European nations are pure. They are the results of mixtures more or less extensive. In reference to the negro in this country, he points to the *quadroon* as of splendid *physique* and of fair average mental power. When the grade of *quinteroon* is reached, the negro type has disappeared altogether. If the present black population of America intermarried freely with the whites, the grade of quinteroon would be reached generally within a century. He asks, is there any evidence from history that the negro can be absorbed and assimilated, and that the result is advantageous, or not disadvantageous, to the absorbing community. He acknowledges there is not much evidence either in this country or in Hayti where the colored race, suddenly freed from restraint, let passion rather than reason guide them, and massacred or expelled their white oppressors. But he again refers to Egypt, where a white Caucasian race of incomers did not disdain to mix its blood with the native Nigritic element, and the result was a type of man of fair general *physique*, with a capacity of skull not much below that of the modern European and with great mental ability. The Pyramids, the rock tombs of Thebes and Memphis, the temples of Luxor and Karnac, exist to show what a hybrid nation, half white, half negro, could effect in architecture. In another Eastern country where white blood preponderated, a Nigritic race, "black-skinned and wholly haired," has been gradually absorbed and assimilated, so that now no trace of it is left. The "black-faced" Colchians are lost in the modern inhabitants of Imeritia, who are a fine people "of European features and form," noted for the beauty of their women, which is said to "exceed that of the Circassians." In America the absorption of four millions by thirty-six million might be expected to result similarly in the disappearance of the lower type altogether. It would cease to exist as a separate stock. Thus, too, all grievances which at present divide and estrange the black population from the white, splitting up the American people into two antagonistic nationalities, between which there may be an armed truce, but never any real hearty agreement, would cease. The negro difficulty would be gotten rid of, and the equality and brotherhood which are now preached by all, but practiced by few, would bring the present jarring elements into a really accordant and united whole.

Our object has been merely to give a bird's-eye view of the line of thought pursued by the author. The remedy proposed would certainly remove certain difficulties and troubles, but the remedy is not likely to be adopted unless there is a revolution little short of a miracle. Meanwhile, there are many duties of higher towards lower races which should receive faithful attention.

Record of Church Extension Work for 1878.

Rev. Dr. Kynett, Correspondent Secretary of the Board of Church Extension, has favored us with advanced sheets of his annual report. We cannot place before our readers in better shape the years work than the Doctor has himself. So we quote directly from his report. He says:

"The year 1878 has been the hardest we have had since our Church Extension work was fairly inaugurated. This has risen out of two causes, both of which proceed from the 'hard times' which, with all the evils that have had come out of them, we fully believe have passed their culmination in 1878.

The first of these causes is our diminished receipts. We have had nearly $30,000 less coming into our treasury than in 1877. True this falling off is not largely on account of collections, or other sources of revenue on which we rely for some good degree of regularity; and it does not therefore evidence a less degree of interest in this work by the Church generally. It is confined chiefly to bequests, amounts received subject to annuity, and return of loans. But the fact remains that we have had so much less for use in aiding churches that have appealed to us in time of need.

The second cause of our trouble has been the greater number, and greater urgency of the calls for aid. Many churches have for years past been struggling with debts, and have made temporary arrangements to meet the urgent demands of creditors, seeking, in a variety of ways to tide their affairs over into better times. But the times have grown harder, and the demands of creditors more urgent, and by closing of factories in some places, and failures of crops in others, and unusually large number have reached a crisis in their affairs in which they must have help or lose the results of all their toil and sacrifice.

Then there has been a marked increase in the demand for help in the newer States and Territories, arising out of the increase of immigration from the older to the newer parts of the country.

The Railway World, a good authority in such matters, tells us that:

"The quantity of new lands taken up in the West, North-west and South-west during 1878, is estimated at from 15,000,000 to 18,000,000 acres; and the number of inhabitants represented by this movement is reported to be at least 600,000, of whom nearly nine-tenths were formerly citizens of New England, the Middle States, and other States east of the Mississippi.

The lowest estimate of the immigration into Texas is 200,000, but the authorities of that State claim a much larger number. Kansas gained about 125,000 new inhabitants; Nebraska, nearly 100,000; Minnesota, 50,000; Dakota, about 100,000, and large additions were also made to the population of other Western States and Territories.

While the immigration of last year was considerably larger than in previous years, a movement of very considerable magnitude has been progressing ever since 1873; and some authorities estimate the population transferred during the last five years, from the crowded towns, cities, and older agricultural districts of the United States to comparatively new States and Territories at about 1,500,000, or half as many citizens as the thirteen original colonies contained at the time of their revolt against Great Britain, after a century and a half of immigration and settlement.

The present population of Dakotah, many portions of which had never ever been explored at the beginning of the present decade, has recently been reported by her Governor to be 150,000, or about as many people as Pennsylvania contained in 1776.

The growth of other new districts has been scarcely less marvellous. It is claimed that Kansas last year produced a larger wheat crop than any other State. Colorado is advancing rapidly, especially in the development of her railway and mining interests. Minnesota, known best fifteen years ago, as the scene of frightful Indian massacres, is now rapidly gaining a prominent rank in wealth and productiveness. Nebraska has attracted many new settlers, and a large proportion of them have prospered in their new home. And there is probably no recent year in which Texas did not attract a larger immigration than any other State."

This has given rise to many new Church enterprises, and the Macedonian cry has come from the long extended line from the Rio Grande on the south, to the Red River of the north.

It has been a matter of exceeding regret that we have not been able to respond promptly and generously to all those needy and worthy cases. Our cause has suffered, and these important interests have suffered, and the general Church has, in many cases, suffered irreparable loss from our inability to meet these just demands.

We have this helped year 264 churches but we ought to have aided, at the very least, 100 more. Our reports show that we close the year with 51 applications on file, and our treasury overdrawn by grants already made. To meet these calls, made as the Discipline provides, would require nearly $50,000 more than we have received; and informal appeals from many more have been urged in correspondence that would have come in due form if we could have given them any reasonable hopes of success. We close the year with a feeling of sadness over the little we have accomplished, knowing how much we might have done if the Church had placed the means at our disposal.

The Work in North Carolina.

The late session of the North Carolina Conference of the Methodist Episcopal Church, showed a fair progress in the work during the past year, having increased 619 members, but fallen off 286 probationers. The membership as it stood before the division was: probationers 1,086, members 8,762, local preachers 124. Total 9,972; three thousand of whom are white. Baptized during the year 935, number of Sabbath-schools 5,889. The collections were small, namely: For missions $99 12, Church Extension $29 49, Freedmen's Aid $20 78, Sunday-school Union $8 04, Education $9 79, Tracts $4 78.

The chief interest of the session centered in the question of dividing on the color line.

The *Methodist Advocate* gives this account of the action:

The matter of division came up again, and after much deliberation, the Greensboro and Eastern districts (white) were formed into a new conference called the Southern Central Conference of the Methodist Episcopal Church. The measure met considerable opposition, and the first vote taken on Saturday, stood six for, to two against, among the white brethren, and twelve for to sixteen against, among the colored. The question was brought up again on Monday and the vote taken as follows: White seven to one; colored sixteen to none against; some asking to be excused from voting. After the result was announced, W. W. Morgan offered the following resolution which was unanimously adopted:

Resolved, That while we wish the Church at large to know that we, as colored members of the North Carolina Conference, did not wish a separation from our white brethren, we pray that God's blessing may go with them in their work, and that our common Father may watch over and bless us all.

We think that the above is an exact statement of the case. The white brethren asked to be allowed to form a new conference, believing that they could thus accomplish more good, and the colored brethren consented to the measure with that understanding. It is due to Brothers Alston and Morgan to say, that while they declined to vote on the ground above stated, it was distinctly understood that both of them desired the conference to remain together."

Central Tennessee Conference.

Sixth street, Memphis, Bro. Tellar, pastor, is engaged in a revival work. Feb. 13, three penitents at the altar, much interest manifested. The educational interests within the Conference bounds are being carefully looked after. The Conference College at Tullahoma, is agitating the question of a new building; Dickson Academy never had a brighter prospect. The West Tennessee Seminary will be saved. Efforts are being made to raise funds to remove the indebtedness.

Spruce street, Nashville, is engaged in another revival effort. God's presence has been felt in converting power and the church greatly strengthened.

Bishop Haven preached at the Spruce Street Church on the 20th. Saturday he left for Shelbyville, and preached for Bro. Carter.

Church Extension—The Way To Do It

Dr. Kynett, Corresponding Secretary, says: "We have just received the following: "I herein send you twelve dollars for Church Extension, from Marysville Circuit, Danville District, Illinois Conference. I am glad to say that this is our full assessment, and I raised it without any trouble. Please send me receipt. Also Annual as soon as it is out.' This is signed by the pastor, Robert Stephens. That is the way. He uses the Annual, presents the cause, gets the money, and sends it to the treasury without delay, and carries his receipt to conference. Everybody do likewise."

OUR SOUTHERN METHODISM

TENNESSEE.

Rev. H. Primm, Memphis: "The Lord has blessed us at Centenary Chapel. We have had 4 conversions, 12 additions to the Church, and the work is still going on. I have a small Sunday-school, and the children are very poor and in need of books. The SOUTHWESTERN, I think, will have a good circulation in Memphis.

TEXAS.

Rev. L. Calloway, Lovelady: "We have a large and flourishing Sunday-school here, and the pupils are eager for new books."

Rev. G. W. Townsend, San Antonio: "On my last round I was taken sick and I am ill yet. Everything is in a growing condition on my circuit."

Rev. Mack Henson, Austin: "Left Victoria 1st of Feb. '79 for Austin. Had a very cold, but safe trip. My wife and children have all been sick from the trip. Arrived here on the 4th inst. Met but few smiling faces, but a good many shy and cold ones. It does appear that the establishing of a new charge here, meets with determined opposition from those so styled as leaders and officials. I don't know whether they have been rebuked or encouraged for their conduct or not. Will open the doors of Simpson's Tabernacle first Sunday next month. Have visited Peter'sville 4 miles from town. And Burtise Prairie yesterday 3½ miles. Plenty material at each point to build up flourishing Sunday-schools of this charge; there is but little of it at present. We have a Sunday-school and 35 or 40 scholars, 5 teachers and a superintendent. The superintendent and teachers are full members or probationers of the old charge. I spoke to the superintendent about joining the new charge and he said "it seemed to him like a young calf being taken from its old mother, for him to leave the old church," and this feeling is very widespread. And there are those who are assiduously at work to prevent us gaining foothold.

MISSISSIPPI.

Rev. M. Adams, Meridian: "Elder Dunn is in the district, and spent three days with us. He has left for Shuqulak. He visited our school and made cheering remarks to teachers and students. His advice was to push forward up the hill of science."

Rev. W. H. H. Gallion, DeKalb: "I must say if it were not for the support of white friends, I would have to leave my charge. A supper was given for church expenses, and they came forward and helped us nobly. My prayer is that the Lord will bless them for their good work."

Rev. P. Blue, Corinth: "I reached my appointment two weeks ago, and began pastoral labors for this conference year. Our first work is to build a new parsonage; this we have begun, and have a part of the lumber on the ground. The ladies organized for this work. Our first quarterly meeting was held the 15th, Elder McLachlan was on hand, full of his usual interest.

Mary Loeper, Hickory, Newton county: "I wanted to tell you how much I thank you for sending us such a good preacher. We have a nice church in this place. We bought the Hickory Academy, a comfortable nice building, have a good membership, a Sabbath-school, and a prayer meeting; and also a school here for our people. We are much pleased with your paper and will try to get it circulated, and hope to get many subscribers.

Andrew's Institute, Alabama.

Rev. Wm. P. Miller, President of the Board of Trustees of this institution, gives the following encouraging note, under date of January 27.

The Board of Trustees met at J. W. Wesson's, Saturday last, and appointed a building committee, consisting of J. W. Wesson, G. Norton, and Professor M'Clesky. Assets in the way of promissory notes for $1,700 to be made up to $2,000 by Brother Wesson, were put into the hands of said committee. The contract is to be let out right away for the stone work to be done. We have a No. 1 stone mason in our midst. The foundation is already laid and a good lot of stone quarried ready for the chisel. We are all encouraged very much. The school is flourishing also.

The Louisiana Sunday School Convention.

The first Louisiana State Sunday School Convention has just adjourned. It was in every way a success. Next week we will give a full abstract of the proceedings.

Messrs. B. F. Jacobs, of Illinois, Rev. G. A. Peltz, of New York, and assistant Editor of the *Sunday School Times*, Mr. Porter of Illinois, and Statistical Secretary of the National Sunday School Convention, Ralf Wells, of New York, and others were present, and gave life and point and power to the Convention by their addresses and suggestions.

Foreign Missions.

Rev. D. C. Challis and family arrived at Rustchuck January 25, quite well. Rev. S. Thomoff was to be at Constantinople on the 31st. Rev. F. W. Flocken was at Rustchuck on the 29th somewhat unwell from the Danube fever.

We have a letter from Bro. Osgood, of Africa. He is still busy in the prosecution of his work in Africa. More from him in our next.

We hear by the way of a Michigan youth from our missionary family in Breillyin, India. This youth forsook his father's house some three years ago for the sea. He shipped and had to forsake a foundering vessel at the West India Islands. Shipped again for England and a return voyage to America, left his vessel and for want of any good sense, enlisted in the British army under an assumed name; was ordered, with his regiment to India, and was quartered at Bareilly or its vicinity, was visited by sister D. W. Thomas, wife of our missionary, who induced him to sign the temperance pledge and being found an American, was invited to the home of the missionary; was converted, obtained an honorable discharge from the army, and then by the missionary put on his way home—arriving in the port of New York on the 14th inst., and immediately presented his letter at the Mission rooms, and was then put on his way to his father's home.

We believe if every pastor would press this claim home to the people affectionately, yet earnestly, and not neglect it because of a fear that it will prevent them from receiving their own salaries, our missionary collections would soon be doubled, and the pastor's claims would be met.

Rev. J. P. Larson, Presiding Elder of Carlskrona District, Sweden, writes from Stockholm, January 14, 1879: "I have visited every mission station in this district the second time. The spiritual state is very good throughout the district. The public meetings are well attended, especially on Sundays. In some places the congregations are so large that many persons must return to their homes because of there being no room. The work of God seems to prevail powerfully and with great blessing. Several have been awakened to care and to be anxious for the salvation of their souls; and they have found the peace of God through Jesus Christ our Lord, for which we feel very thankful. According to the reports of the preachers, sent to me, 99 persons have united with our church for the past quarter, and not a few have been received into full connection. In some places in the district we have to rejoice at revivals still going on. We hope a great many will be converted for the coming quarter, and still more unite with the church. In several new places where we have bright prospects for success, preachers are wanted. Many ask for such. At Norrkoping a fine chapel has been dedicated during the quarter, and two more are being built.

God has been very good to us as to our economical state. Although a very hard pecuniary embarrassment is felt here at present, in consequence of which the wages have been very much reduced, and many of our brethren have had no employment for the winter; yet, notwithstanding, we have succeeded to raise money for all our necessary expenses, and besides, to pay off some of our chapel debts. In some places in the district the economical state is pressing indeed, but with God's blessing we can clear ourselves.

The Sunday-schools are progressing, and in many places flourishing. At Karlskrona the Sunday-school is attended by four hundred children, and at the Christmas feast presents to the amount of 300 crowns were distributed to these children, who had raised that sum themselves. At Wisby the Sunday-school is attended by about 250 children, and in most places of the district the Sunday-schools are attended by more than 100 children respectfully. The Christmas feasts have been a great rejoicing to the children and a great blessing. A great many of the children are converted to God. In general they are good, and learn their lessons well. May God continue to bless our Sunday-schools.

The sewing societies are working ardently indeed, for the success of the cause of God. They contribute very much to the paying off of the chapel debts. Just before Christmas the sewing society of every place had a meeting. To the glory of God I can say that the meetings have been very good. The sums have been larger in most places than we could expect, considering these pressing times, which proves that our members are very devoted, and are forsaking all for the work.

The preachers in charge, in general, labor zealously. Since Christmas they have preached almost every evening, and at least twice every Sunday. As before mentioned, uncommonly much people are coming together in our chapels; these are indeed crowded. Our preachers are visiting from house to house also. They attend the converted in their homes striving to lead them to Christ there too. At many places we have one meeting a week to the growing in grace of the members, and the pouring out of the Holy Ghost on the children of God.

These meetings have been very great blessings, and have been conducive to the being of one heart and one soul to the members. Where this is the case we have the greatest and most continual success. At present, the prospects for success are bright. Glory to God. Pray for us.

District Work in Texas.

ANDERSON, TEXAS, Feb. 17, 1879.

MR. EDITOR: I wrote last from Hempstead, stating that I would hold my next quarterly meeting there. We had a glorious time. The Son was with us from the first to the last. I fell very much in love with the people there; they are friendly, kind and hospitable, and true to the old church. Bro. Lee has commenced improving his church: he wants to add ten feet to the length and raise the roof, adding to the heighth. He is resolved to have as nice a church at Hempstead, as he left at Bryan. He is doing all he can for the ADVOCATE. I went from Hempstead to Courtney, preached four or five times, discharged all the duties usual to a quarterly meeting. We had four or five conversions and a number united with the church. Bro. Guess, the pastor, was at his post and gave me a cordial welcome to his work. He is a sweet-spirited Christian gentleman and his people love him very much. During my stay of a week at Courtney the people endeared themselves to me by many acts of kindness. May the Lord bless them for it.

From Courtney I went to Navasota. Found Bro. McKenzie, pastor, at work. He seemed glad to see me and did all in his power to make me happy. He is a young minister, and from my acquaintance with him, I think him one of our most promising men. He seems to be a man of unbending integrity. We had a good meeting at Navasota; one convert, and the church was generally revived. They are building a fine church there, and will perhaps finish it this year. We have a good people at Navasota.

Left Navasota Friday for Anderson, ten miles from the railroad. God came here with us, and we have had a glorious time. Bro. Bookman is the pastor. He is a good man and can accomplish great good among his people. The weather being cold and churches open, he has not done much since conference; but he promises to give himself to the work now. We are not very strong, as a church, in Anderson, but the few members we have hold their heads up and say they are proud of our church and resolved to do all they can. Our people came in from the country from every direction on Sunday and we had a fine congregation. These are good people. I preach to-night eight miles in the country. Bros. McKenzie, Guess and Bookman are doing all they can for the ADVOCATE. I go from here to Millican. Pray for us. W. L. MOLDOW.

Religious Items.

Friedrich Luther, a descendant of Martin Luther, is a student of theology at the University of Strasbourg.

The English Friends have during the past year opened two new schools in Syria and Palestine, making six in all that they now have there.

There is now a Baptist church, near the place where Jesus had the conversation with the woman of Samaria. The congregation averages one hundred persons.

—The Ursuline Nuns, of Quebec have received a communication from thirty of the sisterhood in France, applying for admission into the convent there, in the event of being expelled from France.

—Mrs Margaret Barnes, recently at Croton Landing, N. Y., left $3,000 to the Missionary and Church Extension Societies, and also a legacy toward building a parsonage there.

It is now pretty generally conceded that the claim of the M. E. Church, South, against the United States Government, for the use and occupation of their publishing house and fixtures, during the war will not be paid—not at present at least. We have never thought it would be paid during the life of the present generation. It will be paid after a long while, we have little doubt.—*Georgia Advocate*.

The vote of Texas has increased 50,000 in two years, which indicates an increase of population in that time of between 300,000 and 400,000.

The Freedwomen.

WORK PROPOSED.—The purpose is to employ Christian women to visit the houses, and churches and Sunday-schools of our colored people, and to labor especially for the salvation of the souls and bodies of the colored women. Mothers' meetings, and meetings for girls and young women will be organized; also sewing-circles, where the simpler duties of household work will be taught and instructions given as to personal habits and tastes. Special efforts will everywhere be made to increase attendance upon our Sunday-schools and churches, and the New Orleans University. The Methodist Episcopal Church has in New Orleans alone fourteen churches among the colored people with a membership of over 3000. This [illegible] will be our advisers and assistants.

MISSIONARIES' HOME.—We have rented and [illegible] Second street [illegible] will reside, and where meetings can be held when ever desired.

VOLUNTARY HELPERS.—Besides those who are employed and give their whole time to the work there are many who [illegible] Sabbath; or a day or two of each week to this work of the Master. Such will please call at the Home or on Mrs. Hartzell.

OUR PRESENT MISSIONARIES.—At present the following are our missionaries: Mrs. A. M. Ryder, of Philadelphia; Mrs. M. L. Hathaway, of Normal, Illinois; Miss Lizzie Thompson, of Dwight, Illinois, and Miss M. J. Stephens, of New Orleans.

MONEY.—No work of this kind can be carried forward without money. No debts will be made. All money given will be conscientiously applied and a published report given. We have some cards on which is printed a simple pledge to raise ten dollars in ten cent subscriptions. Send for a card and help us, or if you [illegible] you can direct.

THIS COLUMN.—This column of the Southwestern has been devoted to our work, and in it will be found the announcement of meetings, extracts from letters, notes [illegible] with the work.

PRAY FOR US.—This work is as much missionary work as that done in Africa, in India or [illegible]

Address all letters to
J. C. HARTZELL,
128 Carondelet street,
New Orleans, La.

[illegible] be held regu- [illegible] others will be [illegible] SCHOOL, corner [illegible] every Sunday at [illegible] superintend- [illegible] TEACHERS' [illegible] Second street, [illegible] night [illegible] teachers of our [illegible] at the Home [illegible]

[illegible] M. Bain, of Philadelphia, [illegible] words of encouragement, [illegible] several of our [illegible] during the week [illegible] have visited one hundred and twenty families [illegible]

[illegible] Meeting at the [illegible] auspicious, and similar meetings are [illegible] for girls are [illegible] and attendance [illegible]

[illegible]

which has proved so sure an anchor to so many weary hearts.

He would listen to what his children read, meagre as their opportunities were, and be influenced by their reading, unconsciously sometimes. They were opening a new world to him, in their slow halting way, perhaps he understood it all the better. Be this as it may, these simple Bible truths, coming to him indirectly, were sufficient to make, of an earnest worker, an earnest Christian.

The Book Committee.

The annual meeting of the Book Committee commenced on Wednesday, the 12th inst., at 12 a. m., in New York, and held five sessions, closing Thursday night. All the members were present, including the ministerial representatives from the twelve districts which extended over the continent, and the six laymen of the Local Committee at New York and Cincinnati. The agents were in attendance, except Dr. Nelson, whose illness detained him. The editors of the *Advocates* were generally present, except those at New Orleans, Pittsburgh and on the Pacific coast. A resolution of sympathy with Dr. Nelson was adopted, and another of peculiar fitness, also, recording "our gratitude to God for our protection during the year, and the privilege of so meeting together at this annual gathering."

The day previous the Eastern and Western section met to look into the affairs of their respective publishing houses at New York and Cincinnati, which enabled them to prepare business for the general committee. The exhibits of both publishing houses show an increase in the book trade of many thousands of dollars. Periodical sales are less than reported last year ago. A careful estimate of outlay needed for correspondence led to a large diminution of the amount allowed, the expenses of the Depositories which are continued, and for the suspension of those that can not be made profitable.

The usual committees were appointed to estimate salaries of the bishops, editors, and agents, to estimate the conference collections for the Episcopal Fund, and to prepare the report [illegible] conferences. The various interests involved in the [illegible] ties of the Committee were carefully considered, and the outlook for future years is generally very much improved. The details of their action will be more fully given in the [illegible]

L. C. MATLACK, Secretary.

The City.

The selection of Gen. W. McMillan as [illegible] Badger's successor in the New Orleans postoffice was a [illegible]

[illegible] William T. Sherman, General of the U. S. army, his daughter and staff, on a tour of inspection through the Southern States, witnessed the holiday pageants. The Grand Army of the Republic, Mower Post, provided for his reception, and procured rooms at the residence of Mrs. A. P. Field. He is always a welcome visitor to any part of the country. It was regretted by the Louisiana militia that he did not arrive in time to review them on the 22d of February.

Seaman's Bethel.

The concert by the officers and crew of the steamship [illegible], in the Seaman's Bethel on Esplanade street, Thursday evening last, [illegible] Bethel, [illegible] season, was [illegible] to overflowing, numbers being obliged to leave for lack of standing room. Universal satisfaction was expressed. This ship in [illegible] for Sabbath service [illegible] education while [illegible] all on board, and in [illegible] of the [illegible] notice and [illegible] Capt. [illegible] and speed [illegible] homeward-bound voyage [illegible] in a better [illegible] at the [illegible] the demand for [illegible] are still con- [illegible] in the port.

[illegible] Seaman's Chaplain.

[illegible]

Sunday School.

March 2, 1879.—THE PRAYER OF THE PENITENT.

SCRIPTURE.—Ps. 51: 1-13.

GOLDEN TEXT.—"Wash me thoroughly from mine iniquity, and cleanse me from my sins."—2.

TOPIC.—A New Heart

[Condensed from the National S. S. Teacher.]

Prefatory.—The key to this. Sam. 11, 12: 1-14. That dark chapter in David's life has had the noonday light of the Scriptures thrown upon it. Its facts are as well known as his best heroisms. There is in it adultery, treachery, and murder that have no meaner parallels in all history. For a year or more God waited for David to repent. During that time his harp was mute, and the anthems of his praise ceased. The evil spirit which he had often charmed away from Saul now had possession of him. God took sterner measures to drive it away from him than he had with Saul. He sent Nathan to him with that beautiful and touching parable of the pet ewe lamb taken from poor man by a rich and powerful neighbor who spared to take of his own flocks to feed his guest. "Thou art the man" awoke the conscience of the king so that he confessed his transgressions, and was forgiven, though the consequences of his guilt still continued to sting him in after years like scorpions. With the passing away of his impenitence and rebellion, he tuned his harp once more, though at first it only breathed out penitential sighs. This Psalm shows that if he had grievously sinned, he also sincerely and deeply repented.

Petition for Mercy (1, 2).—David's prayer is that of the publican—"God be merciful to me a sinner," confessing in advance that he has done that for which mercy is needed. He does not ask it on the ground of his deserts. Arraigned before the bar of God, at the very first he throws himself upon the mercy of the Judge. He knew that he was a God whose loving kindness were very great. To forgive one of his main characteristics. He had pardoned again and again, until such evidences of his grace had become an infinite multitude. He desired to have the record of his sins erased.

Confession of Sin (3-5).—For I acknowledge. No judge can pardon a criminal so long as he pleads "Not guilty." And here David in humble confession says, "I am the man." My transgressions. Plural number, that one monstrous sin had brought into his view many other sins. My sin is ever before me. What sinner ever fairly gets rid of the annoying presence of his sin? Pleasures for a time may bid it flee, but it fills again the first unoccupied moment. Intoxication is only a temporary escape.

Against thee, thee only have I sinned. For the time being David was so impressed with the magnitude of his sin against God that he lost sight of the relations that sin bore to those whom he had wronged. Sin against God seemed comparatively so monstrous that the other appeared to be as nothing. "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." 1 Cor. 8: 12. "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me." And done this evil in thy sight. David had confessed his guilt, and the Judge had beheld it, therefore there was no escape from the fact that punishment was deserved.

Behold I was shapen in iniquity. He was oppressed with a sense of the entire sinfulness of his nature. He had sinned not only this once, but from the beginning. He was not a sinner by accident, but from purpose. *In sin did my mother conceive me.* Neither was this an accusation of his mother. For she was chaste, and his father was a good man. Like the other, this was only an acknowledgement of "the deep tap-roots of his sin." He realized, as we all ought to realize, the deep-seatedness and the exceeding sinfulness of sin.

Prayer for a new Heart (6-13).—Behold thou desirest truth in the inward parts. And in the hidden part thou shalt make me to know wisdom. He had already shown to him the corruption of his inner nature, and that is the first step towards wisdom. No man can become truly wise who has a false conception of himself. Purge me with hyssop, and I shall be clean. Here again is another reference to the leprous condition of sin. The leper was purified with hyssop and the blood of the Paschal lamb—after his healing. David, then, must have looked upon himself as cured of his sin, but was still desirous of having the taint of that sin removed. Wash me and I shall be whiter than snow.

Make me to hear joy and gladness, [illegible] that the way of the transgressor is hard. Hide thy face from my sins. That was the only way by which he could obtain any joy and gladness. He asked God to do for him what he could not do for himself. Blot out all mine iniquities. Create in me a clean heart. The sow that is washed will go again to her wallowing in the mire. "Except a man be born again he cannot see the kingdom of God." Man triumphs over sin in the new birth. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." He has obtained the clean heart for which David prayed. And renew a right spirit within me. Rather "a steadfast spirit."

Cast me not away from thy presence. Here again is the suggestion of a leper, driven away from the habitations of men on account of the loathsomeness of his disease. Take not thy holy Spirit from me.

Restore unto me the joys of thy salvation, and uphold me with thy free Spirit. An unwilling spirit makes hard work of anything, but especially of God's service. This part of David's prayer there are many who need to offer. Then will I teach trangessors thy ways, etc. A man in peril knows how to appreciate the peril of others. The reformed drunkard has the most intense desire to save others who are in the condition in which he has been. The sailor just rescued from the dangers of the sea gasps the name of his still unrescued comrade before he asks anything for himself. In like manner those who have been rescued from the power of sin and of death should have within them the same zeal to save others. It was David's first thought that he would seek out an audience of sinners like himself, and win them by telling of his own sad story, and of the Lord's mercy to him. And that resolve was well kept.

Zion's Herald speaks thus strongly on the late debate in Congress on the enforcement of the Constitutional Amendments:

The debate over Mr. Edmunds' resolutions affirming the constitutionality of the war amendments, and the duty of Congress to provide for their enforcement, revealed the still living and dominant presence in Congress of the very spirit that occasioned the late war. Southern senators were willing to admit the binding force of the amendments, but refused to permit Congress to secure directly the execution even of its constitutional laws; it must depend solely upon the States for this; and this simply makes us a confederacy, without a national existence worth contending for. When the fugitive slave law was to be executed at the North, if it had been dependent upon State magistracies, not a black man would have been returned; but the United States appeared here in Massachusetts in the person of its own officers, and marched Southern slaves down our streets surrounded by the National Marines. We deserve not the name of a government unless the proper federal officers can enforce, in all parts of the land, the national rights of all its citizens and defend them in their exercise.

General News Items.

The Democratic House of Representatives of Alabama has elected a colored clergyman for its chaplain.

The Portuguese government has ordered the Governor of Mozambique to send troops and three corvettes to Delagoa Bay, on the South African coast.

Gov. McCreary received a telegram from Jackson, Breathitt county, stating that Alfred Gambril was sentenced to imprisonment for life in the penitentiary for the murder of Judge Barnett, in November last.

The Democrats and Kearneyists in the California Constitutional Convention have refused to place in the constitution of that State a provision which declares that there is no constitutional right of secession from the Union on the part of any State.

In the Senate, February 13, Mr. Kellogg introduced a bill to secure the completion of a line of railway from San Antonio, Texas, to a point at or near Fort Clark, and thence to a point at or near El Paso, upon the Rio Grande, to be known as the Mexican and Pacific extension of the Galveston and San Antonio Railway.

The estimate of the change made in the House of Representatives after the census of 1880 gives a gain of sixty-six members on the present ratio, of which the Middle and Eastern States will have eleven, the Western States forty, and the Southern States fifteen. According to this estimate, the Western States will have a larger gain than all the others put together.

A terrible boiler explosion took place a few days since at the head of Stockton slough, on Eldorado street, Stockton, California. A crowd of 200 assembled to witness the trial of a new propeller pump, set in the slough, and run by a threshing engine. Those near were prostrated, and the body of the engineer was blown 150 feet through the crowd. The dead lay prostrate in every direction. Ten or twelve dead bodies lay in one heap at the northwest corner of the bridge; others lay strewn, dead and dying, on the street; some were blown from fifty to one hundred feet. The heads of some were blown to pieces; others were blown to the ground with such force as to break every bone in their bodies. Faces, hands and whole persons were steamed in dirt, smoke and cinders. The wounded were promptly cared for and the dead left undisturbed until the excitement had subsided, when they were removed to the coroner's office. The explosion was the result of recklessness on the part of the engineer. The steam gauge refused to work, and after the engineer had attempted to fix it and failed, he screwed down the safety valve and went on with his work. The explosion occurred about fifteen minutes afterwards. Sixteen persons were killed and twenty-six wounded—three or four fatally. Many were blown a considerable distance and escaped uninjured.

Memorial Service.

AT ASBURY CHAPEL, HOLLY SPRINGS, MISS.

On account of so much rainy weather before and after Christmas, memorial services of the members and friends of Asbury Chapel, who died during the late epidemic, was not held until last Sunday, the 16th inst. The church was suitably draped for the occasion, and crowded to its utmost capacity. The relatives of the deceased members and friends all being in deep mourning, and the Mutual Aid Society having lost some of its members, they turned out in their usual form, and every thing was so solemn, that it would make one think that

"Friend after friend departs;
Who has not lost a friend?
There is no union here of hearts,
That find not here an end."

Exactly at 3 o'clock, P. M., the pastor commenced the services by reading the nineteenth Psalm, and singing the Hymn commencing "O God, our help in ages past, our hope for years to come," and lead in prayer, then addressing the large audience refering to the life and deaths of the deceased. Though great excitement prevailed during the yellow fever, yet many of the members and friends died in great triumph of faith in the "Blessed Lord Jesus," and left glorious news behind for their friends to meet them in Heaven. Prof's Crane and W. W. Hooper, then delivered intelligent and stiring addresses, and Brother Anderson Burns lead in an earnest and comprehensive prayer. The services then closed, and all present were willing to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

J. M. SHUMPERT,
Pastor.

Marriages.

At the residence of the bride, Abbeville, Miss., Feb. 13, 1879, by Rev. Ira B. Griffin, Mr. G. A. Griffin and Miss Susan Herod.

On the 18th inst. at the residence of the bride, by Rev. J. M. Shumpert, Mr. Lamb Moore, aged 65, to Mrs. Mary Bowles, aged 54, all of Holly Springs, Miss.

Mary's got a little lamb.
His wool is sort o' grey.
And everywhere Aunt Mary stops
That Lamb is bound to stay.
—*Holly Springs Reporter.*

Deaths.

Lucy Kyle, a member of the M. E. Church, at Hahnville, La., died Feb. 1, 1879. She had been connected with the church 25 years, and passed away in the triumph of her faith.

N. K.

Miss Susan Call professed religion in October, 1877, and joined the M. E. Church. She lived an acceptable member, and was loved by all who knew her. She did much in the building up of the Sabbath school. She died Feb. 9, 1879.

Mrs. Nelly Burnley joined the church in 1875. She died Nov. 20, 1878.

REV. JOSEPH SMITH,
Pastor, Hartsville circuit, Tenn.

New Books.

VOICES FROM BABYLON; or the RECORDS OF DANIEL, THE PROPHET. By Joseph A. Seiss, D. D., author of "A Miracle in Stone," etc. 12 mo, cloth extra, price $1.50.

A course of special lectures, recently delivered, intended to be a thorough introduction to the contents of the book of Daniel, and to review and vindicate the views of early Christians with regard to it. It embodies the results of modern explorations and criticism, and is accompanied with a critical revised translation of the entire book of the great Babylonian prophet. The miracles and predictions given in the book, the wonders of ancient empires, and the characters and doings of their principal sovereigns, are comprehensively discussed, and much recent information touching these early kingdoms has been brought to illustrate and clear up the prophet's narrations. The whole is condensed, animated, and in popular form, which cannot fail to interest and impress. The book embraces nearly 400 pages, handsomely printed. Potter & Coates, publishers, Philadelphia.

New Publications.

The *American Agriculturist* for March is at hand, presenting a tempting variety of agricultural matter.

Sunday-school Committees and Superintendents will find, in the *Helping Hand*, a new collection of Sunday school music, also adapted for the home circle and prayer meeting. Filled with contributions of good composers, it is offered as a choice collection of pure strength-giving scriptural songs. Sample copies, 35 cents, or $3.60 per dozen by mail. Geo. D. Newhall & Co., 62 West Fourth street, Cincinnati.

The *National Repository* for March contains two illustrated articles—the first by W. H. Larrabee, on "Cyprus," and the other by Prof. J. H. Worman on "New Amsterdam." The account of the Dutch settlements in New York and the pictures striking. Dr. Wise writes about "John Clare, the Peasant Poet," and S. G. Arnold about "Old Virginia," an article of superior merit. Mrs. Dickinson approaches the conclusion of her story, "Among the Thorns," and Miss M. E. Winslow contributes a romantic little sketch entitled "The Fatal Misteltoe." Several poems and selected articles, together with the usual "Editorial Miscellany," the editor's remarks about "France as a Mission Field," the Church will do well to consider. The *Repository* is published monthly at $3.00 a year, post-paid. Hitchcock & Walden, Cincinnati, Chicago or St. Louis.

Workingmen.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this mouth. Don't wait. See another column.

Quarterly Conferences.

Murfreesboro (Tenn.) District Conference.

SECOND ROUND.

Murfreesboro, March 8-9; Alexandria, March 15-16; Caneyfork, March 22-23; Summerhill, March 29-30; North Lebanon, April 5-6; Murfreesboro Circuit, April 12-13; Woodbury Circuit, April 19-20; Shelbyville, April 26-27; Cookville, May 3-4; Sparta, May 10-11; McMinnville, May 17-18; McMinnville Circuit, May 24-25; Martin's Creek, May 31-June 1.

B. B. MANSON, P. E.

Nashville District Conference.

Shuqualak, Feb. 15-16; Ex Prairie, Feb. 22-23; Brooksville, Feb. 26-27; Macon, March 1-2; Mashularville, March 5-6; Louisville, March 8-9; Decalb, March 15-16 Philadelphia, March 19 20; Dadeville, March 22-23; Lauderdale, March 25-26; Meridian circuit, March 27-28; Shubuta, March 29-30; Shubuta circuit, April 1-2; Isney, April 3; State Line, April 5-6; Wansborough, April 8-9; Quitman, and Desoto, April 12-13; Enterprise Circuit, April 15-16; Enterprise, April 19-20; Paulden, April 21-22; Garlinville, April 23-24; Hickory, April 26 27; Meridian, May 3-4.

J. W. DUNN, P. E.

La Teche (La.,) District, Louisiana Conference.

Opelousas, Feb. 28; Washington, March 2d; Holmesville, March 9th; Cheeneville, March 16th; Alexandria, March 23d; Vermillion, March 30th; St. Martiesville, April 6th; New Iberia, April 13th, Jeanerette, April 20th; Cypremort, April 27th; La Teche, May 4th; Franklin, May 11th.

J. MATLOCK, P. E.

Meridian (Miss.,) District Conference.

Programme of the Literary Exercises for the next Session:

To preach the opening sermon. M. Williams.
C. Pickett, The Preacher and his Hearers.
D. W. Heys, The Sunday-school and the Church.
J. W. Pickett, Christian Baptism.
J. Smith, The Exodus of the Israelites.
Wm. Bryant, Second Coming of Christ.
P. Martin, Extent of the Atonement.
J. G. Tompson, Romans II, 14-15 verses, an exegesis.
M. Williams, Faith and Works.
F. Williams, Revivals and how to Conduct Them.
B. Anderson, Pastoral Visitation.
J. P. Gregg, Fruits of the Spirit.
L. Chapman, Taking Care of Young Converts.
T. Woods, The Law and the Gospel—a contrast.
J. Pickett, The works of the Devil.
J. Braden, D.D., Christian Perfection.
W. Patterson, Future Punishment.
J. H. Whitney, The Church and State.
J. Seay, Need of Temperance Reform.

Other members of the Conference are requested to select appropriate subjects and come to the session determined to make it one of interest and profit.

C. PICKETT, P. E.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabrell Clayton, Chairman of Sick Committee.
Edward Henter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
jan17'79-tf.

FOR SALE!

A First-class Five-Horse Power Upright

STEAM ENGINE,

AMES' MAKE.

Can be seen at work at this office.

A Bargain Offered.

Southwestern Christian Advocate.

1879.

Nelson & Phillips, Publishers. J. C. Hartzell, B.D., Editor.

NEW ORLEANS, NOVEMBER 1, 1878.

DEAR BROTHER:—The SOUTHWESTERN CHRISTIAN ADVOCATE is your official church paper, and is published by order of the General Conference, at New Orleans. Besides religious news, the SOUTHWESTERN will contain articles on education, agriculture and politics. The more your people read from a good paper the more intelligent and active will they be as Christians, and the better will they support you and help in all the work of the church.

To aid you in the good work of circulating the SOUTHWESTERN we make the following most liberal propositions:

I. Two Months Free.

Every New subscriber for 1879 will receive the paper Free for the remainder of 1878. For example: If a subscriber gives you his name and two dollars November 1, 1878, he will receive the paper the two months remaining in 1878 and the whole year of 1879, making in all fourteen months for one year's subscription.

II. Cash Commissions to Agents.

All travelling Ministers of the Methodist Episcopal Church are our authorized agents. We pay our agents the following cash commissions:

1. We send them their own paper for one dollar a year, just half price. This is the same as paying one dollar cash on their subscription.

2. We pay twenty-five cents cash for every yearly subscriber. Whenever an agent collects two dollars for us he is authorized to keep twenty-five cents from the amount as his commission, and send us $1.75.

III. A Steel Engraving of John Wesley to Every Subscriber.

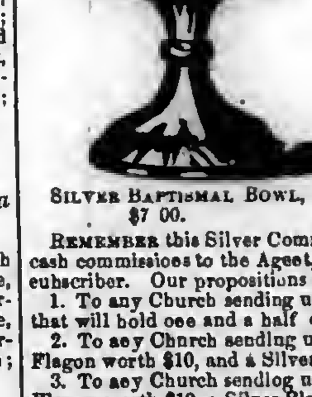
We give as a present to every yearly subscriber, a large and elegant steel engraving of John Wesley, the great founder of Methodism. This engraving retails at $1.50, but as we own the original plate and do our own publishing, we can afford to present one of these beautiful pictures to every subscriber to the SOUTHWESTERN. The best judges pronounce the portrait a life-like picture of Wesley, and the engraving is first-class. The picture is 16x20 inches in size. Remember, we give this engraving as a present to every yearly subscriber as soon as the two dollars are paid.

IV. Silver Communion Ware for the Churches.

All our Churches need Communion Service Sets and we want them to have the best. By a most fortunate combination of circumstances we are enabled to put it within the reach of almost any Church to receive as a Present some of the best triple-plated Silver Communion Ware that is made. Here are pictures of the different pieces:

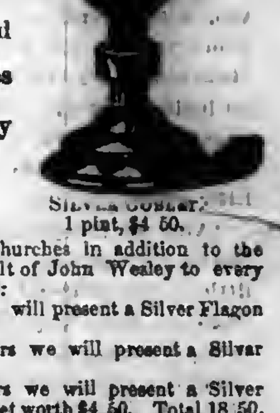
SILVER FLAGON, 1½ quarts, $10 00
" " 3 " 14 00

SILVER PLATE. 10 inches wide. $4.00



SILVER BAPTISMAL BOWL, $7 00.

These prices are the Manufacturers lowest retail prices. This silver ware is such as is used in the best Churches throughout the country



SILVER GOBLET, 1 pint, $4 50.

REMEMBER this Silver Communion ware is given to the Churches in addition to the cash commissions to the Agent, and the steel engraved portrait of John Wesley to every subscriber. Our propositions to the Churches are as follows:

1. To any Church sending us Twenty Cash Subscribers we will present a Silver Flagon that will hold one and a half quarts, and worth $10 00.

2. To any Church sending us Twenty-five Cash Subscribers we will present a Silver Flagon worth $10, and a Silver Plate worth $4. Total $14.

3. To any Church sending us Thirty-five cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total 18 50.

4. To any Church sending us Fifty cash Subscribers we will present a Silver Flagon worth $10, a Silver Plate worth $4, a Silver Goblet worth $4 50, and a Silver Baptismal Bowl worth $7. Total $25 50.

5. To any Church sending us Seventy-five cash Subscribers we will present a Silver Flagon holding three quarts, worth $14, a Silver Baptismal Bowl worth $7, two Silver Goblets worth $9 and two Silver Plates worth $8. Total, $38.

☞NOTICE.—These magnificent presents are sent to the Churches complying with these terms, as soon as the money is received by us. This offer stands good for the whole year of 1879, and the present will be sent whenever, during the year, the money is received.

Our Liberal Offer.

We claim that the offers we have made on the preceding pages are very liberal. It will be noticed that we propose helping—FIRST, the preacher, who acts as our agent in getting subscribers for us; SECOND, every subscriber who takes the paper and pays for it; THIRD, the congregation where twenty or more subscribers are obtained.

FOR EXAMPLE: Suppose a pastor and his people secure twenty yearly subscribers. At two dollars apiece that would be forty dollars. As the preacher gets twenty-five cents for every subscriber, five dollars of the forty dollars will belong to him. As soon as the remaining thirty-five dollars are received by us, we will send as a present to the congregation an elegant silver flagon worth ten dollars. We will also send twenty steel engravings of John Wesley, one for each subscriber.

☞Let it be understood that EVERY YEARLY SUBSCRIBER gets a steel engraving as soon as his subscription is paid, and for every two dollars collected the pastor will get twenty-five cents. The elegant Silver Communion Ware given to the Churches is IN ADDITION to what we give the pastor and each subscriber.

Our Terms.

1. The SOUTHWESTERN costs $2 a year, cash in advance. We pay the postage.

2. Where the preacher will be personally responsible for the money, we will send the papers; but no commissions will be paid the preachers, or steel engravings sent the subscribers, or silver ware sent to the churches, until the money is received at our office.

3. Cash in advance is the best rule for all parties. We get the money and are saved embarrassment: the preacher gets his commission: the subscriber gets his steel engraving at once, and the church gets its silver communion ware for immediate use.

4. Send the money by Postoffice Order whenever possible.

BEGIN THE CANVASS AT ONCE.

We need five thousand subscribers, and if all our Agents will take hold of the canvass at once, and push it for sixty days, we shall have them.

Let the canvass begin at once. We will send you a specimen copy of the steel engraving to show the people. Take this engraving and a copy of the paper and show them to your congregation, and explain the value of the paper and our liberal offers.

Has your Church a good Set of Communion Ware? If not, you need one, and now is your chance to get one as a gift. Explain our proposition to give Silver Communion Ware, to your official board, and get the brethren to unite in helping to secure twenty or more subscribers, and secure some of our magnificent presents.

We will furnish you all the specimen copies of the SOUTHWESTERN you want, free, whenever you ask for them.

Address all letters to

NELSON & PHILLIPS,
Lock Box "B." New Orleans.

New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 180 pages, divided into seven sections, namely:

Record of Pastors.
Record of Classes.
Record of Official Members.
Alphabetical Record of Full Members.
Record of Probationers.
Record of Baptisms.
Record of Marriages.

We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50.

NELSON & PHILLIPS,
New Orleans.

SEWING MACHINES
Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

Have you read "Pomann's Bridal Trip," the latest

"RUDDER GRANGE" STORY,

in Scribner for March, and "Potts's Painless Cure," Edward Bellamy's story in Scribner for February?

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.

2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.

3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.

4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.

5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have made this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

Portraits of Deceased Friends

For $4 and a Photo. I will send by mail (securely packed and post-paid) the picture copied and finished in India Ink, or for $5 will finish in water colors. Long experience enables me to give a superior finish. Those wishing to preserve a portrait of a deceased friend or relative cannot fail to be pleased with my work. I refer by permission to the editor of this paper. J. E. CROSS, 343 Washington street, Boston, Mass.

Young Folks' Corner.

HOW WE LEARN.

Great truths are deeply bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tale of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems;

But in the day of conflict, fear and grief,
When the strong hand of God put forth, in might,
Plows up the sub-soil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-plowed field,
And the soul feels it has not wept in vain.

Pave Your Way to Independence.

"Come, Charlie, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day.

Charlie was splitting wood at the time, and the father overhearing the request of his daughter, said:

"Why not drive them yourself?"

"[illegible] I can't," she replied. "[illegible] McCarthy says there's no [illegible] in the book. Come here [illegible] show you how to drive the [illegible]."

With hammer in one hand and nails in the other he went into the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art.

[illegible] having completed the work, the [illegible] said:

"[illegible] that lesson makes you [illegible]. Some of these days [illegible] you how to drive a horse, [illegible] knife, and whittle, [illegible] cutting your fingers. Don't [illegible] the doors creak on their hinges for the want of an oiled feather, or the little children's [illegible] own shoes, get hard [illegible] Winter time for want of a [illegible]."

"And as for you, boy," said his father, turning to Charlie and his little seven-year-old brother, "you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. [illegible] a beefsteak and fresh fish [illegible]. I cooked in my day, and my [illegible] told me when I was a boy, [illegible] I could beat any boy making a pot of coffee. There is no telling what your lot may be, or where you will be cast some time during your life. The most helpless people I have met with were those who could do only one kind of work. All [illegible] and girls should learn [illegible] thing very well and make [illegible] dependence for a living, [illegible] so much skill as you [illegible]. It costs nothing to carry [illegible], and it enables you to [illegible] way to independence.

The Match Boy.

[illegible] in his sermon to [illegible] Westminster Abbey, [illegible] very touching little [illegible]. Not long ago, in [illegible] gentlemen were [illegible] door of a hotel one [illegible] when a little boy [illegible] blue face, his feet [illegible] with the cold, and [illegible] cover him but a [illegible] came and said [illegible] buy some matches." [illegible] any," the gentle[illegible] they are only a [illegible] little fellow [illegible] we don't [illegible] gentleman said [illegible] give ye two [illegible] the boy said at [illegible] of him, the [illegible] the story says: [illegible] then I found I [illegible] said, 'I will buy [illegible] 'Oh, do buy [illegible] please,' the [illegible] ran and, [illegible] I am very [illegible] the shilling [illegible] I waited for [illegible] Then I [illegible] my shilling: [illegible] the boy's [illegible] like to [illegible] in the [illegible] little boy [illegible] he was [illegible] smaller [illegible] and his matches and your sevenpence, and both his legs are broken, and the doctor says he'll die; and that's all.' And then, putting the fourpence on the table, the poor child broke down with great sobs. So I fed the little man, and I went with him to see Sandie. I found that the two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He knew me as soon as I came in, and said, 'I got the change, sir, and was coming back, and then the horse knocked me down and both my legs were broken. And oh, Reuby! little Reuby! I am sure that I am dying and who will take care of you when I am gone! What will you do, Reuby?' Then I took his hand and said I would always take care of Reuby. He understood me, and he had just strength to look up at me as if to thank me; the light went out of his blue eyes. In a moment—

"He layed within the light of God
Like a babe upon the breast,
Where the wicked cease from troubling,
And the weary are at rest.'"

Churches and Their Sunday Schools.

The following figures, taken from the United Brethren Almanac, by *Our Bible Teacher* are well worth noting. Several denominations do not appear in the list, but those that do can see at a glance their position with reference to the Sabbath school:

	Members.	S. S Teachers and Scholars.
Methodist Episcopal	1,697,126	843,920
Regular Baptist (North and South)	1,946,161	1,706,557
M. E. Church South	731,039	396,456
Presbyterian (North)	557,674	581,606
Protestant Episcopal	268,584	271,816
African M. E.	352,917	108,538
African M. E. Zion	204,000	118,000
United Brethren	152,231	177,317
Reformed (German)	148,493	100,000
Methodist Protestant	115,644	105,000
Presbyterian (South)	113,550	66,624
Evangelical Association	106,261	125,629
Cumberland Presbyterian	100,000	55,000
Reformed (Dutch)	79,280	77,309

Only five in the above list have a greater membership in the Sunday-school than in the church. In several the church membership is nearly double that of the Sabbath-school. The list is a test of faith in child training and conversion. If "coming church," as we believe, is to be the one who to-day bestows the most care upon the children, there are some demonstrations that need to be more active in that direction.

Relative Illiteracy of the Races.

The Charlotte (N. C.) Observer says:

Congressman Cain, of South Carolina, made a speech in the House of Representatives, presenting tables and figures showing the number of white and colored people in the different States of the Union who can neither read nor write. The speech presents some interesting statements, whether reliable or not we have no means of knowing, and as a comparative statement, it is worthy some attention. The table shows that there are in the State of North Carolina, for instance 11,419 colored persons who cannot read, against 53,868 whites in a similarly unfortunate state of ignorance; in the same State there are of colored people who cannot write, 230,606, while of whites there are 166,397.

The general result of the Congressman's figuring is that throughout the South, relative population of whites and blacks everywhere considered, there are more whites than blacks who cannot read, and more blacks than whites who cannot write.

Every girl who passes through the Boston schools now receives three years' instruction in various kinds of needlework, and is capable of being an expert seamstress. It is said that the benefits resulting from this instruction are seen in the improved appearance of the children's clothing in the schools, and are felt in thousands of homes.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Editor SOUTHWESTERN.—I desire information concerning Frank Pelam, or any of his heirs. He lived at New Orleans before the war and I heard he moved to Knoxville, Tenn. If you can learn any thing of him, please publish it in the SOUTHWESTERN.

Yours truly,
FRANK EARHART.

The Tidy Housewife.

The careful tidy housewife, when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and [illegible] systems need cleansing [illegible] the blood, regulating [illegible] and bowels to prevent [illegible] arising from [illegible] and [illegible] nothing [illegible] and sure[illegible] purest and [illegible]. See other [illegible]

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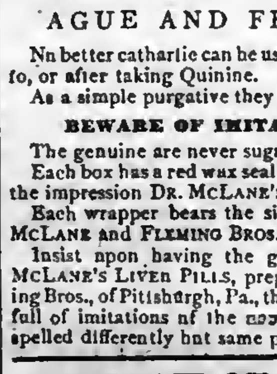

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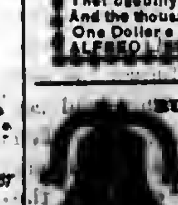

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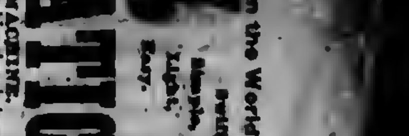

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Southwestern Christian Advocate.

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Southwestern.

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DUTY.

Oh, ask not thou, how shall I bear
The burden of to-morrow?
Sufficient for the day is care,
Its evil and its sorrow.
God intrusts to thy way
Strength sufficient for the day.

Rebuked with unmuffled brow
And with a mind serene,
To meet the duty of the Now,
The Present and the Seen.
He who doth a Savior own,
Is not left to strive alone.

If [illegible] doth bubble
Beneath thy quiet calm,
Rate it by pale Duty's trouble
Sorrowfully parcheth up;
Richer [illegible]
Man, [illegible]

Christ [illegible]
With a determined hand,
Until in [illegible] grasp,
They [illegible]
He [illegible] at last
With [illegible] the past.

Built in the narrow border
Many [illegible]
Deep [illegible] the valley,
Thy [illegible] yet.
The [illegible]
As [illegible]

They [illegible] God,
Lifting [illegible] Beauty,
Blessing [illegible]
Thy [illegible] in the dark
If [illegible]

[illegible]

The Louisiana State Sunday School Convention.

The 27th Louisiana State Sunday School Convention met in this city, Thursday, February 27, 1879. The delegates from the New Orleans Sunday School Union met at 7 o'clock p. m. on Thursday and all were [illegible] DAY.

[illegible] called to order by the President, Rev. L. H. Gardner and [illegible] Presbyterian [illegible] opening [illegible] exercises [illegible] of the [illegible] Rev. Geo. A. Peltz [illegible] Rev. Geo. A. Peltz [illegible] Rev. Geo. A. Peltz

Southwestern.

30 Natchez St., New Orleans, La.

J. C. HARTZELL, D. D., Editor.

THURSDAY, MARCH. 6, 1879.

The Louisiana Conference minutes are out in good shape, thanks to our printer, Mr. B. D. Elliott.

Rev. Dr. Fuller, editor of the *Methodist Advocate*, Atlanta, Ga., is in the North visiting conference, and speaking in the interest of the Freedmen's Aid Society.

Voice from Babylon, the very excellent book we noticed last week is for sale at the Presbyterian Book Depository, on Camp street. It contains a series of lectures by Dr. Seiss, of Philadelphia. The lectures are scholarly and practical. Price $1 50.

The Mississippi churches are doing nobly in the way of supporting their church paper. The names are coming in rapidly. We desire the collections to be pushed, and will mail the premium picture of Wesley promptly to subscribers, on receipt of their subscription money at this office.

We learn from the *Northwestern* that the Book Committee, at its late meeting, ordered that the Book Depositories at Atlanta, Ga., and San Francisco county, Cal., be closed. They [illegible] pay. It is thought more books [illegible] by arranging with private [illegible] handle our publication at [illegible]

[illegible] S. Darnell, Secretary of [illegible] Conference, will accept [illegible] minutes of his Con[illegible] held January 8-13. The [illegible] roll numbers thirty-five, [illegible] membership as follows: [illegible] 719; full members, 2336. [illegible] in that State 51 churches [illegible] 79, and 11 parsonages [illegible]

[illegible] of the SOUTHWESTERN [illegible] earnestly to its support. [illegible] still sending us long [illegible] Texas churches [illegible] and a spirited [illegible] among the Louisi[illegible] We feel grateful for [illegible] Push the collections [illegible] and let us send you the [illegible] picture of Wesley.

[illegible] from the Mission [illegible] we beg the preachers [illegible] to attach [illegible] we hope for full [illegible] Please [illegible] asking for cards, [illegible] slips to a far[illegible] as early as pos[illegible] to your appoint[illegible] their needs."

[illegible] men of Memphis [illegible] is a law in [illegible] impose fines from [illegible] upon any one selling [illegible] miles of any in[illegible] of learning. [illegible] themselves incor[illegible] not affected by [illegible] Memphis has sur[illegible] charter under the [illegible] so now the [illegible] determined to [illegible] the saloon keep[illegible]

[illegible]

A Life of Pleasure.

What harm can there be in a life of pleasure? This question implies the affirmative that there is no harm in a life devoted to pleasure. We say a life *devoted* to pleasure; a life in which pleasure is the great aim and purpose. Pleasure, of course, assumes various forms, or, rather, gratifies itself in various objects. It is not necessary to mention those gross things in which men indulge—such as the drunkard and libertine seek. There are pleasures that make great demands upon our exertions, and in that respect bear a great resemblance to work. The strain may be on the bodily powers, as in hunting, or in what are termed athletic sports, or the demand may be on the mental powers, as in games of skill, and in the pursuits of science, learning, art. There are the amusements in which the exhilaration of spirits, the friendly encounter, the brisk laughter, and other gaieties while away time. There is the pleasure intimately associated with the "fashionable world," or "society," as it is affectedly called, just as if none but themselves could know by experience the meaning of that word; as if the meeting of the intelligent and the cultivated, the converse of the loving, the good and the useful were undeserving the name of society. Let us not be misunderstood. We are not condemning pleasure. Pleasure has its place in every human life just as truly as work and religion. But God's word speaks of those who are pre-eminently "lovers of pleasure" more than lovers of God. These are the votaries of pleasure, and make this a substitute for real life. Did God endow us with faculties that ally us with the wisest of our race, that we might live the life of a butterfly or a kitten? Or supposing our pleasures to be of the more intellectual sort, did He intend that we should forfeit those higher enjoyments which spring from the moral and spiritual nature by which we are more especially allied to Himself?

A life of pleasure, moreover, is a selfish life. Pleasure is self-pleasing. It is not meant that there is no pleasure in life of an opposite character. But where pleasure is the habitual object of pursuit, there must be selfishness. This is no untrue theory. Mr. Gladstone, speaking of the world of fashion—the pleasure-seeking world — lately said, that of all the measures passed, within his memory, for the amelioration of the sufferings of the wronged and oppressed; the abolition of the slave trade, and the extinction of slavery itself, and several others, there was not one which had received the support of the West End, that is, the fashionable part of London: nay, they and everyone met with the most passionate opposition from that quarter. A tendency of a life of pleasure is to dry up the fountain of human sympathy. So true is it, that "she that liveth in pleasure is dead while she liveth." Shall we dwell upon the temptations to which a life of pleasure exposes its devotees? The pleasures may often be harmless in themselves, but they are often associated with what is evil. Their tendency is to augment the love of pleasure for its own sake. They thus leave the mind unprotected against the solicitations of pleasures which are not innocent. The theatre is not an evil in itself, or abstractly considered. But going to the theatre has, nevertheless, often been among the first steps which led a young man to moral and social ruin. When pleasure becomes the characteristic of a life, that life is forfeit to all the nobler purposes of existence.

A life of pleasure obviously unfits men for another world. We shall never be ready for heaven if we seldom think seriously about it. We drown away our thoughts from that world. Men are loth to leave pleasures which they love, for those for which they have no desire, even when there is not the more terrible distress of an uneasy conscience, accusing them of a wasted existence, a voice which says: "But know thou that for all these things God will bring thee unto judgment."

West Texas Seminary.

At the last session of the West Texas Conference it was decided to [illegible] the West Texas Seminary, at [illegible] and a subscription of over [illegible] was taken toward paying for the ground. Rev. Richardson had [illegible] forward and bought, and the [illegible] is in the name of the Freedmen's Aid Society, and Dr. Rust [illegible] under his pro[illegible] [illegible] and the advertise-[illegible]

The Louisiana State Sunday School Convention.

The first State Sunday-School Convention in Louisiana has been held and was a success. Thanks to the following gentlemen who compose the officers and Executive Committee of the New Orleans Sunday School Association L. H. Gardner, Frank N. Butler, Jos. H. Spearing, W. R. Lyman, C. Blackwood, C. H. Shute, T. I. Bartlette, W. H. Foster, Rev. Jacob Braun, Rev. W. S. Alexander, G. W. Cable, Dr. J. S. Copes, and R. H. Browne. The gentlemen called the Convention, made its programme and gave direction to every session. They were profoundly impressed with the importance of their work and did it well. The attendance of delegates was not large from the country. In the published call for the Convention it was stated that "each evangelical school in the State is entitled to and urged to send two delegates." All the denominations of the State were represented, and all delegates present from schools among the colored people were admitted and took part in the proceedings.

The presence of Messrs. B. F. Jacobs and E. Payson Porter, of Illinois, Ralph Wells, of New York, and Geo. A. Petz, associate editor of the *S. S. Times*, added very much to the interest and enthusiasm of the meetings. Their addresses were just such as were needful, and we heard only words of commendation for these brethren. The full account of this convention, soon to be published, will give a verbatim report of all they said, and as they discussed the most approved modern methods of Sunday-school work, the report will be of great value. The addresses of the home speakers were all good, and some were excellent.

Perhaps the chief good result of the convention was the organization of a permanent State Sunday-school Association. This was done with enthusiasm, and all the denominations of the State given representation among the Vice Presidents, and on the State Executive Committee. Special pains were taken during the convention to announce the purpose of taking hold at once, and strongly, of Sunday-school work among the colored people of this State. Three colored ministerial brethren were placed on the State Executive Committee.

This convention marks a new and important era in the efforts for united Christian work in Louisiana. We have no doubt but that the blessing of God will follow it.

Facts.

The Brazilian Subsidy Bill, by which a line of mail steamships between New Orleans and Rio Janeiro, and intermediate ports was to be established, has been defeated in the Democratic House of Representatives, in spite of the efforts of several leading Republicans in that body to pass it. It had passed the Republican Senate in spite of Democratic opposition through the influence of Blaine, Conkling, and others. The President was ready to sign the bill, had it passed. It will be remembered that the giving of $5,500,000 to insure the deepening of the mouth of the Mississippi by the Eads jetties, was a Republican measure; also that the action on the Hawaiin treaty, which was adverse to the trade of New Orleans, was the result of Democratic votes in Congress.

One would think that such papable illustrations as these would serve to soften the bitterness which exists in this region against the leaders of the Republican party. We do not now recall a single instance of substantial aid given the South by Congress except through the means of the management and votes of Republicans. The Republican party of the nation is far from perfect, but it represents the brains and conscience of the great majority of this nation, and the sooner the people of New Orleans and the whole South recognise that fact the better for them.

Moulding the Minds of Children

The State Board of Education, and the Board of School Commissioners, Charleston, South Carolina, having adopted a series of readers and copy books, published by a Charleston house, the *News and Courier* finds occasion to say:

The events of the last twenty years, as viewed from a Southern or Northern standpoint, even where the same facts are acknowledged, have necessarily a different coloring and teach a different lesson. The war of arms was but the war of ideas between the two sections. Our armies were surrendered, and if Northern writers continue to hold possession of our schools, our opinions will, in course of time, be surrendered also. This would be an offence against posterity, and it is therefore a matter of rejoicing when we see Southern writers and Southern publishers securing control of the books which are to mould the minds of our children. Not that inferior books should be adopted, either because they are written or published at the South, but when Southern books, in all the qualities that make good books, are equal to Northern books of the same kind, and the only difference is in the sentiment and mode of thought, then by all means the preference should be given to Southern books.

The Anti-Chinese Bill

The country was surprised by the passage of a bill to restrict Chinese immigration, by both houses of Congress. It required years of diplomacy to open the ports of China to foreign commerce, and Christian missionaries. In 1868 the Burlingame treaty was adopted, containing the clause:

"The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects respectively, from one country to the other, for purposes of curiosity, trade, or as permanent residents."

The House of Representatives was the scene of an interesting debate, out of which a few main points are gathered. It was declared we should fear immigration because the Chinese Empire contained 300,000,000, the passage to San Francisco cost only $40, and 150,000 had already arrived. This is replied to by the assertion that Chinese will not go where there is no market for labor, and the danger to China from the immigration of Americans is quite as great. It was urged that Chinese were pagans; yet we have Jews with us, and even tolerate infidels. It was claimed the Chinese do not assimilate with our people, but remain a distinct people; the same is applicable to Jews, yet they are good citizens. It was by no means proven that the immigrants were of the lowest classes, as contended. As to their social habits, the fact that they are employed in every part of the Pacific coast as domestic servants, was sufficient answer. Prison statistics do not show them to be a thieving class.

The bill was opposed by the New York Chamber of Commerce, which denounced it as establishing a bad precedent; as a political concession to the lawless spirit of a single State, under whose laws the Chinese have enjoyed neither peace nor safety; tending to degrade our national character in the sight of all other nations; calculated to imperil the lives and teachings of Christian missionaries; exposing merchants to the consequences of its public dishonesty; and presenting hasty congressional action in contrast with "the more cautious and dignified wisdom of a heathen empire," which might result in the discontinuance of steam communication across the Pacific Ocean.

There was not a single argument brought forward to sustain the unrepublican and dishonorable feature of the bill, worthy of serious attention. The opposition to Chinese springs from demagogues like Dennis Kearney, and the men who prefer to follow crowds, than adhere to convictions of justice and right. President Hayes, by his veto, has saved the national honor, and checked a dangerous precedent in the way of class, or race legislation. It is the brightest act of his administration.

From New Orleans to the Pacific.

United States Senator Kellogg has introduced a bill in Congress to aid the Galveston, Harrisburg and San Antonio Railroad from the last named place, its present terminus, to El Paso on the Rio Grande there to connect with the Southern Pacific Railroad, now building eastward from Fort Yoma. The distance from San Antonio to El Paso is about six hundred miles. The bill provides that the Government shall advance $10,000 a mile to help build this road, and this money is to be paid back in military and postal transportation.

When Senator Kellogg introduced the bill he had read two important letters,—one from the well known capitalists of this city Mr. Charles A. Whitney and the other from T. W. Pierce, of Boston, and President of the Galveston, Harrisburg and San Antonio Railroad. Mr. Whitney said in his letter that Morgan's Louisiana and Texas Railroad and Steamship Company of which he is President, owned eighty miles from New Orleans to Morgan City, and had sixty-three miles graded beyond that on which ties and metal was being placed, and that contracts had been entered into by which the remaining distance of about one hundred miles to Sabine on the Texas border would be finished within eighteen months. At the Sabine, connection would be made with the Houston and New Orleans Road, now completed, making another hundred miles. From Houston to San Antonio, ten hundred miles further west, is the road over which Mr. Pierce presides, and which is a first class road. Thus within eighteen months—according to these gentlemen—there will be a Railroad running directly west from New Orleans toward the Pacific.

Senator Kellogg's bill proposes to help build six hundred miles further west, to El Paso, and there meet the Southern Pacific and thus make a direct, continuous line of railroad from New Orleans to San Diego, on the Pacific coast. It will be remembered that the Texas Pacific—Thomas Scott's road—now running from Marshall to Forth Worth, aims to connect with the Southern Pacific at El Paso.

Whether there is any prospect of Senator Kellogg's bill passing or not, we cannot tell; but certainly he has done well in introducing it; and, with such powerful corporations as those represented by Messrs. Whitney and Pierce, and the outside capital they can command whenever it is needed, we would not be surprised to see this movement grow and succeed.

Rev. Dr. Nelson's Funeral.

The funeral of Dr. Nelson, at St. Paul's Church, in Fourth Avenue, was a sadly memorable occasion. The employees of the Book Concern, upwards of three hundred in number, filled the galleries. A large representation of Methodist preachers in New York and vicinity, occupied reserved seats in the body-pews. Seldom is such chastened, mournful music heard as stole down the aisles of the church when the casket was borne forward, preceded by the Bishops and the Missionary Committee. Dr. Tiffany, the pastor of the church, read the opening selections from the Ritual, and gave out a hymn. Dr. Cyrus D. Foss, of Wesleyan University, made the opening prayer, a strong and touching petition. Dr. Hurst, of Drew Seminary, read Psalm xc. Dr. Reid announced another hymn, after which Bishop Harris read a careful sketch of the history of the deceased. Dr. Curry read the usual selection from 1 Corinthians. Bishop Simpson delivered the address. He referred to the fact that a great number of business men in these days die suddenly. He named three qualities as characteristic of Dr. Nelson: energy, purity of character, methodicalness. Rev. Dr. Fowler, of the *New York Advocate*, made the closing prayer.

M. D. B.

Great Neck, L. I., February 25th, 1879.

Murfreesboro District, Tenn.

I am near the close of the first round. The Murfreesboro District has fourteen appointments, and only three of them lying on the railroad. To about two thirds of them I can be accomodated by the turnpike, leaving one-third in a mountainous country almost impassable this winter for the mud. The Lord has blessed me to fill all my appointments thus far. Last Saturday and Sunday I held the quarterly meetings at McMinnville and McMinville Circuit about five miles distant, at Pleasant Hill. I and Bro. Brooks walked it from McMinnville and held the Conference; came back to McMinville at night and held the Conference there, and rode out on Sunday and forded Barrenfork river, and came very near swimming our horses. This is my first visit to Pleasant Hill church. I find it will be a splendid country church when finished. The Church Extension Society donated us twenty-five dollars. Many thanks to Dr. Kynett and all those who are connected with the Church Extension Society. I think they never have invested twenty-five dollars more profitably.

I think we will be able to raise all our assessments for benevolent purposes, though some of my preachers have been compelled to engage in some secular pursuits for a living. Owing to the cold weather our congregations have been very small and our collections very scanty, but the people say that as soon as they can get to work and earn a little more than a living, they will give more to the Lord. If we could get a little more missionary money and hold our conference a little earlier in the fall, we would be able to advance the work a little farther before cold weather. The preachers would, at least, become acquainted with their circuits and stations before the cold weather which has a great deal to do with our work in this country. I do not want to burden the paper this time.

Many thanks to Gen. Thomas, of the Nashville and Chattanooga railroad, for reduced rates; to Mr. Joseph W. Ewing, president of the Nashville and Shelbyville turnpike; to Mr. J. W. Sparks, of the Woodbury and McMinnville turnpike; to Wm. Walters, of the Lebanon and Sparta road; to Mr. Shaver; to the Lebanon and Chestnut Mound road for passes over their roads.

B. B. MANSON, P. E.

The Potter Committee declares that Tilden and Hendricks were the popular choice for President and Vice President, and that the Louisiana electoral certificates were forged, either by Gov. Kellogg, or his secretary, Conquest Clarke. Butler will make a separate, and all the Republicans will unite on a minority report.

The Dr. Harter Medicine Co., St. Louis, advertise in to-day's paper. They are vouched for as reliable by New Orleans firms.

Holly Springs District Conference, Miss.

The District Conference of the Holly Springs District convened at Winona, Miss., February 24th, 1879. Considering the distance that many had to go, the attendance was very good. The most perfect harmony and brotherly love characterized the sessions. The brethren seemed lothe to part. The business was carefully attended to and thoroughly discussed. Rev. J. G. Johnson, the Presiding Elder, won the highest praise and admiration.

The religious condition of the district was reported not discouraging, and the financial condition promises better than last year. It was also revealed that our people are beginning to read a great deal more periodical literature and more than ever before, especially the SOTHWESTERN CHRISTIAN ADVOCATE. The ministers are doing their utmost to put a SOUTHWESTERN in every Methodist family in their charge. Conference voted to organize a committee in each pastoral charge respectfully on sanitary regulation and relief. Should another epidemic break out this year as did last we may help each other. A resolution also prevailed and was unanimously adopted by a rising vote calling a preachers' meeting of the Mississippi Annual Conference to convene at Jackson, November 6th, 1879. The entire resolution setting for the object of the meeting will be sent to the SOUTHEWSTERN for publication in due time. Conference did not fail to pass resolutions for our beloved Shaw University and its efficient teachers, but by the help of our Divine Master we are going to give her some money this year and send students there. At the close of the meeting the brethren felt that our meeting had been very important and highly satisfactory. The Secretary was requested to furnish a synopsis of the proceedings for the SOUTHWESTERN for publication. The next district conference will be held at Grenada.

J. M. SHUMPERT, Secretary.

Letter from Vicksburg.

VICKSBURG, MISS., Feb. 26th, 1879.

Dear Editor: I would have written long since, but sickness prevented it. Our brother, Rev. John J. Shumpert, died Feb. 24, 1879, at 11:30 a. m. We asked him of his future prospect, and he replied encouragingly. As I failed to hear anything from his brother at Aberdeen, I went before my people and said, "Let us put him away like a Christian minister," and in two hours we were prepared to give him a decent burial. Between four and five hundred met us at the church, and after the ceremony the hearse drove off with a train of carriages following. I conducted the ceremonies all the way through. Bro. Shumpert said he wanted to die in the field of the Lord, and therefore he would not leave Vicksburg until the Lord carried him. To-day we have every reason to believe that he is with John Wesley in glory. He has fought the good fight and kept the faith and is now offered and received. Glory to God for such faith.

D. D. GOODWIN.

Letter From Calvert.

DEAR EDITOR: I have sent from here twenty-five subscribers, which entitles this church to a silver flagon, plate and goblet. I received the beautiful portrait of John Wesley, which I have placed in a handsome frame and hung immediately over the pulpit. The church is graced thereby with the presence of the great founder of Methodism. The picture, I am satisfied, has created a new impetus in Methodism among the people of Calvert. I am confident our church to-day is the greatest bulwark against Romanism, and will save the world to Christ and to God. She is doing all she can to help the negro forward.

J. W. ROBINSON.

India Conference Notes.

Rev. V. E. Cunningham of India, under date of Jan, 17th, informs us of the close of the 15th session of their Conference, Jan 15th. Bishop Bowman presided with a kindness that won our hearts, and with a promptness that dispatched business. His presence, counsel, addresses and sermons have been of great benefit to us. We only regret as we do on the occasion of every visit of our Bishop, the necessity which compels so hasty an examination of our work. The Conference was one of great spiritual refreshing. Four young men as Probationers. One native member withdrew. Brother C. W. Judd, on account of Mrs. C. W. Judd's failing health, and Bro. H. Jackson at his own request were granted a supernumerary relation.

Rev. D. W. Thomas writes: The presence of our dear Bishop Bowman among us, has been very refreshing and profitable. I think he is favorably impressed with our work.

Rev. P. M. Book succeeds Bro. Judd as Presiding Elder of Kumaon District.

OUR SOUTHERN METHODISM

MISSISSIPPI.

Rev. L. R. Brown, Kosciusko: "My people like the paper and love the church."

Rev. B. L. Nevils, Egypt: "I am on my work; I found it greatly disorganized. We aim to finish Mt. Zion church. The people seem to be of good hope."

Rev. A. Handy, Canton: "I have not been able to reach my work on account of the illness of my wife, but on the 24th of January, at half past eight at night, she bid this world adieu and joined the holy company in glory, where I hope to meet her again.

Rev. Wm. Payne, Byhalia: "I have about 22 miles to travel over my circuit, and have no horse. The following persons have contributed to purchase one for me: Geo. Wyne 50 cents; Geo. Smith, 25 cents; Samuel Brady, 25; Henderson Blackman, 30; Kate Lowsrs, 50; M. Brook, 25; Jane Webb, 25; Isabolla Adambry, $50; Abram Pierson, $25; Abner Webb, $25; Edmond Flower, 25; C. H. Hunby, $1 25; Ella Anderson, 25; Lizzie House, 25."

TEXAS.

Rev. W. Wesley, Marshall: "I have received five into full memship, and several are at the altar praying for a deliverance from sin."

Rev. S. Smith, Alleyton; "We had our quarterly conference. The people were pleased with the elder and his sermon. We hope to have our house furnished before the close of the year."

Rev. W. H. Davis, Nockenut: "We have a nice church here, built last year, and four acres of land belonging to it; also we have lumber on the ground for another church building, which we will start in a week or so. So pray for us."

Rev. L. P. Cushman, Houston: "Have been to most of the points on the district and thus far am well pleased and thankful that my steps were ever directed this way. We have a pleasant home in Houston, on San Felipe street, and you shall be welcome after you have sent me the SOUTHWESTERN."

Rev. P. Wilson, Marlin, and Big Creek: "I have been 12 years in Texas, and am now building the fifth church, that one at Marlin. The membership is 51, and they do all they can. Big Creek church numbers 150, with a good Sunday-school. My health is poor. I have lost one of my lungs, but I intend to keep on to the end."

Rev. C. Young, La Grange: "The times are hard, but my church is prosperous. We have finished our new building, and received 26 members—7 on trial. The Sunday-school is under a good superintendent, Mr. Shermack. Rev. S. Gates held his quarterly meeting here Feb. 8; after the elder's visit the church seemed revived.

LOUISIANA.

Charles W. Cromwell, who was shot December 9th, 1778, was a member of Simpson Chapel, and Rev. Wm. Forest preached the funeral sermon.

Rev. James Hayward of Franklin, La., has been visiting his friends in this city since Conference and has preached at several of the city churches. He returns home to-day.

Rev. Prince King, the new pastor, at Mt. Zion, New Orleans, begins the year's work with a good outlook. On Sunday night eighty-nine took the Lord's supper. Prof. A. A. Johnson was present and assisted.

Rev. M. Dale, Wesley Chapel, administered the sacrament to 313 persons on the 5th. Members of various denominations were present, and the occasion is described as one of great fervor and Christian rejoicing.

City mission work has of late years occupied the attention of the Church—our own branch and others—to a rapidly growing extent. The late monthly meeting of the New York City Church Extension and Missionary Society disclosed a most healthy and cheering advancement in the temporal and spiritual interests of the work in their hands. Rev. A. Fentinan, a Wesleyan missionary, says: "A little while ago, in Calcutta, a native, a Christian merchant, was deeply interested in a community of 'outcasts,' and he made an offer of £60 a year to any native Christian who would go and live among these people and teach them the word of life. The offer had no sooner been made than a candidate for the office appeared. Who was he? As humble and devoted and consistent a Christian as you ever met. He was a professor in a missionary college, an M. A. and L. L. B. of the Calcutta University, and drawing a salary of £900 a year! Such was the candidate for this office of £60 a year! If self-denial and an earnest love for souls be marks of true Christianity, then I say you have them in the case of that native Christian minister and merchant. They were both converts of the institution founded by the late venerable, but now sainted Dr. Duff."

Foreign Missions.

Superintendent Maclay, of Japan, under date of January 29th, writes: "We are now busy negotiating for the erection of the building for the training school. We want to have it completed by the time of our next annual meeting, and we very greatly desire that the Principal of the school may be with us at the same time so that we may be able to initiate this important enterprise of our mission in the presence of all its members who will then be in attendance on the annual meeting. Please do all you can to help us in this matter. Our annual meeting commences the first week in July. If possible, secure in some way, for the Principal of the school, a supply of school appliances, such as maps, charts, telescopes, and other scientific instruments. They will be invaluable to us, and cannot be obtained here. The Hivosaki school, as you probably know, has engaged as the teacher in English, Mr Robert F. Kerr of Indiana, at a salary of $1,300 a year. He is probably now on his way out to us. He is a Methodist, and very highly recommended. All well, and prospects bright. We expect a prosperous year."

Rev. V. C. Hart writes, Dec. 30, 1878: "You will be gratified to hear that Bro. Stritmatter is able to study and translate, and has preached for the past two Sabbaths. His voice is weak, and will not allow him to exert himself much. All the rest of the mission are in excellent health. Though few in numbers, by God's help we will fight, and will not give up an inch of the ground we have conquered, but press on till victory is won."

At the monthly meeting of the Missionary Board Bishop Harris presided. Dr. Buckley led the devotional services, tenderly referring to Dr. Nelson's condition. Members present, Drs. Wise, Tuttle, Crawford, Curry, Vail, Sanford, Van Horne, Newman, Buckley, Tiffany, Saxe, Messrs. Falconer, Taft, Forester, French, Odell, Archer, Stephenson, Reynolds, Fisk, Stout, Barker, Phillips, Skidmore, Cornell, Slayback. The debt of the Treasury was on January $182,87,6; Secretary Reed reported the the critical condition of Treasurer Nelson who had been smitten with paralysis. A committe was appointed to wait on the family to express the sympathy of the Board in their affliction.

Aid was extended to several domestic missions which were in extremely trying circumstances. Measures were adopted looking to the improvement of our mission in Italy. Action was taken to further aid Bro. Osgood, of Bopora, Africa. The executive committee by their chairman reported the readiness of the editors of the Church papers to publish missionary matter furnished by the Board.

The self-support of Foreign missions is finding favor with the brethren. The Hinghua district has paid a small per cent. on the support of its preachers, besides paying entirely a comfortable support to the presiding elder with his wife and five children. Besides this, $30,000 cash was freely contributed to aid their brethren on Lamyit island to rebuild their chapel, which was destroyed by a torrent of water suddenly rushing down the hillside after a violent rain storm, this with their other aid toward chapel building and repairs throughout the district amounted to $260 00 cash. They also paid in full their apportionment of $61.00 cash missionary money. We now have over thirty regular preaching places in the Hinghua prefecture, all of which are free of rent. In some instances the mission aided the local societies in securing permanent places of worship, while in most cases they have been secured by native Christians themselves.

Rev. S. L. Baldwin writes: In the matter of self-support, two districts were reported as fully supporting their presiding elders, and two were put on the five years' list, the half from the Missionary Society to be diminished one-fifth each year, and to cease at the end of five years. Two circuits were reported self-supporting; two were placed on the one year list; two on the two years' list; two on the four years' list; and fourteen on the five years' list.

On the Hok Chiang District one circuit is self-supporting during the coming year, and support a missionary to an adjacent village; two are to be aided one year longer, one three years, two four years, and one five years longer. This includes all but two circuits in the district as at present arranged.

David Corbin has formally withdrawn his contest for the South Carolina Senatorship, owing to the adverse vote of the Senate on taking up his case.

The Freedwomen.

WORK PROPOSED.—The purpose is to employ Christian women to visit the homes, and churches and Sunday-schools of our colored people, and to labor especially for the salvation of the souls and bodies of the colored women. Mothers' meetings, and meetings for girls and young women will be organized; also sewing-circles, where the simpler duties of household work will be taught and instructions given as to personal habits and tastes. Special efforts will everywhere be made to increase attendance upon our Sunday-schools and churches, and the New Orleans University. The Methodist Episcopal Church has in New Orleans alone fourteen churches among the colored people with a membership of over 3000. This membership represents a population of over 10,000. Our work will be at first in connection with these churches, whose pastors will be our advisers and assistants.

MISSIONARIES' HOME.—We have rented and furnished a house, No. 316½ Second street, where our missionaries will reside, and where meetings can be held when ever desired.

VOLUNTARY HELPERS.—Besides those who are employed and give their whole time to the work, there are many who would be glad to give a part of the Sabbath; or a day or two of each week to this work of the Master. Such will please call at the Home or on Mrs. Hartzell.

OUR PRESENT MISSIONARIES.—At present the following are our missionaries; Mrs. A. M. Ryder, of Philadelphia; Mrs. M. L. Hathaway, of Normal, Illinois; Miss Lizzie Thompson, of Dwight, Illinois, and Miss M. J. Stephens, of New Orleans.

MONEY.—No work of this kind can be carried forward without money. No debts will be made. All money given will be conscientiously applied, and a published report given. We have some cards on which is printed a simple pledge to raise ten dollars in ten cent subscriptions. Send for a card and he'p us, or if you prefer it send us what you can direct.

THIS COLUMN.—This column of the SOUTHWESTERN has been devoted to our work, and in it will be found the announcements of meetings, extracts from letters, notes of progress [illegible] connected with the work, etc.

PRAY FOR US.—This work is as much missionary work as that done in Africa, in India or Mexico.

Address all letters to
Mrs. J. C. HARTZELL,
[illegible] Carondelet street,
New Orleans, La.

[illegible] MEETINGS.

The [illegible] meetings will be held regularly by [illegible], and others will be arranged [illegible].

1. [illegible] Sunday-School, corner of Camp [illegible], every Sunday at 3 p. m. [illegible] Johnson, superintendent.

2. [illegible] Sunday-School Teachers' Meeting [illegible] 216 Second street, [illegible] night. To [illegible] teachers of our Sunday-schools [illegible].

3. Mothers' Meeting, at the Home, every Thursday afternoon, from [illegible] till six o'clock.

4. [illegible] as follows: [illegible] p. m., at Wesley [illegible] 3 p. m., at [illegible]

[illegible]—The $6 credited to Mrs. [illegible] Wellington Ohio [illegible] to the Ladies Aid [illegible].

Women.—During the week ending February [illegible] the missionaries have visited [illegible]. Result, a very good [illegible] at the [illegible].

WHO WILL HELP.—Two families found of [illegible] children, without any [illegible] fathers little [illegible] of healthful food [illegible].

[illegible]

school and a temperance society in a small way. How that has prospered wo have not learned; but that minister is having delirium tremens. He was not a Methodist minister.

NELLIE GREEN'S APRON.—"Teacher, I want an apron just like that, with ruffles all around, my ma can flote." "How much do you want it Katie; enough to try hard to to make one?" The teacher looked at one of the most unpromising pupils in her class. The slender hands were always soiled, the ill made, often ragged garments, never clean. The thread she used was very dirty, her stitches piled one upon another, or very far apart. Again and again she had been told, and shown, with very little effect.

This wish came like an inspiration to the somewhat disheartened teacher, who with a somewhat doubtful feeling of her promise, as she glanced at the bare feet, and thought of more pressing needs, said almost eagerly, "Katie, if you will never come to sewing school again with dirty face and hands, and will be careful and industrious enough, to learn to make an apron nicely yourself, you shall have one quite as nice as Nellie Green's." "With ruffles all round?". "Yes."

The neglected child, whose time was nearly all spent on the street, while her mother was away at work, stole admiring glances at Nellie's neat attire and noted her quiet and respectful manners.

Nellie had been placed in the same class with Katie, when she entered the school, but had been promoted from class to class, until she she could almost work a button hole. She had been punctual in attendence, while Katie was frequently absent, always late. The neat calico dress and snowy apron were nearly all Nellie's own work.

"Spose I can do it teacher?" "I think you can do it, but you must try very hard, and not miss one day." "I'll try." Katie's headbent over her soiled work a moment, then she compared it with the work of the next little girl; the result was not favorable.

"If you come next time with clean face and hands, you shall have a piece of work, and we will begin again," said the teacher encouragingly. Katie's efforts at keeping clean, were somewhat imperfect ones at first, but she had her model before her, a direct object in view, and kind words only, from the teacher. Kind words were not too plentiful in her life.

Somebody cared for her, and little by little gaining patience as well as skill, she won the ruffled apron.—Then there were other prizes to win.

Katie has been promoted from class to class; she can make button holes herself now, and during the hours once spent so idly, she earns enough to clothe herself, besides helping to make her home more comfortable for the tired mother when her work is done.

The City.

Gen. Badger entered upon his duties as Collector of the Port, on Saturday, 1st inst. Deputy W. R. Fish will be in charge of the Post Office until Postmaster McMillen, duly qualified, is ready for duty.

Wm. M. Wilson, of New York, has brought suit in the United States Circuit Court against Archbishop Perche and others on promissory notes drawn by Rev. Jeremiah Moniban, in the sum of $4,536 50, the price of a church organ.

The New Orleans Savings Institution and the Citizens Savings Bank resolved to avail themselves of charter privileges, and pay fifteen per cent on demand, with notice of ninety [illegible]

[illegible]

The public school teachers of the [illegible] ward have issued an address to [illegible] and patrons of the public schools urging them to support Wm. [illegible], the city superintendent, [illegible] to the Constitutional [illegible]

[illegible]

Sunday School.

March 9, 1879.—THE JOY OF FORGIVENESS
Scripture, Ps. 32: 1-11.

GOLDEN TEXT.—"Blessed is be whose transgression is forgiven, whose sin is covered."—I

TOPIC.—Trusting in the Lord.

[Condensed from the National S. S. Teacher.]

Prefactory.—This is a Psalm of instruction from David's own inward experience. With the exception of the first of all, this is the first Psalm that begins with a beatitude.

There are four states of blessedness enumerated. 1. Whose transgression is forgiven. 2. Whose sin is covered. 3. Unto whom the Lord imputeth not iniquity. 4. In whose spirit is no guile.

His sufferings did not commence when the prophet Nathan came to him with the parable of the ewe lamb. His sin was before him. He was all the while upon the rack. My bones waxed old through my roaring all the day long. The misery of a sin-tortured soul is often hidden away under an exterior of enjoyment. In his case, while outwardly he kept silent, yet inwardly he was roaring like a wild beast with pain. For day and night thy hand was heavy upon me. God's hand is very helpful when it uplifts, but it is awful when it presses down. Better a world on the shoulder, like Atlas, than God's hand on the heart, like David. My moisture is turned into the drought of summer. During the fierce tropical heat and the rainless days of summer, where this was written, the leaves curl and become crisp from the heart and lack of moisture. And such a state represented to him the condition of his soul during the time of his unconfessed guilt. Overhead was the fierce heart of God's wrath, and the fountain of his joys was entirely dried up. I acknowledged my sin unto thee. The only way to relieve an ulcer is to have it lanced. The only wey to get rid of the pain of sin is to confess it. Mine iniquity have I not hid. When the patient comes to the physian for cure, he is a very foolish man indeed if he hides any of his symptoms from him. I said, I will confess my transgressions unto the Lord. He is the one to whom confession should first be made. David said to him, "Against thee, thee only, have I sinned, and done this evil in thy sight." And thou forgavest the iniquity of my sin. He found the way back to God so much easier than he expected! The main difficulty lay in making up his mind to confess. And God forgave not only the sin itself, but the iniquity of it—the hypocrisy which had given to it a deeper dye.

Trusting in Trouble (6, 7).—For this shall every one that is godly pray unto thee. 1. His case was of such a sort that he had no doubt that it would encourage any one who should ever hear of it. 2. That is godly. That is, inclined towards God—taking God as their pattern. In a time when thou mayest be found. David's forgiveness, however, was not to encourage any one to put off the day of salvation, but to make good use of it while it lasted. Surely in the floods of great waters, etc., represent the power which would carry one away to distruction.

Thou art my hiding place. What a difference it makes in one's feelings toward God whether we are reconciled to him or not! To the unforgiven man he is a merciless judge—to the forgiven saint he is a place of refuge.

Thou shalt compass me about with songs of deliverance. And this is the same man whose bones waxed old through his roaring all the day long! He speaks of his sorrows as past. of his present as assured, of his future as joyful.

Trusting for Guidance (8–11).—I will instruct thee and teach thee. God promises both to be our instructor and our guide. David could have done comparatively little, and especially could he hardly say, "I will guide thee with mine eye." Hengstenberg translated it, "I will counsel thee with mine eyes." The alertly faithful servant needs not much more than to watch the eyes of his master. From their silent speech instantly he can gather whether he is doing right or wrong, and a glance tells him what he should do. So ought we to study the face of our Master. Be ye not as the horse, or as the mule, which have no understanding. The brutes have not understanding enough to be guided by Jehoveh. They do not worship God. To be under his direction is manly—not to be influenced by him is brutish. Whose mouth must be held in with bit and bridle lest they come near unto thee. Those who will not be guided by the eye must be made to submit by the less gentle. David had been rebellious once, and had learned the pains of bit and bridle. God prefers to guide [illegible] with his eyes alone, but for the obstinate, more forcible means are their only hope of salvation.

The Psalm closes with a contrast [illegible] David eyes delights to draw. [illegible] sorrows shall be to the wicked. [illegible] he that trusteth in the Lord, [illegible] shall compass him about.

The Socialists decreed the death of the Governor of Charkoff for inhumanity to political prisoners; and it is claimed he was assassinated by [illegible]

General News Items.

The Ohio Republican convention will meet May 22nd.

Yellow fever has appeared among the shipping of Rio Janeiro.

Lord Chelmsford lost over 1,500 men in the fight at Rorke's drift.

Pinckney C. Hall was nominated collector of customs at Vicksburg.

Prince Louis Napoleon has sailed for the seat of war in South Africa.

An avalanche near Marburg killed 21 persons, and destroyed 9 houses.

Forty-two lives were lost by the breaking up of the steamship Adriatic.

The House refused the Brazilian subsidy clause of the postoffice appropriation bill.

The Home rulers denounce the war against the Zulus as unjust and iniquitous.

Prof. Farnell, of the Naval Observatory, died in Washington of apoplexy.

A large meeting for the promotion of South American trade was held in Cooper Institute, New York.

The Spanish ministry refuse to accede to Gen. Campo's programma for reforms in Cuba.

Russia suggests the establishment of a government for Roumelia before evacuation, under a foreign governor.

Four thousand persons in Sheffield, England, are destitute, and 400 families actually starving.

Chas. W. Angell, defaulting secretary of the Pullman Palace Car Company, was sentenced to ten years penetentiary.

Mr. Murphy's three weeks' campaign in New York added eight thousand signatures to the temperance pledge.

Jefferson Davis will lecture in Atlanta this spring. Mississippi papers nominate him for United States Senator to succeed Bruce.

The North Carolina Legislature passed a bill to adjust the State debt.

At Nelsonville, Ohio, Mr. Sinsford and six children were burned to death. His wife and one child escaped.

Minister Seward was brought before the bar of the House for a refusal to submit his books for inspection. He claimed the protection of the constitution against the search for private papers, and was discharged on his own recognizance.

The New York Chamber of Commerce passed resolutions deprecating the anti-Chinese bill as a bad precedent, and a political concession to a lawless State. San Francisco clergymen petitioned the President to sign it.

Religious Items.

The Rev. Dr. Vincent will conduct a Sunday-school Congress in Chicago, March 6th.

During a series of meetings at Union City, Ind., extending over a period of six weeks, there were 73 accessions to the church.

At the debt-raising services at the "Old Foundry" Methodist Episcopal Church, Washington, D. C., President Hayes subscribed $500 of the 15,000 secured.

Marriages.

CASTOR—ARTHUR.—By Rev. James Hayward Mr. F. Castor to Miss Amerioua Arthur, Feb. 12. Residence, St. Andrew street, between White and Franklin streets.

ALBERT—GILBERT.—By Rev. James Hayward, Mr. John Albert to Miss Alice Gilbert, Feb. 13. Residence, 514 Franklin street.

WILLIAMS—LEWIS.—By Rev. James Hayward, Mr. Charles J. Williams to Miss Malinda Lewis Feb. 20, at the residence of the groom, Polymnia street, between Carondelet and Baronne streets.

NEEDEM—RIGBY.—At Meridian, Miss., Feb. 20, at 8 p. m., by Rev. M. Adams, David Needem to Miss Silva Bigby, both members of the M. E. Church.

STANCIL—HALLEY.—At Greenwood, Miss., Feb. 13, by Rev. B. L. Crump, Mr. Geo. Stancil to Miss Mary Halley.

Deaths.

At Big Sandy, Mississippi, John Sansom. He was a class leader in the Church, and loved by all. He had been a member for twenty-five years, and was in his 54th year at the time of his death. He leaves a wife and child. B. L.C.

New Publications.

From the Blymer Manufacturing Co., Cincinnati, Ohio, we have received the twentieth annual edition of their Sorgo Hand Book, a treatise on the Chinese and African sugar canes, varieties, culture and manufacture.

The *Catholic Presbyterian* is the name of a new monthly magazine, being published in London and New York. It is an international, ecclesiastical and religious journal, devoted especially to the interests of Presbyterianism throughout the world. Among its contributors are many of the best writers of Europe and America. Price $3 a year: single numbers 25 cents.

We acknowledge the receipt from the publishers, D. Lothrop & Co., Boston, of the January, February and March numbers of the *Wide-Awake*. This beautiful illustrated magazine for young folks is one of the best and cheapest in the land. The subscription price is only $2 per year. Single numbers may be had at news stands for 20 cents each. The number for March has poems, stories, a piece of music, and illustrations to attract the juveniles. "Don Quixote, Jr.," being the adventures of Miltiades Peterkin Paul, is one of the jolly serials of 1879.

The Sunday-School Blackboard. Designed to illustrate the Lesson of the International Series for 1879. An admirably arranged "Blackboard," issued weekly, 32x48 inches in size; the ground black, the illustration white, printed with sufficient clearness as to be distinctly seen from all parts of the largest Sunday-School room. The price is exceedingly low, only Three Dollars a Year, or One Dollar per Quarter. Sample copies Ten cents. W. F. SCHNEIDER, publisher, Cleveland, Ohio.

The National Sunday School Teacher for March is at hand. The article on "The Demon of Irrelevancy," by Mary E. C. Wyeth, is spicy; that by Julia E. Sargent on "Savings and Spendings," contains some things for Sunday-school superintendents to think of, and "What shall we Do with Him," by Rev. E. A. Raud, discourses of the relation of the pastor to the Sabbath-school. This is one of its best numbers. The Departments are just what is needed and the expositions are clear, exceedingly interesting. *The Scholar's Weekly*, and *The Little Folks* for the youngsters, are admirable in their sphere. Chicago; Adams, Blackmer, & Lyon Publishing Co.

The Living Age for the week ending Feb. 8th and 15th respectively, have the following noteworthy articles: The Migration of Centres of Industrial Energy, *Fortnightly Review;* Novel-Reading, by Anthony Trollope, *Nineteenth Century;* Journalist and Magazine Writers, *Blackwood;* Count Ferson, *Temple Bar;* Among the Burmese, *Fraser;* Statesmen in Caricature, *Spectator;* Atheism and the Church, *Contemporary Review;* The Scientific Frontier, *Fortnightly Review;* Sceptical Patronage of the Pope, *Spectator;* A Farmhouse Dirge, by Alfred Austin, *Contemporary Review;* Trafalgar, by F. T. Palgrave, *Macmillan;* together with "Sir Gibbie," by George MacDonald, and "The Bride's Pass," by Sarah Tytle, etc., To subscribers for 1879, the publishers present six numbers of 1878, containing the first parts of MacDonald's "Sir Gibbie." For fifty-two numbers of sixty-four pages each, (or 3,000 pages a year), the subscription price ($8) is low. For $10,50 the publishers offers to send any American $4 monthly or weekly, with *The Living Age* for a year, both postpaid. Littell & Gay, Boston. publishers.

The March number of *Haus und Herd*, our German monthly, has made its appearance. The table of contents shows a great variety of articles, many of them very readable, and the selection will satisfy any reasonable expectations. Accompanying the steel engraving, "Lucerne in Switzerland," we find a description of this to American travelers well known beautiful city. The illustrated articles are as follows: "Westminster Palace, London," "The land of the Pharaohs," "Glaciers and Ice mountains," and "Lithuanian Turf diggers." Among the other articles that deserve special mention are, "The Power of Habit;" "An Hour with an Old Chinese Author," by Rev. F. Ohlinger, one of our missionaries in Foochow;" and "The Church the Depository of the Truth," by the Editor. The poem, "Greetings from Katie," is one of the most beautiful productions of its kind we have ever read, and and speaks highly for the author, Rev. G. Weiler. The Sunday-school and Editorial Departments are, as usual, fully and ably supplied.

A Sick Senator.

The excessive corpulency of a certain United States Senator has long been the butt of editorial wit and epicy *bon mots* from the pens of Washington correspondents. Few persons have suspected that his obesity was a disease, and liable to prove fatal. Yet this is the sad fact Excessive fatness is not only a disease in itself, but one liable to generate other and more serious ones. Chemistry has at last reveal a safe, sure, and reliable remedy for this abnormal condition of the system in Allan's Anti-Fat. Distinguished chemists have pronounced it not only harmless but very beneficial to the system, remedying the diseased condition. Sold by druggists.

Compound Oxygen.

Convalescents from Acute diseases who get so far on the returning way to health, and no farther will find in "Compound Oxygen" an agent that will, in most cases, tide them over this critical period, and bear them back to full health again. Thousands of those, who are drifting towards fatal maladies, might be restored to health by its use. If you belong to this unhappy class of persons, make yourself acquanted with the action and results of the new "Compound Oxygen Treatment." All information sent free. Drs. Starkey & Palen, 1112 Girard Street, Phila., Pa.

Workingmen.

Before you begin your heavy spring work after a winter of realxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See another column.

NEW ORLEANS MARKETS.

NEW ORLEANS, March 5, 1879.

COTTON—	
Low Ordinary	8 @—
Ordinary	8½ a 8¾
Good Ordinary	8¾@8¾
Low Middling	—@ 9¼
Middling	9¾@9¾
Good Middling	10½@10⅝
SUGAR—	
Common	4½@ 4¾
Strictly Prime	—@ 5¾
Yellow Clarified	6¾@ 7½
White	—@ 8¼
MOLASSES—	
Common	19@ 21
Choice	29@ 30
Strictly Prime	27@ 28
COFFEE—	
Ordinary	11 @11¼
Fair	14½@14¾
Good	15½@15¼
Prime	16½@16¼
MESS PORK—per bbl	$8 00
BACON—	
Shoulders	—@ 3¼
Clear Rib Sides	5¼@ 5¼
Clear Sides	6@ 6¼
BEEF—	
Medium Western	10 00to ..
Choice Extra Western	.. to13 00
HAMS—	
Plain	9 @ 10
Sugar Cured	— a 12½
LARD—	
Refined	— a 7½
FLOUR—	
Common	$2 75 to 3 00
Extra	3 25 to 3 50
Double Extra	4 00 to 4 25
Family	5 00 to 5 25
Choice Fancy	6 50 to 7 00
BUTTER..	
Choice New York	26 to 27
Good New York	20 to 22
Choice Western	15 to 17
Good Western	12 to 14
DRIED FRUIT..	
Apples	2½ to 3
Peaches	3½ to 4
POULTRY—₩ doz.	
Old Chickens	3 00 to 3 20
Young do	2 00 to 2 20
Ducks	— to 3 00
Geese	4 00 to 5 00
Turkeys	.. to 12 00
EGGS—₩ doz.	
Western	27 to 30
Louisiana	.. to 35
POTATOES—₩ bbl	2 00 to 2 50
SWEET POTATOES—₩ bbl.	1 75 to 2 00
ONIONS—₩ bbl	3 00 to 3 50
CABBAGES..per crate	.. to 3 00
RICE—₩ lb.	
Common	5¼ to 5¼
Fair	5¼ to 5¾
Prime	6¼ to 6¼
Choice	6¾ to 6¼
BEANS—	
Northern	2 to 8½
Western	2½ to 2
BRAN—₩ cwt	72 to 72½
HAY—₩ bale	
Prime	14 00 to 15 00
Choice	16 00 to 17 50
WOOL..	
Burry	9 to 10
Louisiana Clear	19 to 21
Lake	23 to 23½
CHEESE..	
Ohio Factory..good	6½ to 7
Western Factory,..skims	4 to 5
Western Factory..hard	4 to 5
New York Cream	10½ to 11
CORN MEAL—₩ bbl	1 95 to 2 00
GRITS..	
Western	3 00 to 3 25
CORN—₩ bu.	
Mixed	44 to —
White	46 to ..
Yellow	45 to —
Bulk, mixed	41½ to 42
Bulk, white	43 to —
COW PEAS..₩ bu	
Choice Clay	— to 1 25
Mixed	90 to 1 20
CANDLES..₩ lb	
Sperm	35 to 40
Star	11½ to 12
SALT..	
Liverpool per sack	80 to 1 10
Turk's Island, per bu	40 to 45
Pockets	1½ to 7
FISH..	
Mackerel, ₩ kit	65 to 1 65
Codfish ₩ box	— to 1 10
Herring ₩ box	20 to 35
Salmon ₩ box	1 75 to 2 00
HIDES—	
Steer hides over 85 lbs. ₩ lb	— to 7½
Steer hides, 70 to 84 lbs, do.	— to 7½
Steer hides under 70 lbs, do.	— to 5½
Cow hides, as they run, do.	— to 5½
Kips, 20 to 24 lbs, ₩ lb	— to 7½
Kips, 25 " 30 " " "	— to 7
Calf skins, each	50 to 75
Country hides, flint 25 lbs	9½ to 11a
Country hides, damaged	half pric
Beeswax, prime yellow ₩ lb	— to 23
Ox horns, each	— to 6
Tallow, ₩ lb	5 to 6½
TOBACCO..	
Inferior lugs	2 to 2½
Low lugs	2 to 2½
Medium	2½ to 3½
Good to Fine	3½ to 3½
Low Leaf	4 to 5
Medium	5½ to 6
Good	7 to 7½
Fine	7½ to 8
Selections	— to —

Quarterly Conferences.

There will be a meeting of the District Stewards of the Houston District at the 2d M. E. Church in Houston, April 3d, at 1 o'clock p. m. L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

Houston District.

SECOND QUARTER.

Houston, 1st Church, March 22-23; West Point, March 22-23; Galveston, East Church, March 28-30; Galveston Tabernacle, March 29-30; Columbia, April 11-13; Chenango, April 12-13; Chances Prairie, April 15-20; Stafford, April 26-27; Houston, 2d Church, May 2-4; Houston Circuit, May 4; Richmond, May 8-11; Harrisburg, May 16-18; Lynchburg, May 17-18; Spring Station, May 24-25; Hockley, May 31 and June 1. L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

The Houston District Conference will meet at the 2d M. E. Church in Houston April 3 and 5. The forenoon of each day will be devoted to business, the afternoons to the discussion of the following questions:

1. What was the Secret of the Power of Pentecostal Preaching, and is this Power the Privilege of the Ministry of to-day.
2. The Fifth and Sixth Rules for a Preachers Conduct.
3. The Sunday-school: How to Increase its Efficiency.
4. The relation of the Church to the Subject of Temperance.
5. How to Train Young Converts.
6. Any question relating to our work that may be presented by any member of the Conference. L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

Murfreesboro (Tenn.) District Conference.

SECOND ROUND.

Murfreesboro, March 8-9; Alexandria, March 15-16; Caneyfork, March 22-23; Summerhill, March 29-30; North Lebanon, April 5-6; Murfreesboro Circuit, April 12-13; Woodbury Circuit, April 19-20; Shelbyville, April 26-27; Cookville, May 3-4; Sparta, May 10-11; McMinnville, May 17-18; Mc-Minnville Circuit, May 24-25; Martin's Creek, May 31-June 1.
B. B. MANSON, P. E.

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates.

Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c.

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Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,
J. P. WATSON, Pastor Christian Church, Troy, O.
TROY, O., Jan. 2, 1878.

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Special Notices.

For particulars regarding Electric Belts, address PULVERMACHER GALVANIC CO., Cincinnati. Ohio. mar21-26teow.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Clande, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballad, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

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LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
jan17'79-tf.

West Texas Conference
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This school is located at Austin—central for the Conference and easy of access.

The object of the School is to give a thorough business education, or to prepare pupils for teaching or for the ministry.

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Higher " "	2 00
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THE BEST REMEDY FOR Diseases of the Throat and Lungs.

Diseases of the pulmonary organs are so prevalent and fatal, that a safe and reliable remedy for them is invaluable to every community. AYER'S CHERRY PECTORAL is such a remedy, and no other so eminently merits the confidence of the public. It is a scientific combination of the medicinal principles and curative virtues of the finest drugs, chemically united, to insure the greatest possible efficiency and uniformity of results, which enables physicians as well as invalids to use it with confidence. It is the most reliable remedy for diseases of the throat and lungs that science has produced. It strikes at the foundation of all pulmonary diseases, affording prompt and certain relief, and is adapted to patients of any age or either sex. Being very palatable, the youngest children take it without difficulty. In the treatment of ordinary Coughs, Colds, Sore Throat, Bronchitis, Influenza, Clergyman's Sore Throat, Asthma, Croup, and Catarrh, the effects of AYER'S CHERRY PECTORAL are magical, and multitudes are annually preserved from serious illness by its timely and faithful use. It should be kept at hand in every household, for the protection it affords in sudden attacks. In Whooping-cough and Consumption there is no other remedy so efficacious, soothing, and helpful.

The marvellous cures which AYER'S CHERRY PECTORAL has effected all over the world are a sufficient guaranty that it will continue to produce the best results. An impartial trial will convince the most sceptical of its wonderful curative powers, as well as of its superiority over all other preparations for pulmonary complaints.

Eminent physicians in all parts of the country, knowing its composition, recommend AYER'S CHERRY PECTORAL to invalids, and prescribe it in their practice. The test of half a century has proved its absolute certainty to cure all pulmonary complaints not already beyond the reach of human aid.

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Ticket Office 22 Camp Street, Under City Hotel.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work and How to do It. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Nelson & Phillips, New Orleans.

$6 FOR 56cts.

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We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50.

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NEVER FAIL.

Keep pushing; 'tis wiser
[illegible]
And [illegible], and sighing
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward,
And never say fail!

With an eye ever open,
A tongue that's not dumb,
And a heart that will never
To sorrow succumb—
You'll battle and conquer,
Though thousands assail;
How strong and how mighty
Who never say fail!

The spirit of angels
[illegible], I know,
As higher and higher
[illegible] they go.
[illegible] on bright pinions
From heaven they sail,
To cheer and encourage
Who never say fail!

In life's rosy morning,
In manhood's firm pride,
Let this be the motto
Your footsteps to guide;
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

—Christian at Work.

Strive.

[illegible] seeking will not suffice; [illegible] shall seek to enter in, [illegible] not be able." Striving [illegible] added to seeking, or rather [illegible] must be deepened, in[illegible] into striving. [illegible] do what? "To enter [illegible] strait gate." Whatever [illegible] when we shall have [illegible] it we shall be in [illegible] forevermore. The [illegible] is holiness of heart. Every man must attain [illegible] last forever. [illegible], powerful of [illegible] with the terms of [illegible] agonizing, as did [illegible] the Olympic [illegible] must be [illegible] must be dormant; all [illegible] of life and power to be called into active, con[illegible]. We must [illegible]

[illegible] every nerve
[illegible] with vigor on.

[illegible] striving is not so much the [illegible] of power as the exer[illegible] care and vigilance. The [illegible] may put forth or call forth power in driving through [illegible] [illegible] of the [illegible] skill, watchfulness, [illegible] forth our own efforts [illegible] salvation is [illegible] by main strength. [illegible] One of the [illegible] to strive against [illegible] our own unaided [illegible] efforts. [illegible] to drive through [illegible] it is a nice point [illegible] it is a nice [illegible] with our [illegible] a nice point to [illegible] of the horse you [illegible] when you know [illegible] your [illegible] you have no property [illegible] from execution, [illegible] when you make [illegible] to your creditors, to [illegible] all your [illegible] of them [illegible] a nice point [illegible] left avoided at the same time. The eye and the muscle must co-work. We must not run well merely for a season and then succumb to hindrances. "He that endureth to the end shall be saved."

5. Successful striving implies *timely effort.* "When once the master of the house is risen up and hath shut too the door," it is too late to begin to strive. We have a great work to perform and a short time to perform it in. The effort should be the more earnest, in view of the uncertainty of the time allotted to it. We may be cut off before the work is commenced. A languid, lukewarm effort may be broken off with the thunder of judgment. Death may come to find the house half finished the foundation laid, the walls up, but the building uncovered, to stand only as a monument of our folly, and to crumble to its original elements.—*Holston Methodist.*

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MINTER CITY LEFLORE COUNTY, Miss.,
February 15th 1879.

Editor SOUTHWESTERN, I wish to make inquiries through the SOUTHWESTERN ADVOCATE, of my brother Ephraim Patison. He was owned by Mr. John M. Bell before the war. A citizen of New Orleans my brother Ephraim was known as a cook. That is what he was following the last time I heard from him He had a wife and two or three children the last time I heard any thing of him, which was about 8 years ago.

Yours Truly,
EDMOND PATISON.

Editor SOUTHWESTERN.—I desire information concerning my mother. Her name is Harriett Spencer. When I left her she lived on the eastern shore of Maryland. I have a brother, George Spencer, and a sister, Charlotte Spencer. My name is Elizabeth Spencer; I married a Mr. Jones, and was brought to Texas before the war by John Spencer. I will be thankful for any information concerning my relatives.

ELIZABETH JONES.

Luling, Texas, Feb. 19th 1879.

Editor SOUTHWESTERN.—I wish to get some information of my mother, Fannie [illegible], formerly belonged to Peter Maish, near Clinton, Jones County, Georgia. I was sold in Clinton to James Satterwhite, who lived in Elbert Co., moved from there to Mississippi, and afterward to Texas. I have been in Texas 25 years. I had an elder brother, Isaac, and sisters, Mary and Lucinda.

MIASH MERIT.

Waelder, Gonzales Co. Texas.

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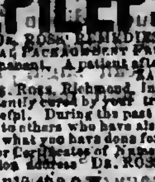

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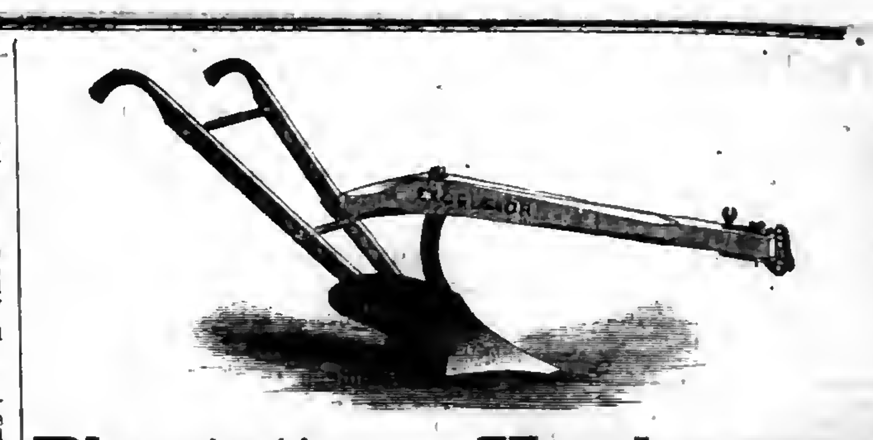

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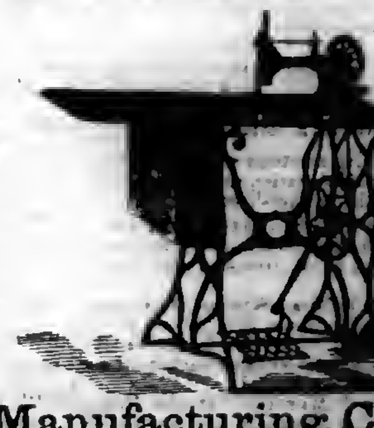

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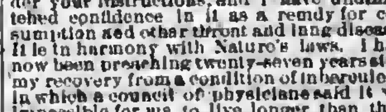

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A COMPANION.

As flows the river calm and deep,
In silence toward the sea,
So floweth ever, and ceaseth never,
The love of God to me.
What peace He bringeth to my heart,
Deep as the boundless sea.
How sweetly singeth the soul that clingeth,
My loving Lord, to Thee.

Twelve Years in Atlanta.

A Memorial Sermon on the Methodist Episcopal Church in the South, preached on the occasion of opening Marietta-street Church, free from debt, February 16, 1879.

BY BISHOP HAVEN.

"And Joshua set up twelve stones in the midst of Jordan, [illegible] and there they are to this day."—Joshua iv. 9.

"And the walls of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Revelation xxi. 14.

"For He is our peace who hath made both one and hath broken down the middle wall of partition [illegible] having abolished in his flesh the [illegible] for to make in himself of twain one new man, so making peace."—Eph. ii. 14, 15.

Twelve is one of the sacred numbers. Three, four, seven, twelve rank their fellow numerals in the [illegible] nomenclature. Three is the most sacred, and is used, chiefly, if not exclusively in reference to God and divine things; four, it is [illegible] of God and man. The temple [illegible] four square, the tab[illegible] was carefully fashioned on [illegible] her [illegible] scholars [illegible] of this fact. Seven [illegible] the combination of [illegible] and divine. They are [illegible] unit. They represent [illegible] in God. [illegible] fanciful, rather [illegible] without in[illegible] on this oc[illegible] twelve [illegible] as a memorial [illegible] the New [illegible] tribes and [illegible] of God in man [illegible] of man with [illegible] Twelve [illegible] which [illegible] tribes and divine relation [illegible] the help of the [illegible] to erect [illegible] of memorial [illegible] also of [illegible] stones are [illegible] of its own sub[illegible] structure [illegible]

of memorial which the children shall see and of which they shall inquire of their fathers, as to their significance, and be strengthened in their patriotism. This allegory, for as such the Scriptures employ it, teaches us, that the church must both be of the right material and on the right basis. Otherwise it can never be strongly put together or permanently abide in its place.

This brings the Bed-rock before us, Christ the Mediator between God and man. Christ, breaking down the middle wall of partition between them, Christ reconciling each to each, Christ making in Himself of twain one new man, thus and thus only making peace. On this Rock doth He build His church. Of this Rock doth He build it. It is of Him and in Him and on Him, who is over all, God blessed forever.

The church of Christ must partake not only of His nature but of His work. It, too, must be a mediator, a reconciler not between God and man, but between man and man, a breaker down of the middle wall of partition between them, so making peace. Its every member if a living stone, chosen of God and precious, must be himself compacted of the double elements wrought out by the atonement, must himself be a sinner saved by grace, a humanity transformed by the divinity imparted unto him, without losing his humanity, a manufactured stone, made in Christ the mediator, and made after Christ the mediator, a created stone, new created and far more durable than the natural rock out of which he was taken.

This individual Christ stone, which every true Christian is, must be fitted to every other like living stone. Thus grows up the holy temple in the Lord. The church is therefore the antetype of the New Jerusalem. Those walls of rarest stone, most beauteous to behold, are made of the same substance as the petty gems picked up among coarser rocks or picked out of them by chisel and powder, with cost and difficulty. These finger points and sometimes only needle points in these costly gems are enlarged into immense rocks, all afire with light. Twelve only of them are placed in those celestial walls. This makes them of great size and thickness. It is easy enough to conceive of this, if you can conceive of the needle point gem. If the onyx, emerald, topaz, diamond, can be made at all, it can be made of any size.

"In creation the only hard thing's to begin."

So the church which this represents, it it is Christ show forth but one soul that is, like the opal or ruby or jasper, it can show forth myriads. If it can have these souls in their gifts and nature as are the precious stones, it can have them built up in all their rich diversity but common Christhood in the holy temple, the holy city of God.

The diverse gems may mean separate church organizations, thus built into one spiritual building; the church diverse yet united, burning here with the blaze of the ruby, shining there with the whiteness of the diamond, tinted with shooting splendors of the opal, glowing in the living grace of the emerald, as the very body of heaven for clearness, in the lapis lazuli, a score of church organizations. Yet all one rock, even Christ Jesus.

Such has been its history. One Church alone has assumed to be the and the only church. Yet that has had to allow a great diversity inside its formal unity, and by its brotherhoods allow opportunity for each nature to follow its affiliations, so that one can be a Benedictine, one a Carmelite, one a Jesuit, one a Franciscan, but all be in that church. The churches of Protestantism grant the same privileges to their members, and recognize the same practical and an equally efficient bond of unity in their mutual help and recognition. For whatever efforts some of these bodies make to assume a separate and superior position, they utterly fail in the stress that comes upon them and all to maintain that independence. They fly to the common fold, arrange themselves under the common flag, when the foe is in the field. They are not then Protestant Episcopalians, Lutherans, Baptists, Church of England, Presbyterians, but Protestants. They come together peaceably in their frequent associations. They are evangelical as against heterodoxy, Protestant as against Rome. "One [illegible] Church," as the oldest [illegible] creed read, and as ours [illegible] to-day, of twelve manner of stones, mayhap, but one city of God.

This diversity may be in the [illegible] church. The very smallest [illegible] of God's saints may ex[illegible] the twelve manner of [illegible] church of twelve [illegible] sapphire, jasper, [illegible] topaz, ruby, [illegible] company [illegible] twelve [illegible]

reveal these personalities in the highest degree. These are the twelve precious stones, living stones, which made the original church, which are duplicated in every succeeding church, which are multiplied into every organization of churches, which are repeated innumerably in the generations of believers. Peter's leadership, too brusque at times, Thomas' obstinate questionings, slow but sure, Nathaniel's simplicity, pellucidness of faith, James' straightforward business integrity, sturdiness and steadiness, John's depth of love, unfathomable, and height of fervor alike unfathomable, Matthew's calm, strong spirit, thus and on to Paul's daring, even to questioning Peter's rights to be the chief member, his zeal and ability outrunning the rest, though last, perhaps, to enter the group, how oft, has every little body of disciples revealed these apostolic traits? And then the women supplementing as of old the brethren, and transcending them often in faith and works, now, as at the first, make up the "double cherry, seeming parted but yet a union in partition" out of which every church is built up into a holy temple in the Lord.

CHRIST THE MEDIATOR AND THE CHURCH THROUGH CHRIST.

These stones of the House of the Lord are, as we have said, not natural but gracious, not born but made, born and reborn, made anew, made alive, made in Christ, and of Christ and to Christ. He has broken down the middle wall of partition between them. He has re-arranged them around the divine center. He has taken the uncrystallized lime and made it heavenly marble, changed the red earth, the first Adam, into a ruby, the second Adam, the charcoal, cheapest of natural substances, into the diamond, most brilliant and most costly of gems. His mediatorial power works this mighty spiritual change. He is the God-man, the Go-between, the Day's-man, the One and the only One that can lay His hand on both; who being in form of God and thinking it no robbery of God to be equal with God, has passed down and through all created ranks of moral intelligencies to the lowest in that order, identified himself with their nature, suffered in their stead, died for them, rose, ascended, and sitteth at the right hand of God to intercede for them, to identify himself with them soul and body for ever.

This Being, the only One in the universe, the only One that can be in the universe, this God-man and Man-God, has changed our every nature that accepts his regeneration into His nature, not into the purely divine but the Christ, the God-man divine. Thus he brings God and man together in Himself. Thus He breaks down the middle wall of partition our sin and his sinlessness had created; a double-faced, double-structured wall, one side sin, one side holiness, one side offense against God, one side justice, demanding punishment for the offense, one side hatred of God, one side Law of God, each harder than adamant, each higher than the heavens, each deeper than the hells.

To dig up and level down, and make to disappear this middle wall of a barrier between us and God, dissolving it as the Scriptures accurately read, this is the work exclusively of the Lord Jesus. This can only be His work.

Thus He makes both one, God and the sinning man. Thus He dissolves the holiness and sin, the justice and offense, the hatred of man and law of God in one alembic,—His blood, and cements them together in a new structural, crystalline mass, in Him and Him only,—a Christ-man, a man-Christ, a Christian.

Thence comes forth His church, out of Him, like unto Him, one with Him as He is one with the Father. Thence it multiplies and replenishes the earth, produces its kind in all the ages and the nations.

This work of Christ is, therefore, the work of His church. The true church is and must be a Reconciler, a Mediator. Its mission is to effect society as Christ has effected it, to break down its middle walls of partition, to bring its discordant and even hostile elements together, to melt its hatred into love, to make of twain and of many one new man, thus making universal, human, heavenly peace.

The world everywhere out of Christ is full of the opposites of peace. These very letters of Paul describe accurately the natural state of the world. It works the works of the flesh among which are "hatred, variance, wrath, strife, seditions, envyings, murders and such like," while those of the spirit, brought in by the Lord Jesus are their direct opposites, "love, peace, long sufferings, gentleness, goodness, against which there is no law." That Law that rose so terribly a mid wall, a barrier higher than heaven, deeper than hell, has gone, because the sinner is transformed into a saint. The murders, seditions, heresies, have disappeared in love, obedience, faith. Law has moved farther on. It does not separate between them and God, it separates between them and sin. They obey his will and know it not.

[illegible]

[illegible] the church of living stones, [illegible] in Christ, reconciling the world unto Him. This is its mission. To take the sinful man and make him a saint-man, to melt the proud, rebellious heart and make it a heart of flesh, of love, of Christ; to transform society in its laws, customs, habits, opinions, prejudices, and indispositions, which is often its worst sin, into the society of heaven with the laws, customs, habits, opinions and energy of the celestial estates; to make, as is our daily prayer, the will of God to be done on the earth, as it is among and by the angels in heaven.

The church has then a two-fold object—to renew the individual man after the likeness and the power of God, and to renew the face and soul of society after the same likeness and image. It cannot be and continue the church of Christ, unless it works both these works. It cannot be a teacher of morality without regeneration, nor can it be a successful teacher of regeneration, without also securing morality within and without its pale. It is never born if it have not regenerating grace, converting and renewing the believing soul, on his believing. It cannot be a church without this vitality, nor can it continue one, unless it moves out on society with like regenerative effect. It must protest against sin in high places and low, it must preach righteousness in great things and small. It must obey the Holy Ghost as He speaks through James, or it can never abide in the Holy Ghost as He speaks through John.

This Memorial Hour permits us to speak, nay requires us to speak of our church. Is it the true Church of Jesus Christ? I do not say a church. For no church can be a church and not the church. There is only one church. That, whatever its name or history, wherever scattered among nominal churches, is the church that is reconciled to God by the blood of Christ, and is reconciling the world to itself and to Christ by its preaching and practice through the same blood to Christ. There may be many branches of the same tree, but it is one tree. There may be many branches of the church, but there is but one church, and can be but one. All once real branches that have ceased to have the life of Christ flowing through them, grow dry and are cut off by His hand, if not by their own. All that have His life blood flowing through them are pruned by His hand. "I am the vine," ye different churches of my name, "ye are the branches. My Father is the pruner of these branches. Every branch in me that beareth not fruit He taketh away. Every branch that beareth fruit He purgeth it, cutteth it very closely, that it may bring forth more." Every true church must be a growing church in purity, in power, in effect on the community where it grows. It must show its right to be by these affecting society. It must leaven the lump, or it is not itself of the Kingdom of Heaven.

Shall we test this branch by these tests? The Lord help us to endure His purging hand, that we may bear more and more perfect fruit to his glory, and the advancement of His kingdom, and the completion of His triumph among the souls and the society of men.

ENTRANCE INTO ATLANTA.

Twelve years ago last November the Methodist Episcopal Church entered Atlanta. It came as an organization. As Bancroft happily says of John and Charles Wesley's first visit to Georgia, so may it be said of this last coming in of the church of John Wesley:

"Wesley was the sower, who comes after the clouds have been lifted and the floods have subsided, and scatters his seed in the serene hour of peace."*

*Bancroft's History of the U. S., vol II, p. 368.

The war cloud had hardly rolled away from this high city before this cloud of mercy overshadowed it. The war drums had hardly ceased to throb and the war flags to wave and the war step to beat and the war guns to utter their deadly thunders, ere the church of the Lord Christ entered with her white banner of mediation and peace, her priests bearing her ark, her bow of promise spanning the heavens, her mission of love and good will speaking from her eye and lip and hand.

She bore no murderous weapon, no murderous spirit. It was love unfeigned, love for all the brethren—love pure, perfect, of Christ and in Christ. There had been a great war. The very city which she entered had had only one rival as a center of bloody combats, and that was her accepted capital. Around neither the desired capital, Richmond, nor the real one, Washington, arose so many fortifications as about this city. From every hill and vantage top sprang the red mounds betokening the red blood that flowed around them. Lines of rifle pits connected these forts and encompassed the city in their embracing arms. The walls of many a store and dwelling stood forth in their charred nakedness. The stir of the new life was disclosed, at the center alone, where block after block of massive proportions, far more majestic than had been built or even dreamed before, was springing from the ashes. The stir of the new life was in the desolate mass, the stir of a new, national, a new social, a new Christian life. It was meet that the church which represented the new Christian life should appear upon the scene. It did appear.

Bishop Clark, of revered memory, came over the perilous path, for it was still a perilous path, just two years to a month after the strong men had yielded to the stronger, not because the stronger had more men, as one untruly says, but because God had determined to destroy the system that strengthened the strong ones to fight. He had decreed its overthrow, and they were compelled to hear His Spirit saying unto them, "Who art thou that fightest against God?"

This bishop called together the ministerial brethren who desired to enter his church at a house still standing on the City Hall square. The names of the brethren were these: Chalfant, Yarbrough, J. H. Caldwell, Murphy, Pretyman, Walters, Brewer, Spitman, Parker, C. W. Caldwell and Powell. Brothers Dorman, Tally, McGee, McCutcheon, Standing, Fowler and others joined that year.

Only three or four of these brethren were from the North. All the rest were native Georgians and Alabamians. They had been silent during the armed struggle, or possibly been compelled in some instances to serve in the army of the rebellion. But compelled or willing, they threw down these weapons of their rebellion, accepted the result as of God, renewed their allegiance, if it had been broken, to their country, and naturally desired to renew their allegiance, which had also been broken off to their church. With scarcely an exception, they have remained true to their vows made in that conference to this hour. But few have fallen asleep. The most remain to this day.

With the native brethren came also the missionary sent forth to those concerning whom the war had been waged, who had sat in the darkness of a dreadful bondage, lo! these centuries, upon whom the light of faith alone had been allowed to arise, not of morality, for that had been forbidden, had been impossible even if not forbidden in their enslaved estate; not of intelligence, for that was a crime of crimes. The Russian slave could hold high office under the crown. The patriarchal slave could be the head steward of his master. The Greek and Roman slave could be the finest writer of his time, and be crowned with the laurel prize of victory. The Venetian slave could become the greatest general of the State; but the American slave could only obtain the slightest rudiments of education surreptitiously. Hardly one in ten thousand learned even the alphabet. Not one even in ten thousand would have been allowed to exercise his gifts in trade, politics, poetry or war, as were his namesakes in Rome and Russia and Venice, as are his namesakes to-day in Turkey and Egypt.

Upon these bondmen had a strange light arose. The teacher and preacher came to them that asked not for them and were found of them that sought them not. The stately buildings which are the chief intellectual ornament of the city were uprising, and the churches that are now thronged with worshippers were being built. Rev. Mr. Chalfant was the pioneer in the work, the first born among many brethren. He still lives to enjoy the fruits of these labors and to acknowledge the goodness of God in granting this exalted privilege. This was in November 1867.

Let us look at it to-day. Twelve years are a short period in the beginning of the life of man, less for a state, least of all for the church. The city has grown. Has the church kept pace with it? In one view of the case it has more than kept pace. The very journal of this city every Sabbath morning contains notices of six Methodist Episcopal Churches; four besides our own. The First M. E. Church one of them calls itself. The days of the prophet, in one sense, are fulfilled, when seven women shall lay hold of one man, and say, "Let us be called by thy name to take away our reproach." It only needs three more to completely verify that prophecy. It shows at least that they esteem our name an honor, if it does not that they reckon their own a reproach. The very post of honor that belongs to Loyd street, the First Methodist Episcopal Church, unless the society moving hither claims it as their's, is thus absorbed by a sister body. One of these churches I notice has to-day announced its real title. It is the exception that proves the rule. Truly the leaven has worked. Before the war no such designation as that would have appeared in the journals of this city or the South. They are now found in Augusta, Memphis, and probably elsewhere. They may soon be everywhere. Let us accept the omen gladly, as an assurance that this nominal oneness prefigures and foreruns only by a little the actual oneness which it thus formally declares to exist.

Dropping for the present to those who do not drop their surname, but retain it as the man of the prophet would have been expected to do, the other parties giving up theirs for his, we find our own church finely and handsomely established.

From that old dwelling and from the poor back chapel where we gathered the next year for our second conference session, we have grown to six churches, two of them among the neatest and most central of any in the city. We have four modest chapels within or close to the city, and other places of worship that may ultimate in chapels. We have a flourishing school, second to none in the State for thoroughness or numbers, and second only to one because of lack of accomodations. We have a tract of land that will be occupied soon, I trust, by the first of many buildings that shall adorn it, and give our church an educational rank of the first order with all departments in full operation.

OUR WORK IN THE STATES OF GEORGIA AND ALABAMA.

But on this occasion we may properly look about us well upon Atlanta. This city is a center with a large radius. The Conference, which was first organized as a Mission Conference in 1866 and regularly in 1867, comprised two States, and what are now four Conferences. It numbered then in this State and Alabama nearly seven thousand members (6,705) and three thousand probationers (2,929). The next year it grew to almost eleven thousand members (10,896) and over four thousand probationers (4,216). Such rapid growth was caused by the coming into it of great numbers of those in the State who had always sympathized with it, but had been prevented before the war from indulging their sympathies. That influx was hardly maintained at that ratio. It was from the church and not the world that they came. The church contended against their coming; threw obstacles in the way and otherwise stayed slightly the current setting so strongly in this direction. Still, our increase has been marked, wholesome, steady.

In 1879, I have not the figures. For 1878, of twelve years after the Mission Conference was held, we had in the same territory nearly forty thousand members, including probationers, (38,532). The number of churches had increased from sixty-nine to four hundred and nineteen, or over six fold. Their value had grown from $32,180 to $173,445, being little over five fold.

Our Sunday-schools had increased from 106 to 344, but the scholars had only increased from about eleven thousand (10,855) to over sixteen th[ousand] (16,331). Our Sunday-schools ha[ve] thus made the least increase of any department, though they are now beginning to feel the impulse of steady supervision and will show, we trust, a large improvement in the decade to come.

Very marked is the advance in our benevolent contributions, from a little over fifty dollars ($51.35) to nearly eight hundred dollars ($790.67), an increase of over fifteen-fold.

These facts should be taken with others yet more noticeable. When the Georgia and Alabama Conference was organized fifteen members composed it. Over twenty were added that year. They started out less than forty members in these two commonwealths. Only one or two went back. The most are faithful to this day. That forty had become, a year ago, nearly one hundred and eighty (178); probably to-day is over two hundred.

From these facts one can readily draw some conclusions. If the church planted twelve years ago amid the hot ashes of civil war, like vines on lava at the base of Vesuvius, hardly yet cool enough to break up into gardens, has grown, amid every sort of opposition and obloquy, from every section of society, from the colored churches no less than their opposites, from politicians and the press, to a ministry of nearly two hundred and a membership of nearly forty thousand; has erected over four hundred churches, and put into them a money value of one hundred and seventy-five thousand dollars; what may we not expect when the next memorial of this sort occurs? When twelve years more have passed, and in 1890, we hold a thanksgiving over our work in this central South, we shall find that we have made such a mark that every eye can see us, and there will be none to ask, "Why are you here?" If we increase at the present ratio we shall have over five hundred ministers and a hundred thousand members. There will be not less than that in the gatherings on that distant day.

IN THE SOUTH.

But in looking at twelve years of our church in Atlanta, we can properly glance a little farther round the circle of which this is the centre. Atlanta is a city set on a hill. It not only cannot be hid, it giveth light to all this section. From it can be seen the whole field occupied by us within the last twelve years. That was a field then shut out from our entrance. Even in 1866, one year before this Conference was held, it was dangerous to go farther South than Chattanooga. That fall I visited that city. I was warned in Louisville not to go to Nashville. The day before the train had been robbed. But the fact that it had been robbed the day before made it more probable that we could pass safely that day. I went, though I took the precaution, which I had not done in any foreign land, to put watch and wallet in the boot. Locomotives lay off the track broken up, and the whole country was burned over by the desolation of war. At Chattanooga we were forbidden to go farther, or even to go North by way of Virginia, as the land was full of violence. The waters of the flood had not yet dried up. They were going forward and backward continually. No dove of peace could find rest. Hardly could the croaking raven enjoy the scene.

Into that chaos of conflicting light and dark the church came, bearing its message of grace—came to make all one, to break down the middle wall of partition, so making peace. It was organized at that time over nearly all the South; from Virginia round about unto Texas the work of renewal went forward. In every Atlantic, Central and Mississippi State the church marched with the cross of Christ on its banner, the love of Christ in its heart. Some fancy it came for bitterness and strife. Never was a greater mistake. It never entertained that feeling for a moment; never in the height of the war, never when it was weeping over its slain sons and with its weeping daughters. Never. It saw that the dreadful demon of slavery in coming by the order of the Lord God from the national body, was rending and tearing it and leaving it as one dead, but it felt no more anger at that prostrate and torn body than the poor father at the base of the Mount of Transfiguration felt anger toward his son who wallowed on the ground, and lay foaming and fainting under the lacerations of the departing demon. How greatly ye err, my dear brothers, in fancying your Northern brothers had hearts of hate toward you! How little ye know the tenderness of that heart! How often would it have gathered ye into its bosom, but ye would not! It looked impartially on all. It loved the poor serf rising from the marl of centuries of contempt, prejudice and oppression. It loved no less him whom the law had pronounced owner and master. All were melted together in its warm affection. How throbbed the loving heart of Lincoln toward all! How beat the great heart of Governor Andrew! How have I seen that most brilliant of war Governors melt with yearning toward all the South. "Go," said he to me, as he gave me a commission in 1865 to visit this very State, "go thither and do all you can for the renewal of that land. Tell them we will send money and men to help them get on their feet once more."

What the statesman felt, the church man felt still more. The whole church yearned over its wanderers. Especially did the Methodist Episcopal Church yearn over those of her own name and origin, toward whom she felt a mother's love, and who in many ways show even now that they felt that name to be their own. She would have clasped them all in her warm embrace. She came to her own to thus embrace them; but her own received her not. Still as many as received her, to them, in Christ, gave she power to become the sons of God. She clung to them. She covered all the South with her conferences and circuits. Not a single State that went openly into the war, was she in, between 1844 and 1864, except a fragment of Virginia, Missouri, Arkansas and Texas, and out of the last was she driven in the person of her chief minister, and hung [illegible] person of her beloved presid[ing] elder. The border she had partly [illegible] ed—its eastern edge [illegible] so. But below that lip of the [illegible] she had not sailed. Now all [illegible] Every State, within two years after the battle flags are furled, sees her sowing, as Wesley in Georgia "after the clouds had been lifted up and the floods had subsided, scattering the seed in the serene hour of peace." Alas, that her approaches were not more kindly met. Else to-day had all Methodism here been in one fold, and all middle walls of partition disappeared forever. But she stayed not. When reviled, she reviled not again; when she suffered, she threatened not. She pursued the Gospel tenor of her way, built up her schools, her churches, her conferences, and advanced the cause of perfect human brotherhood by loving preaching, and faithful service. What is the result in these twelve years? Of conferences not in existence in the South from 1844 to 1864, she has now sixteen. I do not include in these the Washington, Lexington, Kentucky, Missouri, St. Louis, Baltimore, or Wilmington, since these lie in whole or in part in free or border territory, though all of them, except the Baltimore and Wilmington, and perhaps the Kentucky, have been practically developed since and because of the war. If they are included we have twenty conferences in this territory, all opened since 1864, all operating chiefly, and except four exclusively in this territory. These twenty conferences cover every State in this part of the Union, and include some three hundred thousand members; have not less than two thousand ministers, while their property in schools, churches, and parsonages, runs up to over three millions. Not a dollar of this was taken from those who held the land. It has been developed by our own people, and paid largely out of their own simple earnings.

If out of nothing God has created such a church in this dozen years, what may we not expect and hope for the future? If we trust in Him, He will make our light to shine as the noonday.

OUR WORK AS A MEDIATOR.

But we have dwelt on this book of Numbers too long, though it is as agreeable to Methodists as it was to the Israelites. Let us look deeper. Mere numerical progress is no proof of real, or healthy growth. The growth of tumor or cancer is terrible. Every enlargement sends increasing agony into every loving heart. One can increase in knowledge and sorrow, in wealth and misery, in bulk and not in blessing. We did not come simply to multiply conferences and members, to swell statistics and reputation. What did we come for? As a mediator, a reconciler, that for which Christ came down to earth, that for which he ascended up into heaven.

What is the reconciliation we seek as a Church?

BETWEEN MAN AND GOD.

First and foremost, that of the soul with its Maker. Without that, all other reconciliation is null; nothing all other cannot exist. We must have Jesus break down, loosen, (the very word), dissolve this high barrier between us and God, or we can never dissolve it between us and our brethren. We seek that. We ask that the Lord Jesus be formed within every soul, that it be fashioned completely after His power and image. We seek the sanctification of all, the renewed spreading of Scriptural holiness over this land. We do this not to the godly, but the ungodly, to sinners, not to saints, to the world lying in wickedness, not to those lying in His arms. This is the will of the church. This it struggles for, and under God will and does possess. For this we thread these forests, wade these rivers, are parched with the heats, wet with the dews, endure hunger and cold, and pain and penury.

This, too, the church has rejoiced to witness. It has seen the glory of the Lord shining over its tabernacle. It has heard the song of rejoicing from new born souls. It has built itself up in companies of fifties and hundreds to an exceeding great army. It will not disperse this army, but enlarge it, until it fills, by the help of God, the whole land. Thus it will seek to make perfect and perpetual peace between man and God.

BETWEEN CITIZEN AND COUNTRY.

But it has also other missions, lower, though not low. It seeks to make peace between the citizen and the nation. The long strife that culminated in the fields of Gettysburg, Vicksburg, Atlanta and Richmond had bred in many a heart a feeling of aversion to his own country. He began to call that his country which was not his country, and to cease to love and cherish his own flag and nation. He shut up the broad patriotism of his fathers into the narrow limits of a petty State. The grandeur of the Jeffersonian feeling, [illegible] swelled into those thrilling words "The United States are and of right ought to be free and independent," was crushed under the fearful pressure of State rights until the United States ceased to be loved or honored. Its magnificent flag, that only needs the white cross among its stars to make it the perfect banner of the ages, became an object of dislike, of abhorrence. They cried out, "Aye, tear the tattered ensign down!" They trampled it under their embittered feet. They fought it steadily on bloodiest fields. They were its bitterest foes.

How shall this middle wall of partition be broken down? Not by the church as such. No church can be exclusively or primarily a political body. The Roman Catholic idea in its original conception is correct. The church is above the state and separate from the state. She directs the state, not that her. But she does not direct it visibly. She does not appoint its governors, make or execute its laws. She only stands behind and gives it stability and general godly and heavenward direction.

No State can live that is not supported by its church. The gravest problem before the French Republic is the church. If that were for for it, nothing could prevail against it. "Gambetta told me," said Mr. Sumner to me, "that the Republic was sure, but the church." "Aye, there's the rub!" "But the church." That against it, all its efforts will go for naught. Napoleon the Fourth may come within two years, ere he is twenty-five years old, unless the church adopts the Republic. The effort of Pere Hyacinthe to establish the old Gallic Catholic church independent of Rome, if it should succeed, may save the Republic. If not, it sinks into the arms of Priest and Emperor.

Even so must all our churches be filled with patriotic ardor for the nation, or the nation can not live. The church in the North stood by the President, Congress and the army. It filled the soldiers with sacred fire. Its sanitary and Christian commissions fed and nursed them, and gave them a yet loftier frame of patriotism. The church in the South was equally faithful to its ideas and men. These ideas have gone. Only one flag remains. Only one nationality. Every youth should drill only under the national flag. Every company should parade only when this banner flies at the front. Our young men should look up in love and reverence to that flag for which they ought, if need be, to gladly lay down their lives. Let us feed the old flame! Our church is faithful to that duty. It obeys the injunction of Christ, "Render unto Cæsar the things that are Cæsar's." It follows the command of Peter, "Fear God, honor the King." It rejoices in a land that was planted in freedom, that has enacted freedom, that has maintained its original [illegible] expanded it from an Atlantic front, which was all it [illegible] days of its creation as a [illegible] until it has spread across the con[illegible]

Continued on fourth page.

Southwestern.

J. C. HARTZELL, D. D., Editor.

THURSDAY, MARCH 13, 1879.

Phillips & Hunt.

Instead of Nelson & Phillips, hereafter our correspondents will write Phillips & Hunt.

South Carolina has repealed her laws, and denies divorce for any cause.

The life of Rev. Dr. T. M. Eddy, by Dr. Sims, is published by the Methodist Book Concern.

Rev. L. A. Rudisill, says a Nashville letter, is in Pennsylvania, enjoying a good time, and also looking after church interests.

The trustees of Kosciusko, Miss., M. E. Church have issued an appeal for assistance to pay off a debt of $440 on a church which cost [illegible].

Senator Thurman publicly denies that his wife ever made a social call on Mrs. Senator Bruce. Let it [illegible] in mind that Senator [illegible] is a Democratic aspirant [illegible] Presidency.

[illegible] Simpson preached at the [illegible] Methodist Episcopal Church [illegible] Washington City on a late Sabbath, and $12,500 were raised to [illegible] paying off an old debt. [illegible] Hayes worships in this [illegible] gave $500 on the debt.

[illegible] of our former associate [illegible] W. Jones, were, a few [illegible] removed to Greenwood for burial. He fell [illegible] fever while at [illegible] charge of the SOUTHWESTERN. [illegible] his faithfulness and [illegible] character will long be [illegible] by us.

[illegible] Prof. H. W. Longfellow [illegible] seventy-two years old on February 27th. The [illegible] Cambridge celebrated [illegible] by a gift of an [illegible] made [illegible]

[illegible]

Our New Book Agent.

The vacancy caused by the death of Rev. Reuben Nelson, D. D., one of our Book Agents of the Methodist Episcopal Church, has been filled by Rev. Sanford Hunt, D.D. Instead, therefore, of reading Nelson & Phillips, our friends will read *Phillips & Hunt.* Dr. Hunt was elected by the Book Committee and six (a majority) of the Bishops at a called meeting held March 3d, 1879.

We formed the acquaintance of Dr. Sanford Hunt during the session of the General Conference at Baltimore in 1876, and were at that time very favorably impressed with his candor and ability as an advisor in church matters. He will be cordially welcomed to his new and important work by the whole church.

The New York *Advocate* gives the following appreciative notice of Dr. Hunt:

Dr. Hunt is a man in the prime of his manhood, with a good, compact physical organism. As one looks at him he seems about five feet eight inches in height, weighing about 190 pounds, with florid complexion and reposeful bearing. He impresses one as a calm, dignified, self-reposeful man, who will never lag or flag, and who cannot be easily hurried, flurried or frightened. Intellectually, he is abreast of this age. He graduated at Allegheny College in 1847, in his twenty-third year. He has been a student and man of affairs. His student life is manifested in the books he has given to the public, namely: "Hand-Book for Trustees;" and his last work of considerable size and dignity, involving extended research, is "Laws Relating to Religious Corporations." These indicate the Churchly character of his mind.

He joined the Genesee Conference in 1847, and has devoted himself to the work of the Church with steady and unresting energy ever since. He early took high rank as a preacher, commanding first-class appointments in his Conference. He has served three pastoral terms in the city of Buffalo. He has served the Church as presiding elder for the last seven years. He is called from the presiding eldership of the Buffalo District to this responsible office. He was a member of the General Conference of 1868 and 1876. By this last body he was made a member of the Book Committee which has brought him into close relations with our publishing interests. It is worthy of note by our Church, that he is now elected to the Book Agency by the men who have met with him for three years in the supervision of these very interests.

He comes to weighty responsibilities. He is to share with Mr. Phillips in managing the publishing interests of our Church. True, our *Book Concern* might cease to exist without putting a period to Methodism; but the *Concern* forms a sort of corporate body for the Church, that makes our connectional bond much more than a shadow. It gives our literature the advantage of supervision by General Conference authority. It has become so vitally connected with the convictions and thought of our people, that its prosperity is watched with prayerful interest.

As it is true that the good cause never lacks defenders, so it is also true that these places of responsibility and care never lack men who are willing to undertake the burdens. [illegible] may make the thoughtless regard this post as a haven of ease, yet there are cares and duties and responsibilities and annoyances in full proportion to its dignities and privileges. Dr. Hunt, in entering upon the work, needs not only the good wishes, but also the prayers, of the Church, that the honor conferred upon him by the Church may be ratified by the King.

Is Work the Great Business of Life.

The answer to this question will [illegible] upon what we mean by [illegible]. Employment of some kind is [illegible] required of every man. [illegible] the individual [illegible]. The Bible says, [illegible] work. Be [illegible]. A life of [illegible] from being [illegible] the [illegible] of the [illegible] produces [illegible] such evil. But [illegible] the [illegible] value of work [illegible] as it is a [illegible] which there [illegible] with the [illegible]

Look around you in business circles and see how business absorbs the man's whole time and powers to the exclusion of all else! See the laboring man whose incessant toil from morning to night and from the week's beginning to its close leaves him no time for anything higher and nobler! Did that God who has required us to labor ever intend that any human being should be so occupied as to be little else than a beast of burden or a mere man of business? Did He make us with our great endowments of intellect and heart and spirit, and with our solemn relations to man and Himself and immortality that we might spend our lives in a practical denial of them all? So far as these great ends are concerned the hardest worker and the busiest man may be the greatest idlers and triflers that walk the surface of this earth. Thought, time, energy all spent in a continuous struggle for that which is to perish in the using, while that which belongs to our higher nature, which qualifies us for oneness with God in all that is truly noble and fits us for His presence and companionship is all sunk in the grovelling matters of a transient life.

Our Lord gives the true key to human life when, as a mere child, he asked that deep meaning question "Wist ye not that I must be about my Father's business?" Amidst all the occupations of life that business is first in order and in importance. "Seek first the kingdom of God and His righteousness" is only another way of putting the same subject. Other labor is purified, sweetened, made lighter and ennobled as the Father's business receives chief attention. The only "Gospel of labor" is labor pervaded by the spirit of the Gospel which subordinates everything else to that one thing of "glorifying and enjoying God forever." In this sense and in no other, is labor the great business of life.

The City.

General Cyrus Bussey who has been in Washington for some weeks has returned home.

Administrator Houston has instructed inspectors to be vigilant in the detection and prevention of the throwing of garbage into the public streets.

On Saturday last Governor Nicholls appointed George Nicholson, of the *Picayune*, State Printer. The *Picayune* is therefore, the official journal of the State. The *Democrat* by election of the council is still the official journal of the city.

The New Orleans University has just closed a successful term. One hundred and forty students were enrolled. The theological department under Prof. Johnson is doing well. President Bean spends this week on the Bayou Teche.

The Canal street, City Park and Lake Railroad, was purchased at Sheriff's sale by Messrs. M. Schwartz & Bros., of Magazine street, and they intend to put it in thorough order. An extension from Spanish Fort to the Old Lake end will probably be made.

The widow of Ex-Gov. Sam Bard will deliver a lecture in Grunewald Hall, Tuesday evening, March 18. Subject—"Contest; or Time on Review." Admission 50 cents. Gov. Bard died during the fever epidemic in Baton Rouge, and left his family in impoverished circumstances. We hope the lecture will be well attended.

The wife of Rev. Scott Chinn, one of the oldest and most respected ministers of the Louisiana Conference fell asleep in Jesus in this city last week. She was buried from Union Chapel on last Thursday. Fully twelve hundred people followed her remains to the cemetery. The funeral services were conducted by Rev. J. M. Vance assisted by Rev. W. Forest and Rev. Emperor Williams. Short memorial addresses were delivered by Rev. J. Braun, Rev. M. Dale, Rev. A. Ross, and the editor of *Southwestern*. An obituary notice will appear hereafter. The deceased was seventy years old, and had been in the church for more than fifty years.

Statistics for 1878.

The statistics for the Methodist Episcopal Church for 1878 give the following aggregates:

Annual Conferences.	Total.	Net Inc. during year.
Itinerant ministers	11,076	407
[illegible]	12,749	918
[illegible]	[illegible]	619
[illegible] of full members	[illegible]	[illegible]
[illegible] probation	162,705	d.7,196
[illegible] members and other [illegible]	[illegible]	[illegible]
[illegible]	14,448	447
[illegible]	5,514	109
[illegible]	19,931	75
[illegible]	[illegible]	[illegible]

Congress having adjourned without [illegible] the usual necessary appropriations, the President issued his proclamation for an extra session, [illegible] 18.

Sunday School Requisites.

BY PROF. A. A. JOHNSON.

The Sunday-school is the right arm of the Church; the nursery and the training school of Christians. It is the object of the Sunday-school to reach out and grasp the children and youth of our land, and bring them within the pales of the Church, and under the influence of Gospel truths. And rising paramount above everything else, the gospel of our Lord Jesus Christ is to be inculcated and instilled into the hearts of the children before they become hardened and calloused by sin.

In this nineteenth century, when there are such grand advances all along the lines of civilization, it becomes "the workers in the Master's vineyard" to ask: How can our Sabbath schools be made more effective? What are the requisites of the successful Sunday-school?

Let us seek an answer to these questions.

The *first* requisite of a successful Sabbath-school is religious, pious teachers. Teachers who know what the religion of the Lord Jesus Christ is by experience; and who know and appreciate the power of the Holy Spirit in all religious work. This is evident from the object of the Sunday-school. It is to instruct the children in the blessed Gospel of Jesus Christ, to present him as a personal Savior, and the Redeemer of the world. How can a man teach that which he does not know? A man must be a master in any science before he is competent to teach that science. And so an unconverted person is not fit to teach the Gospel of Christ. Such a teacher may do *surface work*, may do geographical and historical teaching; but cannot go down into the deep spiritual things of God's word, and bring out the precious spiritual truths and apply them to the hearts of the children. To do *efficient work* teachers must be religious; and not only religious, but devotedly pious.

The *second* requisite of a successful Sunday-school is Uniformity of Lessons, every class studying and every teacher teaching the same lesson. Hap-hazard teaching does not amount to anything, because there are no lasting results. Besides uniformity of lessons enables the superintendent or pastor to give a brief and pointed review of the lesson, and this is necessary in order to fasten the central truths and facts of the lesson upon the minds of the children.

For uniformity of lesson our Berean system of Lesson Leaf surpasses all others; for they are printed, and within the comprehension of all. The Berean Series of Lesson Leaves are arranged in order:

1. To promote independent labor on the part of teachers and scholars.
2. To give partial aid to the teacher without doing everything for him.
3. To enlist home help in Sunday-school study.
4. To uphold Jesus Christ as the central theme of every lesson in both the Old and New Testaments.
5. To encourage daily study of the Scripture.

And because of this wise arrangement they are essentials in a well conducted Sunday-school. And all our best and most successful schools use them.

In addition to uniformity of lesson, much depends upon the review of the lesson. This review should be terse, pointed, and in a style that gains the attention of the children and leaves impressions on their minds. A very successful way of doing this is by *object-teaching*, using the blackboard exercises in our Sunday-school journals. Take some crayon, of assorted colors, and with a little time and labor this may be successfully done, and will greatly aid in reviewing the lesson. Therefore a blackboard is one of the requisites of a successful Sunday-school.

Again in this day of books, papers, and cheap literature, the children will have something to read. They will read novels, and all kinds of pernicious literature if not supplied with the pure and refining. It is within the province of the Sunday-school to supply the children with religious literature and meet this demand of the age. Therefore, religious papers for children, cards, mottoes, and books are requisites of a successful and growing school. They are necessary requisites because they supplement the teachers' work, and lead the thoughts of the child out in the direction of the Sabbath lesson, and toward Gospel truths. Besides they fascinate and interest the children, and make their attendance more regular.

Childhood is full of joy. And children's hearts are full of melody; and they delight in singing, especially if they are able to join in the songs and choruses. Their faces glow with animation and interest as they sing praises unto God. Therefore good music, lively and appropriate singing are requisites of the interesting and growing school.

And last but not least in the catalogue of Sunday-school requisites is the *live* superintendent. And by word the *live* I do not mean one of those iratable, stormy, rattling fellows, whose manner and voice make the children all fear him; but I mean a man who is awakened to the necessities and interests of the children, whose bearing among them is replete with love and fatherly kindness. A man who loves children, and knows how to make the children love him. *A man whose heart is in his work.*

Aside from these natural qualifications, no man is fit for superintendent who is not deeply pious, and a fervent Christian. His work demands this of him. And if he is an earnest Christian he has but one end in view,—the conversion and salvation of the children. His whole object should be to make out of the children devoted Christians, and earnest workers for the Master.

An army with an inefficient and ignorant general is almost useless in defending the country. Defeat is inevitable on every hand. But let the general be efficient and alive to his duty and responsibility, and the army becomes a power, sending terror through the enemies ranks. The same is true in regard to the superintendent. Let him be efficient and he is a power in the church, leading the school right on to victory, and bringing scores of his children yearly to Christ. Let us have *live, active, pious, zealous* men for superintendents, and our schools will grow in interest, and increase in power and efficiency.

In conclusion, let all of our Sunday-schools be thus organized and equiped with these requisites. And, then, if superintendents and teachers will go bravely forward in this grand work of child-culture, success will crown every effort, and the youth of our land will be saved from lives of dissipation and vice.

Central Tennessee College.

MEHARRY MEDICAL COMMENCEMENT.

The third annual commencement of the Meharry Medical School of the Central Tennessee College, took place on Friday evening Feb. 21st. Several young men constituted the graduating class, having finished their course of study and attainded an excellent per centage in their examinations. J. F. McKinley delivered the first address. His thesis was on "The Nervous System, its Structure and Diseases." The address proved that the speaker had throughly investigated his theme, and was able to express his thought concisely and elegantly. James P. Andrews spoke on "The Duties of the Physcian," in a manner creditable to his views, of the profession on which he was about to enter. Should he follow his own teaching, he promises to attain eminence in his profession. Dr. N. G. Tucker one of the faculty of the school, and president of the Board of Aldermen of Nashville, addressed the class, urging continued study in the line of their profession. He as a physician and belonging to the other race, assured them they would receive professional recognition by the white doctors when ever they merited it. There is no caste in professional life. As a proof of this he referred to the reception of Dr. J. S. Bass a graduate of this school, at Murfreesboro on his return from Chattanooga, where he had labored faithfully and successfully among the yellow fever sufferers last summer, when some of the leading citizens with the Mayor of the city, and a large concourse of people, white and colored, met him at the depot and escorted him to the court house where he was commended and welcomed by the Mayor and others. Also Dr. L. D. Key another graduate who remained at his post near Memphis, and did good work among the plague stricken in his field of practice.

Bishop G. Haven, President of the college Board of Trustees, then spoke of the change in the theory and practice of Medicine in the past twenty-five years. Formerly the theory seemed to be that calomel and bleeing were the most efficacious remedies. He had a vivid remembrance of nauseating doses, oil, senna, salts. Now how changed. The doctors, like some preachers, administer their remedies sugarcoated. He spoke of the recognition that had been awarded to the graduates of this school, by the profession and generally and urged them to merit it by fidelity to their studies. He assured them that others of their race had acquired honorable recognition in the several professions, and they had it in their power to do likewise. No insurmountable barrier to eminence in their profession, lay in the color of the skin.

The President of the college conferred the degree of M. D on the class with a few pertinent remarks on the relation of success to the professional and moral reputation they should win for themselves. The exercises were interspersed with most excellent music, vocal and instrumental. This medical department seems to meet a felt want of the colored people. There were twenty-one enrolled in the department this year and the prospects are excellent for a large increase next session, which begins on the first Monday of October next. The graduates of this department have met a cordial reception from the people where they have settled, and a friendly recognition from the white members of the profession. Over two hundred and sixty students have been enrolled in the various departments of the College this school year, and this number will be increased before the close of of the year. The close of the present session is on the 16th of May, instead of the 23d as heretofore published, and on the 19th the Teacher's Institute will be held to continue four weeks. J. BRADEN.

NASHVILLE, March 3d, 79.

Central Tennessee Conference.

Our hearts were made sad last week on account of the death of Rev. J. W. Hart, of our Conference. He died as he lived. Our loss is his gain. He was buried at Hart's Chapel.

Bro. Stricklin reports five conversions at his quarterly meeting and several additions to the church. Bro. Davis, also reports conversions and accessions on his work. He has secured a deed to church property, which was heretofore doubtful; also a deed to another piece of ground, and is arranging to build a church.

Dickson station, under the labors of Rev. J. L. Chandler, is on the increase. They make an "addition" 60x20 feet, two stories, for school purposes. Bro. Houston is wide awake, building up his school.

Hollow Rock Seminary has been saved to the Church. Sisters Cole and Register and Bros. Bennett loaning the money. Let all the friends remit to Rev. J. E. Cole, Huntingdon, Tennessee, a small sum to pay off these parties. This school must continue. May God help the Trustees in their work.

Rev. J. R. Kirkpatrick is in charge of Spruce Street Church, of Nashville, Tenn., in the absence of the Pastor, who is North in the interest of the church.

Rev. F. A. Mason, former P. E. of McMinnville District, has forwarded $40 to the Trustees of the Coldwell Camp Ground to be used in making improvements

The revival in the Spruce Street M. E. Church, Nashville, continues.

March 1. 1879.

Letter from Alexandria.

ALEXANDRIA, LA., March 4, 1879.

Editor SOUTHWESTERN: As secretary of the M. E. Church here under the pastoral care of our beloved brother, Rev. J. F. Marshall, I represent the wishes of the people of our church here by making or using the expression that our present pastor is loved, and that we are greatly pleased with him, When I arose before him and the congregotion and welcomed him back to our midst to labor in the vineyard of the Lord, my words met the approbation of the whole congregation and all wore well pleased and encouraged me to make known their wishes, and I take the liberty of having it recorded

We are now preparing for a fair to pay a little debt contracted last year in painting, repairing and putting a belfry on our church. We now have as nice a church as any congregation of the size. We have seasons of rejoicing in the name of the Master. The SOUTHWESTERN is read with great interest: we wish you more subscribers. Pray for us as we do for you and the conversion of souls. We expect if God spares us to give the enemy another fight this conference year.

Yours in the Lord, H. J. W.

Stop and Think.

Some people have the wrong idea, and many of my race are made to believe that the churches among the colored people in the M. E. Church are gathering the colored people to get money for the help of people in the North. This assertion is not true. Our people are poor and have little or nothing to give. See what the church is doing for the colored people! Look at the mission money sent down South by the church to help the colored and white people respect one another as men and women. The church is sending its men, its money, its books and its papers down South to help all the people in saving themselves. Our church is a church for the world. Where would be our schools and colleges for colored people if it were not for the church that comes and throws her arms around the poor and needy of our race? Colored people, think!

STEPHEN PRIESTLEY.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. J. T. Marshall, Alexandria "Have made a good a good beginning for the year. The work of the church goes well.

Rev. S. E. H. Morant, of Shreveport, who has been visiting friends in this city since conference, left for home last week. He goes to begin the third year of his pastorate of St. Paul's M. E. Church in that city.

W. H. Thomas, Rosedale: "I have organized the Sabbath-school as a missionary one. Rev. T. G. Montgomery, superintendent; W. H. Thomas, secretary; Miss Elizabeth Montgomery, Priscilla Robinson, R. P. Young, Wm. Page, teachers. Number enrolled 57, average attendance 30.

TENNESSEE.

Rev. H. Primm, Memphis: "Please don't stop the papers, for they help my preaching."

Rev. J. C. Brown, Nashville, "Our revival is going on. We have about 35 at the anxious seat, and have had seven converts already. We are looking for a glorious time. Pray for us."

Rev. J. Braden: "At Lebanon, Rev. James Pickett, pastor, over forty conversions and additions to the M. E. Church. The protracted meeting still going on with many seeking at altar."

Rev. C. L. Seward, New Middleton: "I commenced my revival at McCurrow's Bend, Sunday evening! 8 mourners at night, and 1 convert. We expect to carry the meeting on this week, and prospects are good for a great awakening. Pray for us up in these hills, that we may run the devil out."

TEXAS.

Rev. J. Prince, Spring Hill: "My camp meeting will begin July 24. Friends will be carefully provided for."

Rev. John Jackson, Jefferson: "I have had much trouble, but a lot was bought, and we will soon commence building."

Rev. P. Johnson, Oakland: "The elder met us Feb. 15 and 16. We had a grand time; 58 gathered around the communion table."

Rev. Edward Lee, Hempstead: "Converts this year 25; baptised 11; there are many at the altar asking the prayers of the church.

Rev. V. M. Cole: "When I came, after diligent inquiry and a call of the roll only 14 responded. But we are going to start a protracted meeting and hope for accessions."

Rev. S. Gates, Austin: "Bro. Mack Henson is at his post working with zeal and faith. Bro. D. Gregory has a good congregation, and is moving onward. He expects to start a protracted meeting. The conference school at Austin for preachers will be supported; a good many are attending it now."

W. H. Jackson, San Felipe: "The first quarterly conference on the 15th and 16th, was presided over by Bro. Edward Lee, presiding elder W. L. Molloy being delayed. The Lord's supper was partaken of by 119; 8 children baptized; 5 probationers joined. The estimating committee placed the preachers' salary at $350, presiding elders' $60. The conference closed with a love feast, and all business happily transacted. Bro. Lee is regarded as a strong minister."

MISSISSIPPI.

Rev. John Gaston, Handsboro: "I have received 15 members since I came here, and the Sunday-school is getting along finely."

Rev. J. Shumpert, Aberdeen, Miss: "Elder D. McLachlan was with us Feb. 23 and 24. Monday quarterly conference met. The church is looking up, and the people are in good cheer."

Rev. J. M. Nevils, Ripley: "Our people are very poor, but all want the paper. The children looked bright and happy in our Sunday-school last Sunday. We brought out John Wesley's picture, and talked about it. In the afternoon 3 were received in the church: Miss H. Young, L. Bishop and S. Harris, together with Mr. E. Watson on probation."

J. A. Griffin, West Point: "Our pastor, Rev. W. Jones, arrived here Feb. 2, and the church received him thankfully. He is doing very well. The elder held the first quartely conference, March 2 and 3. He preached at night; Rev. A. W. Wright at 3 p. m. The Sunday-school is in a flourishing condition."

Jacob Hammell and wife, of Cincinnati, have discovered themselves to be the heirs of $20,000,000. Mrs. Hammell is granddaughter of Capt. Weis, of the British navy, who died in 1804. She is seventy-three years old, and her husband is sixty.

It is stated that Archbishop Purcell's indebtedness will reach six million dollars, and his assets will not exceed one per cent of that debt.

General News Items.

The Spanish ministry resigned.

Disastrous floods in Hungary.

Guerilla warfare continues in Afghanistan.

Democrats elected the Mayor of Utica, N. Y.

A Greek band destroyed a village in Thessaly.

Dunham's machine shops, Pensacola, burned.

Republicans elected the Mayor of Oswego, N. Y.

The Prince Edward Island ministry resigned.

Numerous arrests of Socialists were made in Austria.

Losses by fire at Reno, Nevada, reach $1,000,000.

M. Tirard was appointed French minister of commerce.

M. Lepere was appointed French Minister of the interior.

The attitude of native tribes in Transvaal is disquieting.

Eight suits have been brought against Archbishop Purcell.

Bismarck declares Germany is free from the cattle plague.

Negotiations to prolong Russian occupation of Bulgaria will probably succeed.

The Turkish government disputes the priority of Russia over other creditors.

Emperor William slipped on the wax floor of his palace and had a severe fall.

The rail mill of the Springfield, Illinois, Iron Company, burned. Loss $20,000.

The Chicago Greenback club convention elected R. E. Hoyt of Michigan, president.

The Bayou Lafouche appropriation on Senator Kellogg's motion, was increased to $25,000.

A ship in flames was passed in latitude 46 degrees 10 minutes, longitude 16 degrees 40 minutes.

The Journal de Debats, of Paris, excluded from circulation in Russia for two years, has been readmitted.

The ship Turkish Empire went ashore at Big Duck Island. The captain and six men were drowned.

The Russian police discovered a secret printing office at Kieff. Sixteen arrests were made and an officer killed.

If the Chambers vote for impeachment, ex-President MacMahon will ask to be prosecuted with the Ministry.

Clark, member of city council, of Cincinnati, was convicted in U. S. Court of neglect of duty as a judge of election.

An explosion occurred in Deep Drop pit, near Wakefield, England, by which nineteen persons were killed.

A premature explosion of nitro glycerine at Dutch Gap, Virginia, killed the goverment contractor and five or six employees.

Colonel Pearson was attacked at Ekowe by a large force of Zulus. He defeated them with a heavy loss and pursued to Entemedi.

The Pennsylvania State Senate took a recess of a few minutes to pay their respects to ex-Senator McCreery, of Kentucky, who was on the floor.

The Virginia Legislature was convened in extra session to consider the State debt and other measures of public need, and passed the adjustment bill.

No tidings have been received of fourteen fishing vessels, which went from Gloucester, Mass., to George's Banks, and it is believed all were lost.

Religious Items.

There is a Christian church with twelve members in Cabul.

Mr. Kimball has raised nearly $2,500,000 for church debts.

Rev. Joseph Cook is to lecture in Evansville, Indiana, May 21 and 22.

The Bishop of Montreal has forbidden lady singers in the church choirs.

The English and American Baptists report a total of 34,006 members in Asia.

Fifty Anglican clergymen died in January. Thirty of them were 70 years of age and upward.

A Mohammedan named Winche embraced Christianity, and joined the Lutheran Church at Hagerstown, Md.

A Mistake.

I received at Wallisville a letter from Mrs. Jane Shackelford, of New Orleans, La., stating that her husband's name was James Shackford, and she supposed I was him. She states that her husband left her 7 years ago; she being the mother of one son. Bishop Haven's list shows that I was in the Annual Conference held at Bryan, Texas, Dec. 5, 1878. Seven years ago I was 17 years old. I am a native of Ark., but have lived the most of my days in the State of Texas.

JAMES E. SHACKELFORD.

The Freedwomen.

WORK PROPOSED.—The purpose is to employ Christian women to visit the houses, and churches and Sunday-schools of our colored people, and in labor especially for the salvation of the souls and bodies of the colored women. Mothers' meetings, and meetings for girls and young women will be organized; also sewing-circles, where the simpler duties of household work will be taught and instructions given as to personal habits and tastes. Special efforts will everywhere be made to increase attendance upon our Sunday-schools and churches, and the New Orleans University. The Methodist Episcopal Church has in New Orleans alone fourteen churches among the colored people with a membership of over 3000. This membership represents a population of over 10,000. Our work will be at first in connection with these churches, whose pastors will be our advisers and assistants.

MISSIONARIES' HOME.—We have rented and furnished a house, No. 316½ Second street, where our missionaries will reside, and where meetings can be held when ever desired.

VOLUNTARY HELPERS.—Besides those who are employed and give their whole time to the work there are many who would be glad to give a part of the Sabbath; or a day or two of each week to this work of the Master. Such will please call at the Home or on Mrs. Hartzell.

OUR PRESENT MISSIONARIES.—At present the following are our missionaries: Mrs. A. M. Ryder, of Philadelphia; Mrs. M. L. Hathaway, of Normal, Illinois; Miss Lizzie Thompson, of Dwight, Illinois, and Miss M. J. Stephens, of New Orleans.

MONEY.—No work of this kind can be carried forward without money. No debts will be made. All money given will be conscientiously applied, and a published report given. We have some cards on which is printed a simple pledge to raise ten dollars in ten cent subscriptions. Send for a card and help us, or if you prefer it send us what you can direct.

THIS COLUMN.—This column of the SOUTHWESTERN has been devoted to our work, and in it will be found the announcements of meetings, extracts from letters, notes of progress, incidents connected with the work, etc.

PRAY FOR US.—This work is as much missionary work as that done in Africa, in India or Mexico.

Address all letters to

Mrs. J. C. HARTZELL,
Lock Box "B," New Orleans, La.

REGULAR MEETINGS.

The following meetings will be held regularly by our missionaries, and others will be [illegible]

[illegible] SUNDAY-SCHOOL, corner [illegible] every Sunday at 3 p. [illegible] A. Johnson, superintendent.

[illegible]-SCHOOL TEACHERS' [illegible] 316½ Second street, [illegible] Wednesday night. [illegible] and teachers of our [illegible]

[illegible] at the Home, [illegible] from one till six [illegible]

[illegible] AND RELIEF SOCIETIES, as follows: on Mondays, 3 p. m., at Wesley Chapel; on Tuesdays, 3 p. m., at Mount Zion [illegible]; on Wednesdays, 3 p. m., at [illegible]; on Saturdays, 3 p. m., at [illegible] Camp and Race.

[illegible]

"on high," which is the best means of detaching them from all that is earthly and debasing.

It is by the assimilation, rather than by subjugation of the human will to the Divine, that man is really lifted towards God; and in proportion as this assimilation has been affected, does it manifest itself in the life and conduct; so that even the lowliest actions become holy ministrations, in a temple consecrated by the felt presence of the Divinity. Such was the life of the Savior; toward that standard it is for the Christian disciple to aspire."

CARPENTER.

HOLD STILL.

FROM THE GERMAN OF JULIUS STURM.

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper—"As God will;"
And in his hottest fire hold still.

He comes and lays my heart all heated,
On the hard anvil, minded so,
Into His own fair shape to beat it,
With His great hammar blow on blow;
And yet I whisper—"As God will;"
And at His heaviest blows hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow,
He turns it o'er and o'er, and heats it,
And lets it cool and makes it glow,
And yet I whisper—"As God will,"
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer lived would be;
Its end may come, and will to-morrow,
When God has done His work in me,
So I say trusting—"As God will"
And trusting to the end, hold still.

He kindles for my profit purely,
Affliction's glowing, fiery brand,
And all His heaviest blows are surely,
Inflicted by a master hand;
So I say praying—"As God will;"
And hope in Him and suffer still.

"A sincere and unrelaxing activity for the happiness of others." In that one maxim is concentrated whatever is noble in morality, sublime in religion, or unanswerable in truth."

Sunday School.

March 16, 1879—DELIGHT IN GOD'S HOUSE.
SCRIPTURE.—Ps. 84: 1-12.

GOLDEN TEXT.—"Blessed are they that dwell in thy house; they will be still praising thee."—4.

TOPIC.—Love for the Sanctuary.

[Condensed from the National S. S. Teacher.]

Introductory.—Nothing really is known concerning the author or the date when the Psalm was written. With no feeling of certainty about it, and with some considerable wavering toward an earlier date, we have been inclined to locate it at about the time of the building of the second temple. Ezra well might have penned it, when once more a temple of Jehovah raised its fair front on Mount Moriah, a sign of the presence of God and an invitation to worship him.

Dwelling in God's House.(1-4).—V. 1. How amiable are thy tabernacles, O Lord of hosts. The Psalmist was unable to put into words the depth of his affection for the house of God, and from his simple exclamation we get an idea of that which he could not express in other speech. The temple was dear to him because it represented a happy communion with God—because he felt that "this is none but the house of God, and this is the gate of heaven."

O Lord of hosts. His affection for the Lord seeks to lay hold upon every title belonging to him. In this short Psalm he addressed him as "Jehovah," as "the living God," "Jehovah of hosts," "King," "God," "Jehovah God of hosts," "God of Jacob," "shield," "sun," "my God,"

V. 2. My soul longeth. What a love the Psalmist must have had for the temple! For it, as some one says, he had "a heavenly lovesickness." In such matters, better the right sort of heart than the very best of clocks. The first will always bring one into the house of God in due season, while the latter may point to the time for going in vain. For the courts of the Lord. They were consecrated to the Lord. There more especially he had manifested himself to his worshiper. My heart and my flesh crieth out for the living God. When the lower [illegible] come completely under the domination of the higher, then even the flesh will cry out with the soul for the living God.

V. 3. Yea the sparrow hath found a house and the swallow a nest, etc. The fact seems to be well established that small birds lived undisturbed about the temple.

V. 4. Blessed are they that dwell in thy house. The Psalmist thought, to speak in modern phrase, [illegible] very ushers, and those [illegible] the church, and took [illegible] were blessed. They will [illegible] Still praising; [illegible] they will be catching [illegible] of the glory of [illegible] they serve. The [illegible] which they continu[illegible] of God's favor keep [illegible] constant state of adora[illegible]

[illegible] (5-8).—[illegible] Israelite was [illegible] to pre[illegible] Temple [illegible]

thus coming up to its feasts and to its worship

V. 5. Blessed is the man whose strength is in thee. Those who have tried it know it to be so. Blessed indeed is the man whose strength is in God! Such a man is a man of power. He has God on his side. In whose heart are the ways of them They loved even the very roads by which they had to climb in order to reach their place of worship. They had often traveled them with songs in their hearts.

V. 6. Who, passing through the valley of Baca, make it a well. Bearing in mind that the words have reference to a sterile valley, the spiritual counterpart of which is a valley of suffering and of tears, to those who cross it, and the meaning becomes tolerably plain. The rain also filleth the pools. There are plenty of places for those going up to Zion to quench their thirst. They turn a wilderness into springs and suffering into joy. Faith brings water out of the sands and showers from the heaven.

V. 7. They go from strength to strength. The Christian does not become exhausted with his journey. There are places of refreshment in it by which he becomes stronger and stronger. With every succeeding day he is more and more fitted for each day's travel. He is more able to resist the devil and to overcome temptations. Every one in Zion appeared before God. None perish by the way. None are wholly overcome by temptations. None are cut off by their spiritual enemies. At the last they stand in the presence of him whose face they set out to seek.

V. 8. O Lord God of hosts hear my prayer; give ear O God of Jacob. The appellation here given to God expresses the Psalmist's sense of his divine majesty; the second that of his divine relationship.

Under God's Protection (9-12).—V. 9. Behold, O God our shield, and look upon the face of thine anointed. Doubtless the petitioner referred to himself when he asked the Lord to look upon the face of his anointed.

V. 10. For a day in thy court is better than a thousand. Better than a thousand elsewhere of course is meant. If it is pleasant to be near an earthly king, conscious of his approval, it is still more delightful to be in the courts of the King of kings, with his approving smile upon us. I would rather be a doorkeeper. He would rather be least in the church than greatest in the world. Than to dwell in the tents of wickedness. Rich and handsome pavillions are here meant.

V. 11. The Lord God is a sun and shield. As the sun he is the central fact in our spiritual universe. From him we derive all our life and our light. As a sun he shows us the path in which we should walk—as a shield he protects us from the dangers of the way. He is the source of all good—a defense from all evil. The Lord will give grace and glory. Grace suficent for our time of need—glory when all trials shall cease. No good thing will he withold from them that walk uprightly.

V. 12. O Lord of hosts, blessed is the man that trusteth in thee. No man can obtain this beatitude who does not learn to trust. He is blessed because he dwells in God's house, because he is sustained by divine strength, is under God's protection, and is the recipient of his constant care.

Letter from Palestine.

PALESTINE, TEXAS, Feb. 25, 1879.

DEAR EDITOR: I reached my work Jan. 7th, finding seven members at Palestine and 45 at Piney Grove. Rev. F. C. Moore held his first quarter here on the 28th. I was called home by a sad dispatch to witness the funeral of one of the most interesting men at Millican. He was a white man who had lived and died a sincere friend of the colored people in every true respect. He was a father to me and many others in times of trouble. He was an early settler of Texas, known far and near. All the colored men who knew William Dunlap, deplore his loss, and hope to meet him in heaven.

Yours truly, PETER MORGAN.

Marriages.

At the bride's residence, Granada Miss., Jan. 8, 1879, by Rev. D. A. Williams, Mr. J. H. Johnson and Mrs. Ardeler Ratcliff, both of Granada.

At the residence of the bride's mother, Granada, Feb. 20, by Rev. D. A. Williams, Mr. Joseph Tribble and Miss Laura Graham, both of Granada.

[illegible] Pendergrast, a prominent witness before the Teller committee, was convicted of libel before Judge [illegible], at King's Tree, S. C., and sentenced to two year's hard labor in the penitentiary, or pay a fine of $500 and costs of suit.

Deaths.

Jane Johnson, a devoted Christian and a member of the M. E. Church, died on the 19th.

D. GREGORY, P. E.

Austin, Texas.

David Green, a local preacher, died 7 miles from Aberdeen, Miss., Jan. 27. He was well thought of by the people, and left a wife and seven children.

Alex Mitchell died Feb. 22. He had professed religion on the 13th and made his peace with God.

J. J. SHUMPERT.

Aberdeen, March 1.

George Henry Easom, died on the 22 of February in St. John the Bapist parish, La. He was a member of the Methodist Church, and born in Maryland.

In Grenada, Feb. 12 Sister Tamer Smith. She was a good faithful member of the M. E Church.

February 25, at the residence of her daughter, Sister Siuie Gary, fell asleep in death. She was a faithful member of the M. E. Church. D. A. WILLIAMS.

The following are resolutions of Cedar Grove Lodge No. 13 F. and A. M., adopted on the death of Bro. James Wells:

Whereas, It has pleased the Almighty to take from our midst our beloved Bro. James Wells in the prime of life to the most worshipful Grand Lodge not erected by man but eternal in the heavens.

And *Whereas*, Our heartfelt gratitude is due to the Divine Being who holds in his hands the destinies of our craft.

And *Whereas*, The intimate relations long held, and the good and faithful duties discharged during the hours of labor by the deceased, Bro. James Wells, with the brethren of the Lodge, render it proper that we should place upon record our appreciation of his services as a Master Mason, and his merits during the hours of labor in the craft.

Therefore be it *Resolved*, that we deplore the loss of Bro. James Wells, with deep feelings of regret, softened only by the confident hope that his spirit is with those who having fought the good fight in this subordinate Lodge, are enjoying perfect happiness with those who dwell in the most worshipful Grand Lodge Eternal in the heavens.

Resolved, That we tender to his bereaved relatives our sincere condolence and our earnest sympathy in this their affliction at the loss of one who was a good citizen, a devoted Mason, and an upright man.

Resolved, That the brethren of the Lodge wear the usual badge of mourning on their left breast, and that the station he hung in mourning, and the hall be draped with black for thirty days.

Resolved, That a copy of the above resolutions be signed by the Master, and certified by the Secretary, and be transmitted to the relatives of the deceased.

Resolved, That a copy be forwarded to the Helly Springs *Reporter* for publication, and the SOUTHWESTERN ADVOCATE.

A. TROTTER,
F. P. HILL,
J. M. SHUMPERT,
Committee.

New Books.

ELEMENTS OF GENERAL AND CHRISTIAN THEOLOGY. By L. T. Townsend, D.D. New York: Phillips & Hunt.

This is a valuable little book costing but 40 cents, in which in a brief compass the general principles of Theology are set forth. A good book for ministers and Sunday school teachers, as well as for all who want to have in mind for constant use a brief but comprehensive outline of Theology.

LECTURES ON PREACHING.—Delivered before the Theological Department of Yale College. By Bishop Mathew Simpson, D.D., L.L.D., a Bishop in the Methodist Episcopal Church. New York: Phillips & Hunt. Price $1 50.

Bishop Simpson has for several years been recognized as one of the great preachers of the world. His long experience as a successful preacher of the Gospel, and his great ability as a pulpit orator, qualified him to do eminently well this work. Every preacher should have this book and read and study these lectures. They are scholarly and practical.

LIFE OF RICHARD FULLER, D.D. By J. H. Cuthbert, D.D. New York: Sheldon & Co. New Orleans: Eyrich.

Dr. Fuller was a prominent Baptist clergyman, born in Beaufort, S. C., 1804, and died October 1866. This book gives the story of an earnest successful pastor and preacher. He was for fifteen years pastor in Beaufort and twenty-nine years in Baltimore. He was a slave owner before the war but preached and labored with great success among the colored people. He was a very successful pastor, believed thoroughly in the doctrines of his church, and for many years held a commanding position among the chief men of his denomination.

WHAT SHALL I READ? New York: Phillips & Hunt. Price 75 cents.

Speaking of this book the New York *Tribune* says: "In this brief volume by a Christian mother, whose name is not given, the young reader is taken by the hand and led by pleasant ways through the walks of literature. It presents a variety of instructive hints in regard to the choice of books and the mode of using them to the best advantage, together with many uncritical, but not in the main unintelligent, remarks concerning the character and position of different authors. Though written with immediate reference to the children of religious families, and possibly to the pupils in Sunday-schools, the work is not exclusive in its scope, narrow in spirit, or too didactic in method. The general ideas of the writer on the subject of profitable, or, as she calls it, "renumerative," reading are excellent, assisting the inexperienced novice to find the honey there is in books without imbibing the poison. The execution of the work as a whole betray a familiar knowledge of current literature, and a highly creditable degree of painstaking and attention to small details."

Indigestion.

The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the kidneys active, to carry off all the poisonous and waste matter of the system. See other column.

Compound Oxygen.

In Consumption, the "Compound Oxygen Treatment" has been remarkably successful. How few ever recover entirely from Pneumonia, and all for the want of a revitalizing agent such as "Compound Oxygen" will certainly furnish. Thousands might, by its use, be saved annually from the grasp of that great destroyer, Consumption. Some of the most brilliant cures which have already been made by this new Treatment have been in Consumption. The amplest information will be found in our Treatise on "Compound Oxygen." It is sent free. Address Drs. STARKEY & PALEN, 1112 Girard Street, Philadelphia, Pa.

Advice to Consumptives.

The celebrated physician, Dr. Paul Memeyer, gives the following valuable suggestions to persons suffering from lung affections: "The patient must with scrupulous conscientiousness insist upon breathing fresh, pure air, and must remember that the air of *closed* rooms is always more or less bad. * * * No man, however uncleanly, would drink muddy, dirty water. A party which occupies a room for hours, breathing the same air, might be compared to a party of bathers drinking the water in which they bathe. The patient must keep the window of his bedroom open. Night air is fresh air without daylight. In close, crowded rooms, the patient suffering from lung complaint breathes consumptively." By taking these precautions and using Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, fully one-half of the cases of lung complaints would be cured in six months. For cough and irritation of the lungs do not always indicate the presence of consumption although it may result in that disease, and if consumption has already become deeply seated in the system, this is the most efficient course of treatment that can be pursued outside of any institution that provides special facilities for the treatment of this disease. Dr. Pierce's celebrated Invalids' Hotel is such an institution. Send stamp for descriptive pamphlet containing also a complete treatise upon consumption, explaining its causes, nature, and the best methods of treating it, together with valuable hints concerning diet, clothing, exercise, etc., for consumptives. Address Faculty of Invalids' and Tourists' Hotel, Buffalo, N. Y.

Quarterly Conferences.

There will be a meeting of the District Stewards of the Houston District at the 2d M. E. Church in Houston, April 3d, at 1 o'clock p. m. L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

Houston District.

SECOND QUARTER.

Houston, 1st Church, March 22-23; West Point, March 22-23; Galveston, East Church, March 28-30; Galveston Tabernacle, March 29-30; Columbia, April 11-13; Chenango, April 12-13; Chances Prairie, April 15-20; Stafford, April 26-27; Houston, 2d Church, May 2-4; Houston Circuit, May 4; Richmond, May 8-11; Harrisburg, May 16-18; Lynchburg, May 17-18; Spring Station, May 24-25; Hockley, May 31 and June 1.
L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

The Houston District Conference will meet at the 2d M. E. Church in Houston April 3 and 5. The forenoon of each day will be devoted to business, the afternoons to the discussion of the following questions:

1. What was the Secret of the Power of Pentecostal Preaching, and is this Power the Privilege of the Ministry of to-day.
2. The Fifth and Sixth Rules for Preachers Conduct.
3. The Sunday-school: How to Increase its Efficiency.
4. The relation of the Church to the Subject of Temperance.
5. How to Train Young Converts.
6. Any question relating to our work that may be presented by any member of the Conference. L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

CANCER

Cured by Dr. Kingsley, who has treated in Rome, N. Y., nearly 15,000 cases within the last 23 years. Doctors, Ministers and the poor cured free. Cross eyes straightened; Tumors removed; Fistula and all diseases successfully treated. Send for Dr. Kingsley's Asthma Specific, and other remedies. Write for a circular giving full particulars.
Address W. J. P. KINGSLEY, M.D.,
n10 1y Rome, N. Y.

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Continued from first page.

tinent and boasts another water front of like magnificence and promise.

To break down this middle wall of partition, to bring to an end this enmity, so making peace, has been no low or unworthy motive of our church in this part of the Union. We rejoice that she has done so much to effect this necessary result; that she enrolls on her books so many ardent lovers of the flag of their country; that she is moving quietly but steadily forward, until every heart here, old and young, shall thrill with like ardor, and be ready to sacrifice itself, if need be, on the altar of this faith. Then, and then only, will there be peace.

BETWEEN MAN AND MAN.

But lastly, the church seeks in the Southern work to break down the [illegible] wall of partition between the [illegible] races of men. Twice [illegible] have I seen in our morning daily charges that we are fostering enmity and strife between the races. In neither case, I am glad to say, was it the voice of the paper itself. It only permitted two other papers to use its columns. One of them attacked by name the distinguished brother whom the General Conference elected to represent the church on the same field it is itself upon—the press. To say he is seeking to stir up strife between the races, even though it comes from so respectable an organ as the *Raleigh Christian Advocate*, is to utterly misconceive and misstate his work and words. The other statement was from a Northern sheet that never yet advocated a principle in politics or a truth in religion. It is a soldier of fortune whose hand or pen is against every good cause [illegible]. It bitterly opposed the [illegible] men of Massachusetts—[illegible], Wilson and Andrew, and [illegible] principles by whose advocacy [illegible] immortal fame. It will not be allowed to govern us as we move forth under the call of the [illegible] Master for the subjugation of [illegible] world unto Christ. It is not [illegible] have spoken that we [illegible]. It is that this sentiment [illegible] gets possession of the [illegible], to its own detriment, [illegible] the injury of the cause of [illegible] of the very objects of the [illegible] Church, given it by Christ [illegible] by His apostles, is [illegible] the human race. [illegible] to the most preju[illegible] then on the face of [illegible] and the most justly so: [illegible] Jesus there is neither [illegible] Jew, circumcision nor [illegible], male nor female, [illegible] Scythian, bond nor free." [illegible]

[illegible]

us calmly look this fact a little farther in the face. There is no denying that there exists, South and North, a seemingly deep repugnance on the part of the children of Japhet to those of Ham. Even those of Shem are not always loved, as the hostility to Chinamen, and, as it was revealed at Saratoga, to Jews, too plainly show. There is even more of this so-called race antagonism at the North than at the South. The more intimate social relations, continued here for many generations, have bred a more agreeable feeling. There is no prejudice here against race as such, against but any sort of recognition of equality or fraternity of race. What has our church to do with this? Certainly not to feed the antagonism. It is the mission of the church, as I have said, to break down in Christ all antagonisms between man and man, as it is that of Christ to break down all antagonisms between man and God.

It is here to speak to man as man—not as American, African, European or Asiatic; to urge him to receive Christ Jesus our Lord and walk in Him, to love each other better than himself, to love his neighbor as himself. This is the whole of its mission. It aims at no political end as such. It is not here as a partisan or reformer; not as a prohibitionist or abolitionist, or any other more offensive title. It is here as it is everywhere, as the true church has always been, to preach and exhibit love to God, love to our fellow man.

In carrying forward this duty it meets here a high mountain wall. That high wall it is forbidden to regard. If Christ had feared or regarded the middle wall of partition between us and God, He had not dissolved it and swept it away forever. So the Church does not worship any middle wall of partition between the children of men. It preaches the unity of God, the unity of man. It deals impartially with every man. It does not discriminate, and cultivate that which is of sin and must flee before the true light. The Church cannot cultivate caste in India; no more can it in America. But it cannot force Brahmin and Pariah to associate together in India; no more can it those of like degree in America. It can only require that they be no more Brahmins and Pariahs, but brethren in the Lord, of one flesh as of one faith. It can give each that grace through Christ that they shall of themselves flow together delightedly, and their hearts at once be enlarged. This is true Christianity. This it is her mission to lovingly secure. She grieves at the height of this great mountain, and cries out in prophetic faith, "Who art thou, O high mountain? Before Zerubbabel, before our Lord, thou shalt become a plain." As the fortifications around the old cities of Europe, that kept the outside people from the citizens, have been levelled so that flowers, promenades and festal bowers, frequented by all the population indiscriminately, now grow where these bastions frowned, so will all these old walls of hate and prejudice disappear, and gardens and pleasant walks "most beauteous to behold" appear in their place, thronged with all the lovers of the Lord walking lovingly together.

To bring about this divine purpose, our church is laboring for the salvation of men. She comes impartially to all. She believes in Jefferson's Declaration. She believes in the Sermon on the Mount. She asks all who thirst to come and partake of the waters of life freely. While she does not compel even natural relations, she does not promote [illegible] unchristian relations. She asks here, and everywhere else, that justice be done between man and man, that the poor and de[illegible] be not oppressed while the rich or fortunately tinted be let free. I saw an old lady, as I will call her, for thus she looked, scrubbing among the stones on our [illegible] this [illegible]. She appeared too weak to even rise and stand, much less to swing the mallet that pounded the stone. I asked her keeper, a gentlemanly man, what was her punishment? "Twelve months." Her offense? "Stealing four or five chickens." Would she have been punished that way if wholly instead of half way white? He [illegible] with a tone of pity in his voice, "She says she did not steal them." Perhaps the thief told on her and got off himself. Two younger women were breaking stone. That punishment is not always confined to one class, but surely it is not becoming them in the city. The many gentlemen and ladies who ride by these prisoners, note this fact. Those from the North or from Europe, are surprised that such a cosmopolitan city as this should allow such sights to appear. England does not put her female prisoners on the highway, nor New [illegible], nor New York, nor [illegible]. We ought to make them [illegible] within doors, [illegible] and [illegible] the more highly respect [illegible]. [illegible] should punishments be [illegible] out partially. Some boys, [illegible] a little playful and [illegible] so, were [illegible] by the police. One [illegible] upon a horse stand[illegible] [illegible]

It will also demand that there shall be no sinful relations more social than Christian. It will demand that there shall be no infringement of personal right by reason of prejudice. Equal rights is God's law between man and man. It should be none the less the law of His church. Against all such iniquity our church will lift up its voice like a trumpet. It will be as faithful here as in Ohio, now as in the days of John Wesley, in showing the house of Israel its transgressions and the house of Jacob its sins. May the Lord strengthen its arm!

Nowhere is it more faithful in this preaching than in New England to-day. It is not political in any party sense, but it does demand of prates, justice and right. It preaches a religion that is moral and ethical, that uproots sin, establishes righteousness. So will it here. By this preaching it will conquer and prosper. By this will it bring all men unto itself and unto the Lord. By this will it melt all barriers and make all souls one in the Lord. By this will it drive out the dreadful curse of drinking, so universal and so ruinous, and all other social sins. By this will it create a holy people, zealous of good works. By this will it conquer.

OUR FUTURE.

Let us, then, my beloved brethren, reverently set up these sacred stones. Let us rejoicingly say, "Hitherto hath the Lord helped us. Let us live at peace with all men. Let us seek to bring all to the knowledge and love of Jesus Christ. Let us, as a church, walk soberly and righteously, opposing every wicked work and word. Let us see to it that we are spotless and without offense among a wicked and perverse generation, before whom we shine by Christ dwelling in us, as lights in the world. Keep the church close to Him. Oppose beginnings of evil. Let no profane person, nor winebibber or seller, nor theatre frequenter, nor ball room seeker, dwell in our courts. That word is set before us here, as it was at our beginning, to show forth the true Church, in its purity and power, for the illumination and regeneration of all churches and all the world. Let us seek to bring souls to Christ, to bring Christ into society, to break down all false and wicked customs and opinions, and to hasten forward the glorious hour when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. And if you and I see it not, others who stand here when the next twelfth year appears, will rejoice at the wide unfolding and upward growing power of the church, here, as elsewhere, fair as the moon, clear as the sun, and terrible to her enemies as an army with cannons.

Then will they see the nation disenthralled, regenerated, united in love and harmony. Then will these stones we now set up bring to remembrance your services and sacrifices, and they shall gather about them as the children of Israel in the days of their victory did about those set up at the beginning of their national history, and ascribe honor to their fathers for their faith and faithfulness.

Then shall ye be polished stones, built up into the temple of your God, the house not made with hands, eternal in the heavens. Then shall your church be one of the great instruments of bringing in the millennial glory. And when this city grows, as it will, to one hundred thousand, and perhaps a million of souls, your labors in laying the holy foundations will not be forgotten. This metropolis full of churches of your own creation, as well as those that shall then be with you in name and love, full of energy, full of wealth and culture, loyal to its country and its God, a light to all the land and to all lands, shall acknowledge its indebtedness to your humble, honest, earnest faithfulness, and shall rise up and call you blessed.

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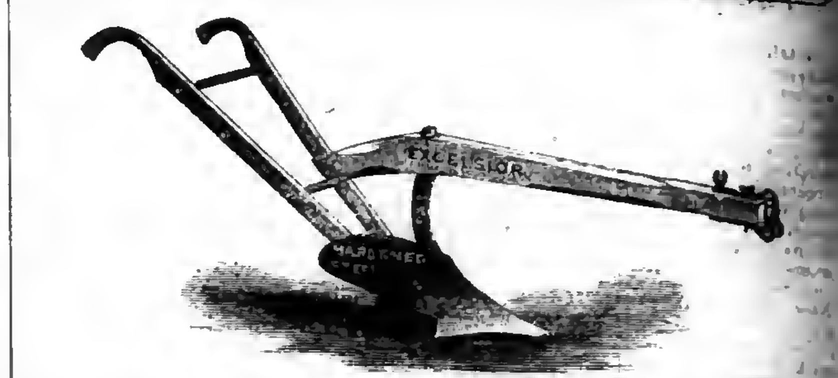

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1:20, the argument of creatures in favor of God. It was one of the Bishop's best efforts. The argument was a cross-fire on much of the Godless service of our day, showing its falsity by the overwhelming evidence on the other side.

Dr. Foss, of the Wesleyan University, gave another able discourse in the evening on the wonderfulness of the Bible (Ps. 119-120). In a compact, neat way he exhibited the divinity of the Bible by its unity in manifoldness. The large audience was held in wrapt attention for an hour and a half. The day, on the whole, was a great success, and the new church will be a reinforcement to the Methodism of the city.

Next to piety church enterprise, especially in cities, is the secret of success. To worship in the barn when we must, is a virtue; to remain in the barn when God opens something better to us is to cherish the spirit of parsimony, or cowardice or shiftlessness, which is sure to dwarf and ruin the church.

NAMBERS.

French Protestantism.

BY W. F. MALLALIEU, D.D.

The wonderful thing about French Protestantism is that it should have any existence at all. When we remember the persecutions of the bloody past from the days of Simon Mountfort down to Richelieu, it is utterly surprising that the last trace of anti-papal Christianity had not disappeared in France.

There is not a country of Christendom that has not received more or less of the expatriated sons and daughters of France who, though loving their native land with devoted and patriotic affection, have yet loved Christ and his cause far better, and rather than deny him they have sacrificed all of earth that was dear to them, and have become exiles and wanderers upon the face of the earth.

They have not only thus been scattered to the ends of the earth but unnumbered thousands have enriched with their blood the soil of their native land, and yet for hundreds of years of persecution the arts and malice and power of popery have alike failed to exterminate the heroic race of French Protestants. They have never become extinct in that country. Somewhere in the sequestered mountain villages, in far away sea-side hamlets, the old faith has been held and transmitted from generation to generation. Thus it came to pass that when the power of despotism was broken in the wild storms of the first revolution, it was found that the old faith, like buried seed, was ready to spring up and bear fruit as in former ages.

There has been a constant growth of the Protestantism of France all through the various changes which have come upon the country for the [illegible] years. Since the revocation of the Edict of Nantes there [illegible] never been a day when there [illegible] such abundant promise of real [illegible] as there is at present. [illegible] undoubtedly more Protestants in France to-day than at [illegible] within two hundred years. [illegible] fact that the Republic is favorable to Protestant[illegible]

[illegible] be that the Protestants of [illegible] will need to go to [illegible] learn how to reach and evangelize the masses of the common people. [illegible] All the independent [illegible] the last five years has wrought such won[illegible] has showed how men [illegible] brought under the influence [illegible]

and yet it is nothing more nor less than the old pioneer Methodist way of taking the gospel to the people. They will not come for it. It must be taken to them. A hundred years of Methodism has proved that when it is fully offered they will accept it, and be saved.

Another noticeable development of France Protestantism is in its utilization of the press. More than a million and a half copies of the Bible or parts of the Bible were distributed at the recent Exposition. There is an increasing Protestant literature in France, consisting in part of works translated from other languages, but mostly made up of the writings of French Protestants. These works contain the real marrow of the gospel, and they must do good wherever they are read. Then there is to be a daily paper issued in the interest of Protestantism in April next. It already has a subscribed capital of more than $50,000, and a prospect of even greater financial strength. In a recent meeting of the stockholders it was proposed to call the new paper *The Anti-Clerical.* But that was thought by some to be too aggressive, and so the name finally adopted was *The Reformer*, with the clause "An Anti-Clerical and Republican Journal," added to the name to explain the *animus* of the sheet. It shows the tendency of the parties interested when we know that the man who proposed the name of "Anti-Clerical" has been made editor-in-chief, at least for the present. The paper will be Republican, and will oppose the pretensions of the Papacy, and as such it will be the friend of God and man. Let Protestants all over the world bid their co-religionists of France the heartiest God-speed. They deserve the sympathy and prayers of all, and with these and their own determined efforts they will yet redeem that beautiful land from the accursed tyranny of priest and Pope that has crushed it for so many weary centuries.—*New York Advocate.*

Bishop Simpson on Ministerial Power—Its Attainment.

The attainment of ministerial power should be an object of most intense desire. I do not suppose all may be equally robed with it. It is an attribute of divine sovereignty, and He gives it to whom He will. But when I remember that God calls man to minister, to save souls; that He is glorified by their success; that unto them who ask He has promised they should receive, and that He will fill them with His Holy Spirit, I cannot but think there is a manifestation of the Spirit for each man, that he may be fit for his office.

First, there should be an entire consecration of every moment of time, body and soul, for the service of God. The heart should be made ready for His reception. Like the sacrifices of old, this living sacrifice should be without spot or blemish. "Know ye not that your bodies are temples of the Holy Ghost?" That Spirit is to dwell with us and abide in us. Every faculty and every power belongs wholly to God, and we set it apart for His service. We have a grand and holy mission among men, and yet as Jesus took upon Him the sorrows of the world, so while our mission elevates, it does not separate us from the masses about us.

Secondly, there must be earnest prayer. It is God's pleasure to be entreated, and we must be in a condition to receive. Seeing the responsibility laid upon us and the magnitude of the work and our own insignificance, and that there is no power adequate but the Holy Spirit, we pray for it. So must we wait, as the disciples did, until the Holy Spirit be poured on us from on high. We must wait expecting, not for any miraculous power, not for conscious endowment, but for the full conviction that God will so take possession of our memory and reason and imagination, of our strength and learning, that each and all of them, vitalized by his own power, shall be made to glow with heat that they shall be made to burn their way to the hearts of [illegible] who hear us.

Thirdly, to intense praying must be added fasting. If I am asked [illegible] power, I cannot an[illegible] Jesus said, "This sort goeth not out but by praying and fasting." [illegible] The disciples asked why they could not cast him out. The answer implies different degrees of spiritual power. There is a power sufficient to reach some hearts, but not all, and who that loves his Master does not covet the power to rescue the vilest of the vile? Fasting is a sign of deep feeling, and it adds to its intensity. Who has not felt a sorrow that made him for a time regardless of food? With a dear one on the bed of death, how tasteless and valueless is food! So if there be an intensity of prayer that absorbs the soul we become like Him who said, "I have meat to eat that ye know not of;" and again, "My meat is to do the will of Him that sent me."

It adds to the intensity of purpose. The men who sought for Saul of Tarsus bound themselves with an oath not to eat or drink until they had seized him. While David prayed for the life of his child he ate no meat until the child was dead. Thus the minister is anxious to receive spiritual power, so anxious to rescue souls from ruin, that sometimes he has no relish for food. His whole power is concentrated on one thing. As the ball, when the rifle is pointed at the mark, strikes the center, so the minister, having one aim, finds the words going direct to the hearts of his hearers. How wonderful the example of Christ! He needed no prayers for Himself. He prayed for others. He continued whole nights in prayer, and He prayed for others as they would not pray for themselves. He needed no fast for Himself, but He fasted forty days and nights in the Wilderness, and after that angels administered unto Him and He came out and healed the sick. Moses on the mountain of God came down with shining face so that the people could not gaze upon him until he was veiled. So the minister coming out of his closet is gifted with words that pierce to the hearts of the people. This brings to us the most solemn thoughts with reference to our congregation. Immortal souls come to listen to the utterances of the Savior. God has stirred them by His Spirit, and if they are saved, it must be through our words. It may be the last time that some one may hear. If we knew who it was, how we would try to preach Jesus! Our eyes are sealed to destiny; but that person is in the congregation, and we must draw the bow at a venture and trust to divine direction. When I have heard, as I have frequently, of persons present in assemblies where I have preached, who have been called away by accidents, or disease, I have never regretted that sermon was not more beautiful, but that it was not preached with more power. I cannot conceal my conviction that this power would be more universal but for negligence of those of us who preach.

If there is one thing above all others that I desire for myself and covet for you, young gentlemen, it is this ministerial power—this baptism of fire. Seek for this more than for learning, wisdom of oratory. To be able to preach one sermon like Livingstone's would be worth a life of service.

If the Bible be true, and you are called to the ministry, you are lifted out of the common service of life. Your highest glory will be to appear as living, walking Christ's among men; and you will feel with the apostle, "For me to live is Christ."—*Yale Lectures.*

Indian Missions.

Father Wilbur, who for years has labored among the Indians, says: "Make the tree good, then the fruit will be good. The heart is the place of reform, or to begin reform, with the Indians. If we fail to give moral character to the Indian, we can give him nothing that will do him real and permanent good. If we succeed in building up moral character so he is no longer a thief, a liar, a drunkard, a profane person, a polygamist or a gambler, but a man of industry, integrity, sobriety and purity, then he no longer needs the gifts of the government or the charities of anybody. He then becomes a man like other good men, and can take care of himself. To do this work needs a minister all the time with the people."

The legislative committee of the New Hampshire Legislature, on woman suffrage, reported against giving women the right to vote in school district meetings, also on liquor questions and in elections where they are tax-payers.

Friends of the Negro.

The last *North American Review* has a very interesting series of papers on the question of negro sufferage. *Harper's Weekly*, of which George William Curtis is the editor, in speaking of these papers, says:

The names of the writers will command attention, for they are Senators Blaine and Lamar, Governor Wade Hampton, General Garfield, Alexander H. Stephens, Wendell Phillips, Montgomery Blair, and Thomas A. Hendricks. With the exception of Mr. Blair—who is always an exception—they agree that the negro can not be disfranchised, which is the practical point of discussion. As for enfranchisement, Mr. Blaine and Mr. Garfield show that there was really nothing else to do. The question was whether the State lately in rebellion should be restored with their political power increased by rebellion, and nothing of slavery changed but the name. The increase of power was conceded as inevitable under the Constitution, and the negro was enfranchised as the best security of his rights, and consequently as the surest guarantee of the peace and order of the States concerned. Mr. Blaine's summary at the end of the discussion is conclusive. Statesmanship is doing the best thing practicable when action is imperative. The dilemma offered to the Republican party was a choice of evils, and it chose the least. Mr. Lamar's paper is ably and calmly written. It is the work of a man who has suffered and who has seen much suffering, and who has been schooled to moderate expression. It is interesting to compare his paper with that of Mr. Phillips, who holds that the great Republican blunder was the refusal to confiscate and to give forty acres to every freed family, and who thinks the South is quietly awaiting a chance to do what it failed to do before. Happily, however, time and changed institutions count for something in national progress.

Mr. Lamar and Mr. Blaine state certain things as facts, in exact contradiction. Mr. Blaine asserts that the negro vote is terrorized and suppressed in certain districts. Mr. Lamar denies that there is more disturbance than is usual every where and at all elections, and that the change of the political character of the negro vote is due to his preception of the truth that he has been used as a tool to despoil his natural allies, the old master class. But we revert to our former reply to Mr. Lamar, when he made the same general statement in the House, in reply to General Garfield, three years ago. If the master class had shown themselves to be the real friend of the negro, the carpet-bagger could have done nothing. If the master class had surpressed and punished Ku-Klux, the negro would have been its warmest friend. If the master class had dealt generously with labor, and provided schools, and done what natural allies always and instinctively do, there would have been no question of the virtual unanimity of the negro vote for Tilden in 1876. But who were Ku-Klux? the master class. Who practically connived at their crimes?—the master class. Who framed the black codes?—the master class. Who were the bulldozers in Louisiana?—the master class. Who were the red shirts in South Carolina?—the master class. Why where the jury laws and the national election laws neccessary?—because of the master class. Why was the color line drawn?—because experience had taught the negro distrust of the master class. It was not carpet-bag eloquence that did it. It was the the midnight scouring and hunting and harrying, and the scornful indifference of the master class.

The situation of that class was pitiful, and no honorable man will forget it. But neither must that master class forget that when it had the opportunity to show how much of a natural ally and friend of the negro it was, it hastened to pass the black codes. And now it shows the natural alliance and its friendship by stuffing the ballot-box against him, and by making it physically impossible for him to vote. Mr. Blaine shrewdly points out not only that Democrats like Mr. Hendricks constantly and strenously opposed negro suffrage, but now, when they accept it, it is only because it is either practically suppressed or made Democratic. Mr. Lamar, as a sagacious Southern Democrat, and Mr. Hehdricks, as a type of the Northren Democrat, ought to understand that no Democratic argument can prosper which assumes any regard or friendship or care for the negro upon the the part of the Democratic party. Charles Stuart and Archbishop Laud might as well have appealed to the friendship for Cameronians and Puritans. The problem of the Democratic party in the Southern States is to obtain a confidence which it might have had without trouble. The bane of the Southern and therefore of national politics is the color line. That will be a peril while it lasts. It is not to be obliterated by force or fraud. The shot-gun can shoot it away, nor the tissue ballot juggle it off. While it lasts it is a danger, and it can be removed only by proved justice and good faith. On no other grounds can there be any alliance between the heirs of the old Democratic party and its victims. Every sign of such a disposition we shall gladly hail and acknowledge, and one of the first and most promising signs will be local justice toward bulldozers of every kind and degree.

Little Rock Annual Conference.

The Little Rock Annual Conference of the Methodist Episcopal Church met at Van Buran, Ark., Feb. 21. Bishop Andrews presided.

E. Roberts was admitted. R. Legrand was continued on supernumerary list. A. R. Clardy, W. O. Emory, U. S. Kitchen and Chas. Scott were continued on trial. William Walters was discontinued because of ill health. A. L. Scott, Simon Marrs, T. A. Robinson, E. Osburn, C. Washington and Emanuel Frazier were discontinued.

Jacksonport was selected as the seat of the next Conference.

Edward Pinkett, a local preacher, was elected to deacon's orders, and ordained by the Bishop on Sunday.

The transfer of Rev. J. G. Thompson from the Tennessee Conference was announced. C. L. Howell was transferred to the Arkansas Conference.

The following were received on trial: W. H. Higgins, R. Boone, W. R. R. Duncan, M. L. Quinn, Jno. Hoffman, Wm. M. Todd, C. A. Tabor, Jesse C. Johnson, Wm. Pope, Alfred Saloan, Alex Hardeman, Louis M. Layton, Burrel White, Allen Akridge, J. A. Peel, Henry Moore, L. B. Boston.

STATISTICS.

Probationers	310
Full members	1,443
Local preachers	42
Deaths	33
Sabbath-schools	37
Scholars	1,358
Value of church property	$6,135
COLLECTIONS:	
Missions	$10 28
Freedmen's aid	64 05
Church Extension	14 15
Sunday-school Union	2 75

APPOINTMENTS.

LITTLE ROCK DIST.—W. H. Crawford, P.E. (P. O. Little Rock.)
Little Rock, Wesley Chapel, J. G. Thompson.
Little Rock, Summerville, M. L. Quinn.
Sweet Home and Argenta, G. W. Sams and Chas. Scott.
Hot Springs, Samuel Johnson.
Lewisburgh, Henry Moore.
Centre Point, Alfred Saloan.
Parachilta, G. W. Taylor.
Lewisville, Robt. Boone.
Arkadelphia and Caddo Gap, Burrell White.
Magnolia, W. R. R. Duncan.
Van Buren, A. J. Phillips.
Alma, J. A. Peel.
Fayetteville and Bentonville, A. R. Clardy.
WHITE RIVER DIST.—I. G. Pollard, P. E. (P. O., Jacksonport.)
Jacksonport and Newport, Wm. O. Emory.
Batesville, W. H. Higgins.
Pochahontas, Wm. Pope.
Augusta, L. M. Layton.
Lonoke, E. Roberts.
Pine Bluffs, Allen Akridge.
Dewitt, J. C. Johnson.
Duvall's Bluff, Alex. Hardeman.
Forest City, L. B. Boston.
Desark, John Hoffman.
Carlisle, Chas. A. Tabor.
Brinkley, W. M. Todd.
Robb Roy, U. S. Kitchens.

North India Conference Session.

The North India Conference session of the Methodist Episcopal Church was held in the city of Lucknow, India, Jan. 9-14. Bishop Bowman presided; Rev. W. H. Badley was elected secretary.

John W. Gamble was received by transfer from the South-east India Conference, Enoch Joe's, William Peters, Abram Solomon, and Frederick W. Greenwold were received on trial; and Thos. Gowson was admitted into full connection, and ordained deacon. John W. Gamble was ordained elder, and transferred to South India Conference.

F. M. Wheeler, H. Jackson, and C. W. Judd were returned supernumerary. John Thomas was report "with drawn."

The official statistics give the following summaries: Total members, 2,526, a net increase during the year of 250; 61 local preachers; 780 baptisms; 24 churches, valued at $17,858; 54 parsonages, valued at $75,810; 164 Sunday-schools, with 313 teachers and 6,907 scholars. There is an increase of one local preacher, one church, 18 parsonages, 27 Sunday-schools and 858 scholars.

The people were delighted with the visit and administration of Bishop Bowman. The next session is to be held in Cawnpore.

APPOINTMENTS.

KUMAON DISTRICT, P. M. Buck, P. E.
Nainee Tal: Native Church, P. M. Buck, T. Gowan.
English Church, N. G. Cheney.
Eastern Kumaon, R. Gray.
Palee, to be supplied.
Gurhwal, J. H. Gill, F. W. Greenworld.
R. Gray, Superintendent of Medical Work in Kumaon and Gurhwal.
ROHILKUND DISTRICT, E. Cunningham, P.E.
Bareilly, G. H. M'Grew, A. Solomon.
Kehra Bajhera, to be supplied.
Shajehanpore and Boys' Orphanage, T. S. Johnson.
Panahpore, H. J. Adams.
Budaon, R. Hoskins, Mabbul Khan.
Moradabad and Chandausi, E. W. Parker.
Sambhal, Zahur-ul Huqq.
Amroha, H. A. Cutting.
Bijnour, A. D. M'Henry.
D. W. Thomas, President; T. J. Scott, Principal of Bareilly Theological Seminary and Normal High School.
OUDH DISTRICT, J. H. Messmore, P. E.
Lucknow, B. H. Badley, T. Craven.
East Lucknow: Native Church, J. Mudge, I. Fieldbrave.
English Church, to be supplied.
Seetapore, J. E. Scott.
Hurdui, A. C. Paul.
Gonda and Bahraich, H. Mansell, W. Peters.
Barabanki, E. Joel.
Roy Bareilly, J. T. M'Mahon.
Cawnpore: Native Church, J. W. Waugh, J. T. Janvier.
English Church, S. Knowles.
B. H. Badley, Principal of Centennial School.
J. W. Waugh, Principal Memorial School.
T. Craven, Superintendent Mission Press.
J. W. Gamble, transferred to South India Conference, and stationed at Agra.
WOMAN'S FOREIGN MISSIONARY SOCIETY.
Lucknow: Girls' Boarding School, Miss Isabella Thoburn, Miss Gibson.
Zenana Work, Miss L. E. Blackmar.
Bareilly: Girls' Orphanage and Zenana work, Miss Fannie Sparks.
Cawnpore: Girls' School, Miss Easton, Miss M. F. Carey.
Moradabad: Medical Mission, Miss Woolston.

Methodist Episcopal Mission-Work in Mexico.—Appointments for 1879.

The second annual Mission Meeting of the M. E. Churches in Mexico was held in the City of Mexico, Jan. 16-22. Dr. Wm. Butler, though in feeble health, presided. Samuel P. Craven was elected secretary. A very appreciative testimonial to Dr. Butler, who now retires from the superintendency of the Mission, was unanimously adopted. The following are the appointments for 1879:

SUPERINTENDENT, C. W. DREES.
Mexico: J. W. Butler, Missionary in Charge and Treasurer of the Mission; Wm. Butler, Editor of El Abogado Christiana Ilustrado, and Pastor of the Union Protestant Congregation; Julia A. Butler, Assistant Missionary; Jesus Medina; a Local Preacher, to be supplied.
Missionaries of the Woman's Foreign Missionary Society: Mary F. Swaney, in charge of Girls' Orphanage; Clara L. Mulliner, Assistant in Girls' Orphanage.
Puebla: C. W. Drees, Missionary in Charge and Superintendent of the Mission; Francisco Montero; Cyrus G. Paull.
Orizaba: Missionary in Charge, to be supplied; Emigidio Coronel; Doroteo Mendoza.
Pachuca: J. M. Barker, Missionary in Charge; Conrado Gamboa; Marcellino Euroza.
Missionary of the Woman's Foreign Missionary Society: Mary Hastings, in charge of Girls' School.
Miraflores: S. W. Siberts, Missionary in Charge; Felipe N. Cordova; Eligio Lopez; Angel Blanco.
Queretaro: German Luders, Missionary in Charge; Lulio Vallejo.
Guanajuato: S. P. Carver, Missionary in Charge; Simon Loza.

The Burmah Massacre.

A London dispatch, dated March 8th, says: "Particulars have not arrived from India respecting the recent shocking tragedy in Burmah, mentioned in these dispatches of February 20. Magioce Woongyle, who for a long time had enjoyed the confidence of the King, and who had taken many steps toward establishing something like a constitutional and settled form of administration, suddenly incurred the displeasure of the King, was dismissed from office and put under arrest. The King believed that this minister had not only been corrupt in respect to the finances, but disloyal to himself. A strong cabal composed of the King's favorites, urged him to return to his former despotic system of government, and so wrought upon his mind that he presently threw into prison his brothers, the Princes, and ordered them to be treated with great cruelty. They were there for some time before the order was issued for their execution. They were almost starved, and their limbs became so emaciated that new irons had to be put upon them, as the old ones were found to be too large. On the day of the massacre the young King, who had for some time been leading an extremely dissipated life, was wrought upon to such an extent that it is said he was intoxicated at the moment he gave the order for the execution of the Princes and their relations. The order was immediately carried out, and eighty-eight persons were butchered.

General News Items.

There is danger of another Indian war.

The cotton crop of the central provinces of India is estimated at only one half it was last year.

Two boys, aged fourteen and sixteen, fought a duel in Goldsboro, N. C., last Thursday. One was killed.

C. H. Bell is appointed U. S. Senator from New Hampshire, to succeed Wadleigh, whose term had expired.

O'Leary, the pedestrian, was taken very sick while walking for the championship of the world in New York, last week.

Great Britain is not yet prepared for woman suffrage. In the House of Commons a motion in favor of female suffrage was rejected by a vote of 217 to 103.

A disastrous flood has occurred at Szegedin, Hungary. Nearly the whole city is submerged. Sixty thousand people were on the roofs of the houses at last account.

Twenty lady graduates received the degree of Doctor of Medicine at the annual commencement of the Women's Medical College in Philadelphia on the 13th inst.

Senator Hampton will be unable to attend the extra session. He approves the position of the House, and the veto of the anti Chinese bill by the President.

One hundred and ninety convicts have been pardoned by the Governor of Texas within two years. Of the number forty-five were murderers and thirty-three horse thieves.

A six weeks meeting at Rising Sun, Iowa, resulted in 83 accessions and over 90 conversions. The church and Sabbath-school were re-organized under able and efficient leaders. Rev. H. W. Deshler, pastor.

The Senate of the Forty-sixth Congress has a Democratic majority of eight over all. The House of 293 members may be analyzed as follows: Democrats, 146; Independent Democrats, 2; Republicans, 127; Greenback Democrats, 7; Greenback Republicans, 5; vacancies, 6;—four Congressmen to be elected in California, one in Texas and one in New York.

The Clerk of the United States Court in Virginia has issued writs for the arrest of five State judges, charged with the violation of the Federal election and jury laws. The Governor of Virginia has instructed them to refuse to give bail and go to jail, and that they will be released on a writ of habeas corpus, and the fight between Virginia and the United States will then fairly begin.

By the final treaty between Russia and Turkey the latter will have to pay the Czar $166,000,000, and $5,335,000 to Russian subjects in Turkey for damages sustained during the war. Of course Turkey can't pay this, but it is not unlikely that Great Britain will foot the bill and foreclose on what remains of the Ottoman Empire for her pay. Turkey owes England now about $1,000,000,000.

A San Francisco dispatch, of the 13th, says: "S. D. Field, Superintendent of the Electric Light Company of San Francisco, has combined the principles of several electric machines, so as to work the electric light and telegraph wires at the same time. To-day one of his machines here worked fifteen different circuits, varying from 100 to 480 miles long. This is the first successful experiment of the kind."

On Saturday night, 1st inst., about ten o'clock a party of six or eight masked men called at the cabin of an old negro, Abe Wooten, living in the 9th district eight miles from Manchester, and demanded admittance, which being refused they set fire to the cabin in two or more places. Finding that he and his family—wife and four children—would be burned if they remained, the old man rushed out and was seized by the maskers, carried one hundred yards or so and shot to death.

We are to have a national quarantine. The law provides for the detention and disinfection of vessels coming from infected ports, and establishing a Bureau of Health, composed of seven members, and a Board of Health of seven members, appointed by the President and confirmed by the Senate. The Bureau is to make all necessary sanitary regulations and quarantine rules, and will supervise the marine hospital service. It does not interfere at all with the State quarantine regulations, but provides for the active co-operation of the Government with the local authorities.

Southwestern.

J. C. HARTZELL, D. D., Editor.

THURSDAY, MARCH 20, 1879.

Important Notice.

Our *Silver Communion Ware* Premium offer is limited to June 1st, 1879. That is, on June 1st our offer of Silver Communion ware ends. This gives ample time for churches to complete their work for this magnificent present. Here is what we offer:

For Twenty cash subscribers, a silver pitcher worth $10.

For Twenty-five cash subscribers a Silver Pitcher worth $10 and a Silver Plate worth $4. Total $14.

For Thirty-five cash subscribers a Silver Pitcher worth $10; a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total $18 50.

For Fifty cash subscribers a Silver Pitcher worth $10; a Plate worth $4; a Goblet worth $4 50, and a Baptismal Bowl worth $7. Total $26 50.

For Seventy-five cash subscribers the Pitcher, *two* Plates, *two* Goblets and the Baptismal Bowl; worth altogether $34.

All subscribers sent thus far for 1879 and paid for, count. Let every church complete its work at once.

We cannot continue this offer beyond June 1st.

Remember that the limit to May 1st does *not apply* to the engraving of John Wesley. That gift is made all the year, whenever the money is received.

We are under special obligations to Capt. C. H. Thompson for favors in giving statistics of value of property assessments and taxes in Louisiana.

We had a pleasant call from Rev. Dr. Ewing and wife, from Chicago, last week. They spent two or three days in the city. Sorry they could not have remained longer.

The minutes of the Texas Conference session held last December are just at hand. Better late than never. The minutes are in good shape, Rev. W. Wesley is Secretary.

Mr. Gough is replying to the claim made that alcoholic drinks [illegible] "It is very [illegible] but not very [illegible]."

[illegible] T. Woodcock, of Morgan [illegible] visited us on Monday [illegible] pleased with his new [illegible] venture. The *Review* [illegible] management and is at [illegible] a high rank among the journals of this State.

[illegible] of the Methodist [illegible] Church South in the [illegible] last year [illegible] Episcopal [illegible] State last year [illegible]

[illegible] Dr. Wm. H. [illegible] for a copy of the [illegible] Conference, [illegible]

[illegible] Sunday. [illegible] Army [illegible]

Nature and the Gospel.

The tendency of scientific thought at the present moment is to say that if there be a God in the universe, we cannot discover Him or understand His nature; thus, while allowing us to be theists in theory, compelling us almost to be atheists in practice. They say that no worship of a Supreme Being is possible—at least no intelligent worship; for if we bend before any shrine, it must be before an altar like that at Athens, inscribed to the "Unknown God." They have travelled along the whole line of material phenomena up to the time of the primeval gases and atoms: they have searched the remotest spaces of the universe with the aid of the telescope and have explored with the help of the microscope the worlds of the infinitely little and have returned from every voyage of discovery with the report that they find no supreme mind, the creator and upholder of the universe. They can discover no intelligent cause, few marks of design, and no lofty purpose in the order of things. All that they acknowledge is the existence of some tremendous force which they know not how to name. We are thus to be consigned to the bewilderment of absolute ignorance.

Now when you part company with these agnostics and begin to study nature with those who profess to be theists what do we find that nature seems to teach as to the character of the Being we call God? If the nature of God is embodied in the laws of creation can we call Him a good and benevolent Being who cares for the happiness of His creatures? Nature has no mercy for our mistakes and weaknesses. Even the poet says that nature is "red in tooth and claw" with the blood of her victims. The stronger animals destroy the weaker or leave them to perish. "The survival of the fittest" is the law of creation. The strongest race of animals prey upon the weaker and the more powerful of the same race exterminate the weaker, so that it is only the strongest that have a chance to live. Then, again, there is no tenderness towards man in the realm of the natural world. The operation of its laws goes forward at whatever expense of life, whether human or animal. If a ship puts to sea just before the storm is coming on, the storm is not postponed or held in check for the sake of those on board; she must go down if she is not strong enough to withstand it. The lightning kills those whom it strikes without pity and the earthquake engulphs a whole city of human beings without giving them the chance to escape. The whirlwind and the tornado fulfil their errands with a like ruthless disregard and sweep human lives to destruction as if with infernal glee. John Stuart Mill thought there could not be an Omniscient and Omnipotent Being at the helm of the world or he would not permit this awful destruction to go forward. There is no note of mercy or redemption throughout all the wide realm of nature but stern, pitiless, resistless law. This is the revelation of God in nature.

Let us now turn to the revelation of God in Jesus Christ. The fundamental and wide-reaching thought of that revelation is that God is the Great Father of the human race, loving all with a father's heart. He loves the whole world—the strong and the weak, the bad and the good, and sent His Son into the world to declare that love and to seek and to save them that are lost. If that love had any preference, it was for those that were weakest and most miserable, for the guiltiest and those who had most need of His tender mercy. "I am not come," said Christ, "to call the righteous, but sinners to repentance." Redemption for the lost, [illegible] for those who had most [illegible] fallen, pardon for the guiltiest—prodigal was the grandest message of that Gospel Christ came to utter. If men would hear His call and repent,—if they would change their lives and be obedient to the Father's will, their past evil should be obliterated from their [illegible] and from the Father's [illegible] was taught in the parable of the prodigal son, and as Christ showed in His treatment of [illegible] who came to Him. He [illegible] that that would not leave us [illegible] the life of the lower animals, [illegible] evil for evil, and whose [illegible] of life is revenge for evil [illegible] but that we ought to [illegible] [illegible]

If in nature self-preservation was the first law of life, in Christ it was self-sacrifice which was supreme law. He sacrificed Himself on the cross to show us the nature of the Father's love and to proclaim in one sublime act that God was reconciling the world unto Himself, not imputing their tresspasses unto them. And this teaching sank so deeply into the minds of the Apostles and especially into the mind of Paul that they constantly said that the strong should bear the burdens and infirmities of the weak and not seek to please themselves; that thus the helpless should be lifted up into a life of self-help and not be left to perish. Love, pity, mercy toward all, of whatever degree, was the great Christian rule, because God had love, pity and mercy toward all, of every degree and condition. This is the revelation of God in Christ.

Senator Windom's Project.

We have received from Rev. A. K. Davis, of Macon, Miss., an urgent request to publish the speech of Senator Windom, on the plan of the colored people leaving the South to settle on United States land in the West, and to advocate the movement. We have not now at hand a copy of the Senator's speech, or we would publish portions of it. As to the general plan of the colored people moving away from the South to escape persecution and ostracism, we have as yet seen no plan proposed that we consider feasible. The African fever has about run its course, and we predict that there will be no general immigration of colored people from any Southern State. On the other hand, the agitation of such a movement will lead to great distress of mind and loss of property. We believe the true line of policy for the colored people of the South is to develop among themselves such an independence of character as will command the respect of all good poeple, and will protect them from bulldozers. The questions of elevating the Freed people and of harmonizing the races must be solved on Southern soil. They are questions of tremendous magnitude, but either there is no God and the drift of the world toward liberty of thought and action has been an accidental blunder, or these problems will be solved. We not only believe that they will be solved but that they are being solved. The blighting mildew of generations of American slavery cannot be wiped away in a day.

A Good Temperance Move.

The representatives of the different temperance organizations of the city have united in forming a Temperance Alliance for the purpose of securing, if possible, an article in the State Constitution to be framed by the coming Convention, which shall prohibit the sale of intoxicating drinks throughout the State on Sunday.

A Temperance Alliance has been formed which is to meet as decided at the adjournment of each meeting, and to continue as an organization until after the adjournment of the Constitutional Convention. The following are the officers:—Wm. McLaughlin, president; Dr. J. M. Watkins, first vice president; J. B. Hinton, second vice president; Alexander Caughey, third vice president; Y. A. Woodward, treasurer; F. A. Johnson, secretary; W. C. Ogilvie, assistant secretary; J. W. Harmon, marshal.

This is a very commendable movement, and these gentlemen should receive the commendation and assistance of all. There is an evident waking up throughout the State on the necessity of temperance reform. In twenty parishes of the State the police juries have adopted rules which forbid the liquor trafic on Sunday.

The New Orleans Preachers Meeting.

This meeting composed of preachers of the Methodist Episcopal Church in New Orleans and vicinity meets every Thursday morning at 10 o'clock in the session room of Ames Church. The meetings of late have been specially interesting. At each session forty-five minutes are devoted to the study of the discipline, and the same time is given to the study of the International Lesson for the following Sunday.

Yazoo City Ahead.

Yazoo City leads in the canvass for 1879 in Mississippi. That noble church lead by Rev. G. Brooks, the pastor, and Presiding Elder Bradford has sent a cash list of seventy-five subscribers. Nobly done. The silver communion set and engravings of John Wesley have been all sent, and presiding elder, pastor and [illegible] happy.

[illegible] other Mississippi churches are nearly ready for their communion sets. Which one will stand next to Yazoo City?

A Good Appointment to a Good Work.

Rev. A. E. P. Albert, of Houma, La., has been appointed District Deputy Right Worthy Grand Templar for the State of Louisiana, with authority to organize lodges of Good Templars whenever he can in the State. Mr. Albert is one of the most cultivated and successful colored ministers of the State, and has accepted this important position with a view of extending the order of Good Templars among the colored people of the State. We congratulate our friend on his entrance upon this new and much needed work. This work will not interfere with his pastoral labors. The order of Good Templars is simple in its organization and effective, and is a total abstinence temperance association. There are in this Order *over two millions* of people in different parts of the world. Ministers of all denominations and active Christian workers of all classes are among its members. Brother Albert will be glad to correspond with any friends in any part of the state who want to organize a Good Templar's lodge. Mr. Albert enters upon this work by the appointment of Mr. Thomas H. Jones, Grand Worthy Chief Templar of the State; who, in his official capacity representing all the Good Templars of the State, will cordially and actively assist him. Any communications directed either to Rev. A. E. P. Albert, Houma, La., or Mr. T. H. Jones, Algiers, La., will be promptly replied to.

The *Popular Science Monthly*, conducted by E. L. and W. J. Youmans, and published by D. Appleton & Co., 549 551 Broadway, New York. Five dollars per annum. We have received the January, February and March numbers of this most valuable Journal. We do not know where we would look for a series of more varied, instructive and interesting articles upon those sciences that relate to natural phenomena or to education or scientific knowledge in general. The articles are from the pens of the leading scientific men of different countries and thus faithfully represent the drift of current thought. Take the March number as an example of all the rest. Its principle contents are the Electric Light, by Prof Tyndall; Science and Socialism; The Three Years of Childhood; The Chemical Elements; Atheism and the Church; The Sting of the Honey Bee; Experiments with Living Human Beings; Is Conscience Primitive; Fires and their Causes. These with the Editors Table, Literary Notices, Popular Miscellany and Notes form as rich a feast as any one could desire. We advise our readers to subscribe for this monthly without delay.

Among the contents of the April *Scribner* will be illustrated papers on "Actors and Actresses of New York," "John Ericsson," (a sketch of remarkable interest and freshness), "Henry Bergh and his Work," "H. M. S. Pinafore for Amateurs," "The Stickeen River and its Glaciers," "The Measure of a Man" (by William Page), and "In a Snailery," and other papers on "The Tendency of Modern Thought as seen in Romanism and Rationalism," and a "Journey to a Political Convention," together with stories, poetry, and full and varied departments, and an Index of Volume XVII. As there are two volumes to the year, *Scribner* is now eight and a half years old.

A young man, lately of Drew Seminary, writes from Samokov, Bulgaria, January 1, 1879: "Since I have been here the Russian officers have entertained me very kindly and have insisted on having anything and everything which I brought from America, saying, "Because it is from America we must have it as a token," and they are willing to pay any price. I am glad our Mission is to be continued here. To-day the Bulgarians are holding Christmas. On the New Year we all assembled in the girls school room of our Mission in the presence of all our missionaries, and the gifts were distributed to the children after the American fashion.

The Berean Question Book for 1879 comes to us late, but not too late to receive our hearty commendation. It contains every lesson of the year, with Golden Text, Outline, home readings of the International Series for 1879. It also contains a Descriptive Index, explaining the proper names of persons and places mentioned in the years lessons, and short Catechisms on Temperance and Missionary Work. Dr. Vincent was assisted in its preparation by Rev. Dr. J. L. Hurlbut, Rev. B. F. Vincent, Miss Julia Coleman and others.

A Pulpit Hymn Book.

We will send post paid a splendid pulpit hymn book for $1 50. This is the new hymn book, and is bound in sheep, and contains the ritual for pulpit use.

New Orleans University.

The second term of this Institution which was so aptly styled by one of our late conference Committees, "the pride of our conference" has just closed. During the term every room has been filled to its utmost capacity. Our chapel service has been well attended and the improved earnestness of the students has been a marked feature.

Every suggestion of the Faculty is met promptly by the members of the school, and the work was never more encouraging than now. Our Theological Department has maintained its rich promise at the opening of the term.

The growing interest of the members of these able classes speaks very highly of the management of Prof. Johnson, and we fondly anticipate the time when we may be able to look upon a class of noble young men, throughly drilled in the text books of this Department, in the usages of our church, and in the spirit and power of the Gospel of Christ, taking work in the Louisiana and neighboring Conferences.

The Sunday-school on sabbath afternoons is well attended, and a growing interest is manifest in both scholars and teachers. The report of the Delegates to the State Sunday school Convention, which was recently held at the Frst Presbyterian church in this city, was received with marked interest.

Not the least interesting feature of the work in this University is the Saturday afternoon sewing class, where young ladies conected with the University and others living in the vicinity are taught needle work by ladies of the newly organized missionary society. Indeed every branch of our work is being pushed to its utmost capacity. On the 17th of this month the third and last term of the the year will begin and we anticipate the fullest and best term, every way, the University has ever known. Our boarding hall is working most satisfactorily.

Let our friends who propose to come in this term come promptly. We can accomodate only a few more. We now have on the roll of present attendance one hundred and thirty students. We wish this number increased to one hundred and fifty and we shall be satisfied.

It is true that our teachers are hard worked, but we are all willing to put in all our time and strength.

The Normal Class is organized to begin work at the opening of this term. Any young gentleman or ladies who wish to teach will do well to attend this term. The Normal Class which is organized the last term of each year, is for the purpose of fitting teachers for positions in the public schools.

J. S. BEAN.

The City.

Murder! Suicide!! Murder!!! Suicide!!!! Day after day—with scarce an exception—a murder or a suicide.

The serious illness of Prof. C. G. Forshey is announced. He had been sick for some time but during a late thunderstorm was stricken with paralysis.

Boarding officer W. R. Hardy at the quarantine, a hundred miles below the city, reports that the Norwegian Bark Sleipher arrived there from Rio Janeiro with yellow fever on board. The captain died on the voyage. It is fortunate that so positive a case occurred first for it will lead to strict quarantine at once, and reduce the probability of fever reaching the city.

The Mayor and his council have made a personal inspection of the cemeteries reported by Dr. Holt to be in such a bad condition. The Mayor says that though abuses might have existed, he was satisfied that there was at present no cause for complaint which could be remedied. The city, unfortunately was is no condition financially to adopt such a perfect system of drainage as would render its outskirts more healthy, and that, though the condition of the cemetery was not all that could be wished, yet it was as good as possible under the existing circumstances.

"It is a singular feature of our times," says the London *Watchman*, "that an age which has seen the conversion of the Sandwich Islands, of Madagascar, the South Sea, of the Kerens, of the Teingus, an age which has seen the destruction of the Pope's temporal power, an age which has seen the doors of China and Japan thrown open to the herald of the cross, should be an age which encourages despair of the ultimate victory of Christianity over the world."

St. Nicholas evidently does not let its high standard shut out hunting stories and tales of adventure for boys. Two such papers are announced for its April number,—one a marvelous story of a bombshell, the other an account of "A Morning Call from a Panther."

Dallas District.

MR. EDITOR:—The winter has been very hard on us and the churches are so open that it was often impossible to hold meeting to any advantage. At Dallas, January 18 and 19, the Lord was with us. We protracted the meeting a few nights and had some five or six conversions. The membership here is only eighty in number but they are a live little band. They estimate four hundred dollars for their Pastor's support this year and forty dollars for the Presiding Elder. The Sunday School numbers about forty scholars. Rev. Brother Rice and Miss Weeb both take an active part in all of the church work and help the church greatly. The church is not finished yet and is in debt some to the Church Extension Society. But the brethren are at work and will pay fifty dollars soon, as they have raised most of it already. The Pastor, Rev. H. Swann, is up with the times and is doing good work, the good result of which will be found in after years.

January 24 we came down to Corsicana. Here we have nothing and the prospects are not flattering. It will take some time and much expense to the Church. The town or city is a nice one and is the county seat of Nevarro county. Battle Creek is twenty-five miles south-west of here in the edge of this county and partly in Hill county. Here we have 95 members in the Church and about 30 or 40 sholars in the Sunday School. They have a church house that has been built some two or three years and never finished. It is a box building about 20x30 and has no pulpit, no seats, but the pastor, Rev. J. Prince, was to go to work on it at once and fix it up. The settlement is mostly colored and own the lend on which they live. They are good people and will make the church a good charge with the proper attention. Land sells very cheap and can be bought on easy terms.

From there we went to Grosbeck Circuit where we found a membership of about 225, but the Sunday School I could not learn much about and the pastor has not had time since Conference to organize it. They have school some times. This work is in Limestone county. Springfield is the county seat. We have some little churches on this work and with the right care it will be a good work. I did not find out all about this place. Just as we got through with the eleven o'clock service I received a dispatch that my wife was very low and it being some distance to the rail road I had to leave. The work lies from four ten miles west of the Houston and Texas Central Rail Road.

The next visit was to Waco where we have four charges bearing the name of Waco, when they all would make about two good appointments, Waco, Mount Zion and Gatesville. The first named place is in Waco and has fifteen members and a small Sunday-school. They have a very good little church which the trustees claim, and any man that don't suit them they will lock out, so I learn. Gatesville is about forty miles south-west of here, and is the county seat of Coryell county. About this work the pastor, Rev. A. Davis, could not say much. Waco Mission has one preaching point 12 miles north of town, and one 6 and another 12 miles south. The membership of this mission is 116 in the Church and 30 in the Sunday-school. The day was cold and we soon got through here and returned to town. They have a very nice little church six miles from town.

East Waco Circuit has three charges: one ten miles southwest, one fifteen miles east and the other eighteen miles northeast, the membership is about one hundred church members and eighty-seven Sunday-school scholars. They have no house worth speaking of, the pastor lives in Waco and has not been able to work up this work on the account of having no horse. If his one hundred members will put in twenty-five cents each they can get him a good pony. May the Lord help them to do so.

Weco St. James is a good charge with about two hundred and twelve members and a good Sunday-school. As the pastor will report this work as soon as the meeting is over I will leave it.

Bremond and Long Branch has about sixty members. The quarter was held by Rev. G. Wilson. So I cannot say much about it. Milford has only eighteen members and eleven in Sundey-school. Marlin is a nice little place, the county seat of Falls county. As I noticed the pastor had written you the other dey I will not say any more at present about Marlin. The circuit is from seven to twelve miles south-west and has a membership of one hundred and eighty. They had no Sunday-school when I was there. The pastor, Rev. G. Wilson, is doing all he can to get good churches on the work and has built two since conference. The rest of my district I will report at another time when the men get to their works, if they ever do.

G. L. MADISON, P. E.

Austin, March 12th.

OUR SOUTHERN METHODISM

TEXAS.

Rev. A. R. Norris, San Antonio: "My Sunday School is alive and is still increasing. The church is in a prosperous condition. Bro. L. Carper was sick, but recovered and finished up his work on his first round. He preached a glorious sermon last Sunday night."

LOUISIANA.

Rev. A. E. P. Albert, Houma: "There is a strong sentiment in our church here against the use of fermented wine for sacramental purposes. We welcome this sentiment and shall exert ourselves to adopt the unfermented juice as soon as convenient. Could not some Christian merchant in your city be persuaded to keep it on sale for convenience of our churches in this State, that no doubt would prefer and adopt it generally. Our Zion is enlarging. Pray for us."

Presiding Elder Work in Texas.

Mr. Editor:—I went from Anderson, where I wrote last, to Millican and spent about five days. Bro. Jefferson, the present pastor, met me at the depot, and gave me a cordial welcome. Our people at Millican have been struggling for years against opposition, which long since would have overcome a less energetic people. I want to give honor here to whom honor is due. God has given our church in this place open, noble women who have carried the cross, and amidst the most trying circumstances, and when, perhaps, the brethren would have given up in despair, their faith failed not. They said if the old church goes down we will go down with her, all shall perish together.

God bless those noble souls. Bro. Jefferson is a good man, and he is doing all he can for the Master and the Church. We had about thirty mourners on Sunday-night, and the church was greatly blessed. On Monday night we had the best love feast held by me during the round. Bro. Jefferson intends to build a new church this year; he says they have about $175 on hand, and with a little help from the Church Ex. Society they can build a good church. Thursday went from Millican to Bryan where the last conference was held, you were there, and will remember how well we were taken care of. Bro. Lee was here three years and commenced with no house and but very few members. He has left a beautiful church and quite a large membership and this against terrible opposition. Bro. Brown, the new pastor, was waiting for us at the depot, and certainly did all in his power to make me pleasant. If you did not know Bro. Brown before one glance would convince you that he was a Methodist preacher. His people love him very much, they say the Bishop took one good man away, but gave them another. Preached five times for them while there and attended to all the duties of a presiding elder except holding love feast. We had a glorious meeting. The church was blessed and a large number of sinners came forward and said pray for us. Was gone from home this trip a little over two months, preached about fifty times, held all my love feasts except one and remained after preaching, and labored with mourners sometimes until late at night. We had a number of conversions, and many united with the church. Revivals are going on still at nearly all the churches. Bro. Lee at Hemstead writes me his meeting is still going on, and several have been converted. Bro. Guest at Courtney is still having revival meetings.

W. L. MOLLOY.

Sherman, March 6.

Letter from Washington.

Dear Editor:—I am now here at my new appointment, with my family—arrived Feb. 13. We found brethren and sisters awaiting us with gladness, and they deserve great credit for the manner in which they received us. On Saturday night, March 1st, we held our first quarterly love feast with great joy. Eight persons were received into full membership. Our presiding elder, J. Matlock, was with us, and on Sunday the 2d preached twice and administered the sacrament to 118 persons. We have raised a list of 22 subscribers for the SOUTHWESTERN. We have had a revival meeting for the last two weeks, resulting in the return of nine back sliders and an altar crowded with convicted sinners. On March 6th a brother from the M. E. Church, South, preached an excellent sermon for us, after which seven persons came to the altar asking to be prayed for.

Yours Truly,

FELIX LANDON.

Washington, La., March 14th.

Bismarck proposes to give Alsace and Lorraine a special cabinet.

General News Items.

Mukhtar Pasha is authorized to offer Greece half the territory she claims.

About thirty army officers will be submitted to the Senate for retirement.

Greek frontier authorities captured several armed bands attempting to enter Turkey.

Over 300 bodies were recovered at Szegeddin, the inundated city of Hungary.

Several cotton mills in the North of France have been stopped owing to depression in trade.

Gen. Blanco, the new Captain General of Cuba, will sail for Havana on the first of April.

Impeachment failed but the French ministers of May 16 were censured by the Chamber of Deputies.

Dr. Woodworth, supervising surgeon general of marine hospital service, died of pneumonia on the 14th.

The French government chartered a steamer to bring home 660 pardoned criminals from New Caledonia.

The grand prize of the French Academy was declared to have been awarded to the Communist refugee, M. Renard, now a professor in Louisiana.

The British steamer Severn, ran down off Durgeness, a boat having on board twelve pilots and a crew of eight. Two pilots and three of the crew were saved.

Thirteen Gloucester fishing vessels, with 143 persons on board, are supposed to have gone down in the February gales, causing 58 widows and 113 fatherless children.

A large number of colored people have arrived in St. Louis on their way from the South to new homes in the West. Two or three hundred went on to Kansas City. Mayor Overstoltz issued a proclamation warning people not to come to St. Louis without means, as no work could be obtained. The number arrived is perhaps more than a thousand, and sixteen hundred more are reported on the way there.

Letter from Columbus, Miss.

MR. EDITOR:—We came to this place just after the close of the last Annual Conference and, as usual, set out on Sabbath morning to find the Methodist church. On entering we found that a few persons had assembled for the purpose of having Sabbath-school. We were surprised to see the attendance so small and so little interest manifested. No Lesson Leaves were used; indeed, they seemed sadly deficient in every thing that is necessary to render a Sabbath-school lively and interesting. And, as we sat there comparing facts and figures, we could not help thinking that there was a great fault somewhere, and if, as we believe, the future Church may be judged by our Sabbath-schools, there was certainly a gloomy outlook for Columbus. And this, too where the membership (if we have been correctly informed) numbers nearly three hundred. Hearing that Bro. Jones, who had officiated as pastor for the past three years, had returned from Conference and was to deliver his farewell address that night, we went expecting to hear a good discourse. His text was well chosen and his opening remarks most excellent; but, just as we were becoming interested, a few persons sitting near the pulpit became, so noisy we were unable to hear any more of the sermon; a circumstance we regretted exceedingly, as it is in all probability the last opportunity we shall have of sitting under the sound of his voice. The following Sabbath the pulpit was occupied by the new pastor in charge, Bro. R. F. Penny. He is the right man in the right place, and since his arrival has been laboring almost incessantly for the good of the church, and if its members will sustain him by their prayers and aid him by their contributions, he will make this one of the first charges of the State. Already there is a very perceptible change for the better. Congregations are increasing in numbers and becoming more orderly. Sixteen additions have been made to the church and the Sabbath-school is beginning to prosper. Last Sabbath being the first in the month the time was taken up in hearing the verses committed to memory by the pupils. Miss Mary Richards carried off the prize by reciting 48 verses—the largest number. The whole number of verses recited was 120.

H. A. DAVIS.

March 8, 1879.

The Key West (Fla.) *Vidette* says in a later number: "It was supposed that the sponge was extinct in this neighborhood, having been gathered years ago, but suddenly and by accident it has been ascertained that the neighboring bars are teeming with a sponge of a superior quality. We are informed by a sponge merchant that a few small boats secured between $8,000 to $10,000 worth of sponge in two days last week, and all within a half hour's sail of the wharf."

The Freedwomen.

WORK PROPOSED.—The purpose is to employ Christian women to visit the houses, and churches and Sunday-schools of our colored people, and to labor especially for the salvation of the souls and bodies of the colored woman. Mothers' meetings, and meetings for girls and young women will be organized; also sewing-circles, where the simpler duties of household work will be taught and instructions given as to personal habits and tastes. Special efforts will everywhere be made to increase attendance upon our Sunday-schools and churches, and the New Orleans University. The Methodist Episcopal Church has in New Orleans alone fourteen churches among the colored people with a membership of over 3000. This membership represents a population of over [illegible]. Our work will be at first in connection with these churches, whose pastors will be our advisers and assistants.

MISSIONARIES' HOME.—We have rented and [illegible] a house, No. 318 Second street, where our missionaries will reside, and where meetings can be held when ever desired.

VOLUNTARY HELPERS.—Besides those who are employed and give their whole time to the work there are many who would be glad to give a part of the Sabbath; or a day or two of each week to this work of the Master. Such will please call at the Home or on Mrs. Hartzell.

OUR PRESENT MISSIONARIES.—At present the following are our missionaries: Mrs. A. M. Ryder, of Philadelphia; Mrs. M. L. Hathaway, of Normal, Illinois; Miss Lizzie Thompson, of Dwight, Illinois, and Miss M. J. Stephens, of New Orleans.

MONEY.—No work of this kind can be carried forward without money. No debts will be made. All money given will be conscientiously applied, and a published report given. We have some cards on which is printed a simple pledge to raise ten dollars in ten cent subscriptions. Send for a card and help us, or if you prefer it send us what you can direct.

THIS COLUMN.—This column of the SOUTHWESTERN has been devoted to our work, and in it will be found the announcements of meetings, extracts from letters, notes of progress, incidents connected with the work, etc.

PRAY FOR US.—This work is as much missionary work as that done in Africa, in India or Mexico.

Address all letters to
Mrs. J. C. HARTZELL,
Lock Box "B," New Orleans, La.

REGULAR MEETINGS.

[illegible] held regu[illegible] others will be [illegible]

[illegible] SCHOOL, corner [illegible] every Sunday at [illegible], superintend

[illegible] TEACHERS' [illegible] 318 Second street [illegible] Wednesday night [illegible] teachers of our

[illegible] at the Home [illegible] from one till six

[illegible] SEWING AND RELIEF SOCIETIES [illegible] p. m., at Wesley [illegible] at Home [illegible] 3 p. m. [illegible] Camp and [illegible]

[illegible]

[illegible] Mrs. How[illegible] writing from Washington [illegible] "I fully [illegible] with you and your [illegible] your efforts to ele[illegible] I have been [illegible] in many differ[illegible] county for the [illegible] expect to [illegible] able to work at [illegible] my efforts [illegible] up with shar[illegible] and are thank[illegible] be [illegible]

[illegible]

It was not an easy task, but slowly, step by step, the faults which were rapidly forming into vices, were met, called by truthful names, the results made clear. If Mattie shrank under the close personal application, and she did sometimes, despite the old effort to appear unconcerned, there followed quickly, earnest words of appeal, and all praise that could be spoken.

Miss Grey hardly hoped for immediate results, she was herself learning the wisdom of patient waiting; but was encouraged by Mattie's gentler manners and improved appearance.

By this time she had ceased to be the terror of her class, but her faults were too often painfully apparent. If in words, she never said I am sorry when the old, hard nature had been displayed, her humbled manner spoke volumes. The liking for the teacher was rapidly growing into confidence.

"It is not easy for me to do right, Miss Grey, but I do try; I have been trying for a whole month; to do conscience work in a quiet way, but, but—I must have been very trying to everybody; I used to think everyone disliked me, now everyone seems to help me."

Mattie is doing conscience work still, in simple duties, in quiet ways. The strength of character which she displayed in evil ways is equally resolute for good.

Gen. Cyrus Bussey.

The New Orleans *Times* gives these words of commendation to our friend, Gen. Bussey, of this city.

"There is no more earnest and indefatigable worker for the commercial interests and prosperity of this city than Gen. Cyrus Bussey. His labors in this respect have been unremitting, and his efforts are recognized and appreciated by those who have the welfare of the city at heart. During the sessions of the commercial convention here last December, he took every opportunity to advocate and advance those interests which are regarded as vital to New Orleans and Louisiana. Gen. Bussey has lately returned from Washington, where he urged upon members of congress, with all of his ability and all the influence which he could command, the importance to this city of the Brazilian mail line bill. He, of course, became thoroughly acquainted, during his canvass of this matter, not only with the means used to defeat this much desired measure in the house, but also with the manner in which other equally important measures to the South were pushed aside or defeated in favor of the interests of more favored sections. Gen. Bussey was careful to satisfy himself as to who are the friends of the South in the next Congress, and who can be relied on for assistance when matters, necessary for the advancement of Southern interests, again come up for legislation. Gen. Bussey, however, is not by any means discouraged. On the contrary, he is very hopeful for the future, and believes that with earnest effort the claims of the South will receive proper recognition at no distant day. As Gen. Bussey is a zealous advocate of the interests of this section, and as he has shown his earnestness by sacrificing both time and money in trying to secure aid from the government for the benefit of those enterprises which would assist very materially in recalling our prosperity, this city at least, while remembering his past services should not forget to give him all possible encouragement in the future in any effort he may make for our interests."

Ask Your Friends to Sign.

Here is a good chance to do good. Send for some copies of this pledge and ask your friends to sign it. If they are in the habit of "treating," they ought to quit it; and if they do not they can help in the good work of destroying a very expensive and wicked custom.

ANTI-TREATING PLEDGE.

For the purpose of discouraging the pernicious custom of "treating" to drinks we, the undersigned, hereby promise that we will not [illegible] at the expense of other persons, any spirituous or malt [illegible], wines, cordials or cider; [illegible] we will not invite any [illegible] to drink of the above [illegible] liquors as a [illegible]

[illegible] person who procures this [illegible]

Sunday School.

March 23, 1879.—THE ALL-SEEING GOD.
SCRIPTURE.—Ps. 139: 1-2.
GOLDEN TEXT.—"Thou God seest me."
TOPIC.—"All things are naked and opened unto the eyes of him with whom we have to do."—Heb. 4: 13.
[Condensed from the National S. S. Teacher.]

Introduction.—Absolutely nothing is known concerning the date at which this Psalm was written. The Psalm is divided into parts of six verses each. The first part treats of God's omniscience, the second of his omnipresence, the third of his foreknowledge, and the fourth consists of a declaration and prayer of the Psalmist. Aben-Ezra very fittingly has called it "The Crown of Psalms."

No Escape from God's Knowledge (1–6).—V. 1. O Lord, thou hast searched me, and known me. Literally, "thou knowest me." "Search," in the original, means to dig—as for precious metals. It represents a very thorough exploring and sifting process. And for what does God so search a man? He is looking for a soul that is lost! He is hunting for a great treasure. In many cases, alas, how hopeless is the search! It is imbedded in sin, and buries itself the more deeply the more it is sought. This searching brings to mind the parable of the woman who lost one of her ten pieces of silver. She lighted a candle, and swept the house, and diligently sought till she found it. In that parable, the woman represents God, and the lost piece of money the human soul.

V. 2. Thou knowest my downsitting and mine uprising. Of what little things does God take note! We need not fear to bring before him even our most trifling affairs. His care for us extends to everything that affects our welfare. He knows the time when we cease work, and when we begin it—the time of our meditations and the time of our activities—the time when we plan and the time when we perform. Nothing escapes his vigilant knowledge. Thou understandest my thought afar off.

V. 3. Thou compassest my path and my lying down. The marginal rendering of "winnowest" is the true translation. He sifts all our acts. And art acquainted with all my ways. "Acquainted" is used in the sense of familiarly knowing (Job 22:21) and "ways" refer to habits of life. Habits are an index of the man. They most truly tell what he is.

V. 4. There is not a word in my tongue but lo, O Lord, thou knowest it altogether. "In my tongue," or, as some translate, "on my tongue," seems to refer to words spoken. It matters not how long a time has elapsed, the phonograph retains the words that were spoken into it, and will reproduce them, together with the very tone in which they were uttered. Just as faithful a record is kept in heaven of what men say. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

V. 5. Thou hast beset me behind and before. The language sounds very much as if it described an ambushment; but it is not a hostile waylaying that is meant, but a surrounding on all sides that indicates God's wonderful care and watchfulness over all his creatures. Though it is invisible, his encircling presence is none the less real. "In him we live, and move, and have our being." Acts 17:28. And laid thine hand upon me. Man never gets from under that. He can go no farther—do no more than God permits.

V. 6. Such knowledge is too wonderful for me; it is high; I can not attain unto it. It was the extent and the minuteness of God's knowledge that drew this exclamation from David. There is nothing too great for him to comprehend—nothing too small to be beneath his notice. Whether we take the telescope or the microscope we look into never-ending vistas of infinity.

No escape from God's Presence.—V. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? With the thought of God's omniscience comes the awe-inspiring thought of God's omnipresence. The one implies the other. If there is no escape from God's knowledge, there is no escape from his presence. Jonah made a futile effort to flee from the presence of the Lord when he took ship for Tarshish. He found that God was upon the sea as well as upon the land.

V. 8. If I ascend up into heaven, thou art there. Of course he is in heaven. That would be no place of refuge. It is a mistake for sinners to suppose that they would be happy simply by being in heaven. Of all places, in that they would be the most miserable. If the gates of heaven stood wide open, no sinner would care about venturing in. [illegible] in hell, behold [illegible] Hebrew word [illegible] the Greek "Hades" is an equivalent. It is not a place of torment, but [illegible] to the mythical under-world, where the good and bad alike were supposed to go after death. See Is. 14:9; Matt. 12:40. In the Sheol of those days, or in the place of the doomed as it is now understood, there is no hiding from God. The presence which makes heaven sweeter makes hell the more bitter.

V. 9. If I take the wings of the morning. The rapidity of the progress of light is here referred to. To the uttermost parts of the sea. To the remotest and most unknown parts of the world. The Psalmist affirms that if he could fly with the quickness of light—and it is hardly possible to conceive of anything swifter than that—to the furthest parts of the sea, still he would not be able to outspeed the Spirit of God.

V. 10. Even there shall thy hand lead me, and thy right hand shall hold me. The clasp of the divine hand is never loosened. It can stay our progress when it will. His right hand—the hand of power—still holds us.

Vs. 11, 12. I say, surely the darkness shall cover me, etc. The darkness is usually the evil-doer's vail. He commits his crimes under its cover. Night is the time for all the activities of evil. Then the gambling houses, the saloons, the brothels, and all the haunts of sin are in full blast. Then the burglar, the thief, the strange woman, the assassin, begin their work. The day is not able to disclose all the evil that has been wrought in the night. The cover of darkness is one that often is sufficient to shield the perpetrators of atrocious deeds. All the while, to God the night was light about the criminal. "The darkness hideth not from thee: but the night shineth as the day; the darkness and the light are both alike to thee." With a terrible consternation in their hearts at the judgment day, evil doers will realize this fact. In its noonday of revelation every foul deed shall be made known, and every criminal will slink with shame and shake with fear. God's eye is upon us—God's Spirit is ever with us. Let us not seek to escape from his sight or his presence, but rather let us pray with David: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead in me the way everlasting."

Religious Items.

Mr. Spurgeon's church has 5,045 members.

Methodist papers during February reported nearly 20,000 conversions.

John McDonald and family contributed $15,000 missionary money at a meeting in Canada.

Bishop Wiley says $1000 were raised, within twelve months, from converted Chinese, whose wages amounted to no more than ten cents per day.

Marriages.

At Koscinsko, Miss., by Rev. L. R. Crown, on Feb. 27th, Mr. Hosea Taylor and Mrs. Matilda Larkis. March 5, William Morona and Miss Joan Tipton.

Feb. 29th, 1879, Bazil Brousa to Miss Batay Plummer; March 13, Mr. Tom Mitchel to Miss Rilda Sanders. All of the Parish of St. Landry. Rev. Felix Landor officiating.

At Asbury Chapel, Holly Springs, Miss., March 9, at 8 p. m., by Rev. J. M. Shumpert, Mr. Wesley Williams to Miss Harriett Lea, all of Holly Springs.

Deaths.

Sister Sophia Dunlap, a member of the church at Shubuta, Miss., Feb. 26th. It is said she was 115 years old, and could do ordinary work up to about two weeks previous to her death. She said she was going home to Jesus.

Sister Gracey McCollough, of San Antoino, Texas, passed away on the 4th inst. in full triumph of the living faith. A. B. N.

In Alexandria, La., Jennie Hill, an old and faithful member of the M. E. Church. Her funeral took place March 11th. A large procession followed her remains to the grave.

Among the most remarkable productions of this age and country is Hall's Hair Renewer. Its success is unparalled. It is sought after by rich and poor, high and low, young and old. Inhabitants of foreign lands—the people of Australia, of Europe, and of South America find means to get it at whatever cost. It is because it works like magic. It restores the hair to its youthful color and beauty, and robs approaching age of one of its disagreeable accompaniments. If you are getting bald, try it. Try it if you are getting gray, or if you have any disease of the scalp. Try it if you wish a good hair dressing. It will not disappoint you.—*Muncie (Ind.) News.*

New Books.

DURATION OF THE COMPARATIVE AGE OF THE WORLD. By Rev. R. Abbey.

This work was published twelve years ago, but the subject discussed is always fresh. The leading object of the author is to show that this earth has before it immense future duration, and that the human race is in the infancy of its being. While the earth is undergoing changes and will undergo a great many more, these changes will be neither greater nor smaller than it is passing through all the while. But he scouts the idea of its being *destroyed*. It is to be made better, not worse; to be improved, not destroyed; to be preserved, not shattered to pieces and thrown away. On the contrary he anticipates a progress in all things, physical, intellectual and moral until the earth shall be again a perfect Paradise. Yet he looks upon the doctrine of the millenium as a most dangerous form of infidelity. "I hold" he says "that there is and can be no such thing neither now nor ever; that if a millennium and a human second coming can happen at all, then the Christian religion is a falsehood and a failure." This is contrary to the common view of the church. This book contains 360 pages and will repay perusal.

New Publications.

The *International Review* for March 1879. Of the seven articles in this number of certainly one the very ablest Reviews published in this country, there are no less than five given to important questions of government and finance. One is on Sleep and Dreams, and another on a Forgotten English Poet, together with the usual notices of Contemporary Literature. Such subjects as "The Administration and Civil Service Reform" and "The Currency and the National Banks" challenge particular attention at this time.

The numbers of *The Living Age* for the weeks ending March 1st and 8th respectively, contain "America Rediviva," *Macmillan's Magazine*; "Mental Physiology," *Edinburgh Review*; "About Lotteries," *Cornhill*; "The Projected Lotteries," *Economist*; "The Polish Alps," *Cornhill*; "Daniel Manin," *British Quarterly*; "Didactic Flirts," *Saturday Review*; "Music and Science," *Nature*; "Robert Dick, the Thurso Baker," *Chambers's Journal*; "Ebb and Flow," *Saturday Review*; an instalment of "Sir Gibbie," by George MacDonald, and the conclusion of "Within the Precincts," by Mrs. Oliphant, choice poetry and Miscellany. To subscribers for 1879, the publishers still present the six numbers of 1878, containing the first parts of MacDonald's "Sir Gibbie." For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, publishers.

Harpers Magazine for April has a paper by S. G. W. Beryamin on American Sculpture, illustrated. Abbey contributes a beautiful illustration of Robert Herrick's poem, "To a Bed of Tulips." Colonel Waring, describes the customs of the Tyrolese, and the charms of Innsbruck and Botzen. Helen S. Conant, in "Picturesque Edinburgh," presents the historical and romantic associations of the old town. Frank H. Taylor's "Street Scene in Havana," with characteristic illustrations. The Philadelphia Zoo, is charmingly treated Mrs. M. Howland. Olive Logan contributes an interesting article in a serio-comic vein on the "Ancestry of Brudder Bones," with seventeen pictures which, in connection with the text, convey in a pleasing manner a vast amount of musical information. The principal literary contribution to the number is R. H. Stoddard's admirable paper on the late Richard Henry Dana. In a paper entitled "The Practical Interrogation of Nature," Dr. J. W. Draper admits the reader to his laboratory, and shows by what processes he reached some of the important results already set before the public in his "Scientific Memoirs." Mrs. A. B. Blake writes of "Church Music in America," pointing out its defects and suggesting remedies, showing what resources for good sacred music are accessible in the works of English and Continental composers.

Frank Leslie's *Sunday Magazine* for April is promptly on our table, and fully maintains its well deserved reputation as one of the best, in every respect, published, and worthy of a place in every American household. As this may be regarded the Easter number, the leader is a deeply interesting Easter story, entitled "Winona," by Mary G. Hollister, Missionary at Aintab, Turkey. This is followed by a very instructive paper on "Some Easter Customs," by Mr. Godfrey A. Hudson. Mrs. Heman's beautiful poem is reproduced—"Easter Day in a Mountain Churchyard." Among the stories is one thrilling of character, "On the edge of a Glacier." "David Fleming's Forgiveness" continues to grow in interest. Thomas Middleton has an admirable story, "Dr. Ellerton's Own Case." We have not space, however, to enumerate even the most attractive features of the contents of this richly freighted publication, filling 128 quarto pages, and embracing every style of literature; the reader cannot fail to be interested, entertained and edified. The illustrations are profuse, and of great artistic merit, adding not a little to the interest and popularity of the *Sunday Magazine* which is certainly a marvel of cheapness, the subscription being only $3 per annum, postpaid; a single copy 25 cents. Address, Frank Leslie's Publishing House, 53, 55, and 57 Park Place, New York.

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As in fire the loss greatly depends upon the time required for efficient aid to arrive, so the result of catarrh greatly depends upon the speedy use of efficient remedies. For over a quarter of a century, Dr. Sage's Catarrh Remedy has been the standard remedy. The positive cures it has effected are numbered by thousands. Each year has witnessed an increased sale. Its reputation is the result of superior merit. If the disease has extended to the throat or lungs, Dr. Pierce's Golden Medical Discovery should be used with the Catarrh Remedy. These two medicines will speedily cure the most stubborn case of catarrh. See the People's Common Sense Medical Adviser, a work of over 900 pages. Price, $1 50. Address the author, R. V. Pierce, M. D., Buffalo, N. Y.

Indigestion.

The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the kidneys active, to carry off all the poisonous and waste matter of the system. See other column

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Quarterly Conferences.

Cleveland District (Tenn.) Holston Conference.

SECOND ROUND.

Jasper Circuit, April 5-5; Brush Creek Circuit, April 19-20; Washington Circuit, May 3-4; Chattanooga Circuit, May 17-18; Kingston Circuit, May 31 and June 1; Chattanooga, June 14-15.

S. J. HARRIS, P. E.
Chattanooga, Tenn., March 5, 1879.

Marshall District (Texas) Conference.

SECOND ROUND.

Marshall, March 22-23; Hallville, March 22-23; Marshall Circuit, March 29-30; Mineola, April 5-6; Palestine, April 12-18; Palestine Circuit, April 19-20; Cotton Gin, April 26-27; Leon, May 3-4; Jewett, May 10-11; Buffalo, May 17-18; Nacogdoches, May 24-25; San Augustine, May 31; Lower Sabine, June 7-8; Tyler, June 14-15.

F. CARSON MOORE, P. E.
Austin, Tex., March 12, 1879.

There will be a meeting of the District Stewards of the Houston District at the 2d M. E. Church in Houston, April 2d, at 1 o'clock p. m. L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

Houston District.
SECOND QUARTER.

Houston, 1st Church, March 22-23; West Point, March [illegible]; Galveston, Reed Church, March [illegible]; Galveston, Tabernacle, [illegible]; Columbia, April 11-13; [illegible] 13; Chance [illegible] April 26-27; Houston, [illegible]; Houston Circuit, May [illegible] 10-11; Harrisburg, May 17-18; Spring Station, May 24-25; Hockley, May 31 and June 1.

L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

[illegible] Houston District Conference will [illegible]. The forenoon of each day [illegible] devoted to business, the afternoons [illegible] of the following questions:

1. [illegible] was the Secret of the Power of Pentecostal Preaching, and is this Power the Privilege of the Ministry of to-day.
2. The Fifth and Sixth Rules for a Preachers Conduct.
3. The Sunday-school: How to Increase its Efficiency.
4. The relation of the Church to the Subject of Temperance.
5. How to Train Young Converts.
6. Any question relating to our work that may be presented by any member of the Conference. L. P. CUSHMAN, P. E.
Houston, Feb. 26, 1879.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

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Allen A. Goins, Secretary.
Lee Blakemore, Treasurer.
Gabrell Clayton, Chairman of Sick Committee.
Edward Honter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Bugs, Lady [illegible]
" Sarah Jones, Lady Vice Pres't.
" Hagar Lewis, Lady Steward.
" [illegible] Ballard, Lady Chairman of Sick Committee.

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Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

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LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. ROKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sicks; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

Entrance Fee, $3.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
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Young Folks' Corner.

A True Story.

BY MRS. S. C. ADAMS.

It was one of those dark gloomy days in December when the clouds seem to embrace the earth, and the sun withholds its shining, and every window-sill and doorway was piled up with snow, that had been falling all night silently; the wind had risen, gathering strength with every coming hour, making the hovel tremble in which lived a poverty stricken family.

Little Tom, thinking this being the day his father received his wages, called, "Mamma, is this the day father is going to the village?" "Yes." "And didn't he promise you some glass for the windows? It is so cold." "Hush Tom, he's sleeping, and what are his promises?"

"What's that?" asked the ill-tempered father, but mother and children kept very still, lest this day would begin as the last one had ended, with blows and curses.

"Tom, you shall go with me," and the father commenced putting on his coat, while the mother wrapped [illegible] as well as rags would [illegible] fearing to trust him in [illegible] gave him a kiss and [illegible] lingering look. Tom [illegible] to catch up with his [illegible] had started down the [illegible] a few min[illegible] forgotten article, [illegible] saw the anxious counte[illegible] mother; he put his [illegible] her neck saying, "It is a [illegible] morning, but God sees [illegible] the clouds, and father's [illegible]

[illegible] he be to-night?" whis[illegible] mother, knowing the [illegible] between the morning [illegible]

[illegible] you shall have [illegible] when we get to [illegible] father cried. One of [illegible] girls, standing in the [illegible] "We will have some [illegible] they come back, won't [illegible] "Y-e-s," drawn out; [illegible] failing forbade a [illegible]

[illegible] being the section [illegible] Great Western Rail[illegible]

I can get it full of bread. Do send for father."

"Is he at the saloon, Tom?" said the mother. But the little boy, by this time, was again unconscious. The physician, on returning near where he had picked up the boy, heard a groan, and getting out of his sleigh, called loudly: "Anybody lost?" Another groan, and plodding through the deep snow, found the father, with two empty bottles beside him, and being unable to raise him up, had to leave the poor, miserable man, and drive on to the village.

It was Sabbath morning, and some temperance ladies were gathering for an early meeting. They went immediately to the rescue, and had him conveyed to his miserable hovel, laid him on the bed of straw, with scarcely rags to cover him. The scene presented was heartrending. Little Tom was sitting near a few burning embers, crying; his feet were in a bucket of snow, while the mother, with wringing hands, seemed wild with despair.

The family, that afternoon, were carried to the poor house, which is an elysium to the four little girls, for it has a big stove in it. Leaving them to warm themselves, the county conveyance proceeded to the hospital with the frozen father.

The next day a crowd of students brought a man to the table to amputate both hands and feet; but they hesitated as they laid him down, and the Professor said: "You can't do it; he's too far gone, and it won't do to butcher him. By to-morrow the poor creature will be beyond all want." The sudden effect produced by lifting him on the table, or the pain of movement, caused him to give a scream: "Tom, Tom, it's too late, too late!" The students were struck with terror, as if a dead man spoke. The Professor said, "What's too late?" But no word ever escaped the drunkard's lips again, eternity alone unfolding to him the failure of his life.

Think of this, dear children! Poor little Tom maimed for life; the mother and little girls driven to take refuge in the almshouse; the poor father frozen to death—all for whisky! And will you promise now, never to touch that which makes such wickedness and such sorrow?—*Our Union.*

Work!

A church which fails to do the work which God has committed to it on behalf of the unsaved around it will inevitably die, and ought to die, if it is not dead already. All history backed by revelation, teaches the truth, that outward conditions of prosperity will never insure continuous church-life where faithfulness is wanted. Indeed, the absence of one implies the absence of the other. As Mr. Moody once remarked, in answer to a question concerning the renting of pews, "A live church will live anyway, a dead church will die anyway; these questions make less difference than many folks think. That was a wise utterance of the old colored preacher, which has been quoted as a specimen of native eloquence. Objection had been made to a missionary collection, on account of the extreme poverty of the congregation, and their need of self-help to keep their own fires burning. Said the preacher, "Dey don't die dat way. Show me a church that died from doing too much good, an' I'll make a pilgrimage to dat church by the pale light of de moon, an' I'll stan' on de moss-covered roof and say, 'Blessed am de dead, dat died in de Lord!'" Think of these things.—*Evangelical Messenger.*

The revenue derived from the Moffett register for February, in Richmond, Va., as presented by the Commissioner of Revenue, is as follows: Number of alcoholic drinks registered, 4,660; tax, $110 38. Number of malt drinks registered, [illegible]; tax, $27 47. Total amount of revenue derived, $144 80. This mode of raising revenue has worked so well in Virginia that the State [illegible] Punch Bill, by a vote of 24 to 10, and no doubt is entertained of its passage by the House.

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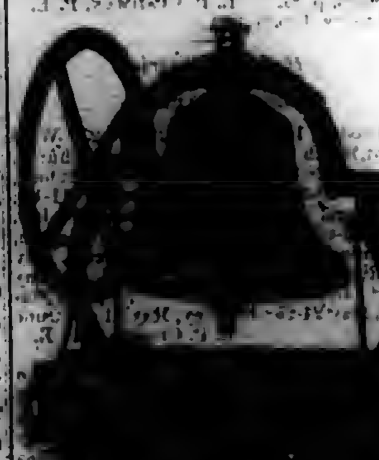

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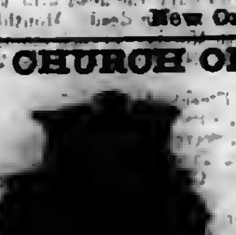

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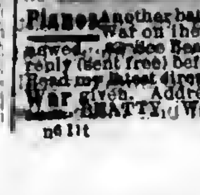

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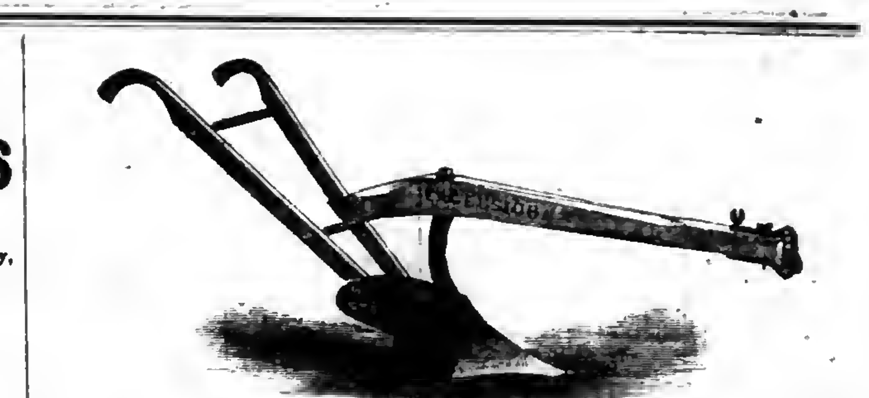

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Combine the choicest cathartic principles in medicine, in proportions accurately adjusted to secure activity, certainty, and uniformity of effect. They are the result of years of careful study and practical experiment, and are the most effectual remedy yet discovered for diseases caused by derangement of the stomach, liver, and bowels, which require prompt and effectual treatment. AYER'S PILLS are specially applicable to this class of diseases. They act directly on the digestive and assimilative processes, and restore regular healthy action. Their extensive use by physicians in their practice, and by all civilized nations, is one of the many proofs of their value as a safe, sure, and perfectly reliable purgative medicine. Being compounded of the concentrated virtues of purely vegetable substances, they are positively free from calomel, or any injurious properties, and can be administered to children with perfect safety.

AYER'S PILLS are an effectual cure for Constipation or Costiveness, Indigestion, Dyspepsia, Loss of Appetite, Foul Stomach and Breath, Dizziness, Headache, Loss of Memory, Numbness, Biliousness, Jaundice, Rheumatism, Eruptions and Skin Diseases, Dropsy, Tumors, Worms, Neuralgia, Colic, Gripes, Diarrhœa, Dysentery, Gout, Piles, Disorders of the Liver, and all other diseases resulting from a disordered state of the digestive apparatus.

As a Dinner Pill they have no equal.

While gentle in their action, these PILLS are the most thorough and searching cathartic that can be employed, and never give pain unless the bowels are inflamed, and then their influence is healing. They stimulate the appetite and digestive organs; they operate to purify and enrich the blood, and impart renewed health and vigor to the whole system.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.

SOLD BY ALL DRUGGISTS EVERYWHERE.

If you are a man of business, weakened by the strain of your duties, avoid stimulants and take

HOP BITTERS.

If you are a man of letters, toiling over your midnight work, to restore brain and nerve waste, take

HOP BITTERS.

If you are young, and suffering from any indiscretion or dissipation, take

HOP BITTERS.

If you are married or single, old or young, suffering from poor health or languishing on a bed of sickness, take

HOP BITTERS.

Whoever you are, wherever you are, whenever you feel that your system needs cleansing, toning or stimulating, without intoxicating, take

HOP BITTERS.

Have you dyspepsia, kidney or urinary complaint, disease of the stomach, bowels, blood, liver, or nerves? You will be cured if you take

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If you are simply ailing, are weak and low spirited, try it! Buy it. Insist upon it. Your druggist keeps it.

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It may save your life. It has saved hundreds.

Victims of [illegible] [illegible] Dr. [illegible] "The Old Doctor's Legacy" [illegible] JNO. C. BAKER & CO., Philadelphia.

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[illegible] Dr. Ross, Richmond, [illegible]

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By its great and thorough blood-purifying properties, Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Blotch, Pimple, or Eruption. Mercurial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Goitre or Thick Neck, and Enlarged Glands.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

In the cure of Bronchitis, Severe Coughs, and the early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and purifies the blood. Sold by druggists.

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Dr. Pierce's Pleasant Purgative Pellets

SIZE OF PELLETS.

THE "LITTLE GIANT" CATHARTIC.

No use of taking the large, repulsive, nauseous pills, composed of cheap, crude, and bulky ingredients. These Pellets are scarcely larger than mustard seeds.

Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the constitution, diet, or occupation. For Jaundice, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of Chest, Dizziness, Sour Eructations from the Stomach, Bad Taste in the Mouth, Bilious attacks, Pain in region of Kidneys, Internal Fever, Bloated feeling about Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Purgative Pellets over so great a variety of diseases, it may be said that their action upon the animal economy is universal, not a gland or tissue escaping their sanative impress. Age does not impair the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cheap wooden or pasteboard boxes. For all diseases where a Laxative, Alterative, or Purgative, is indicated, these little Pellets will give the most perfect satisfaction. Sold by druggists.

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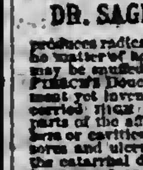

CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick mucus, purulent, offensive, bloody [illegible]. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Catarrh, no matter of how long standing. The liquid remedy may be snuffed, or better applied by the use of Dr. Pierce's Douche. This is the only form of instrument yet invented with which fluid medicine can be carried high up and PERFECTLY APPLIED to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from directions accompanying each instrument. Dr. Sage's Catarrh Remedy cures recent attacks of "Cold in the Head" by a few applications. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. Catarrh Remedy and Douche sold by druggists.

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Cured by Dr. Kingsley, who has treated in Rome, N. Y., nearly 15,000 cases within the last 18 years. Doctors, Ministers and the poor cured free. Cross eyes straightened; Tumors removed; Fistula and all ulcers successfully treated. Send for Dr. Kingsley's Asthma Specific, and other remedies. Write for a circular giving full particulars.

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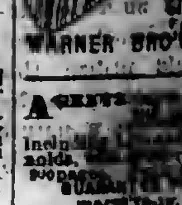

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WARNER BRO'S, 351 Broadway, N. Y.

AGENTS [illegible]

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14—NO. 13.

Southwestern Christian Advocate.

NEW ORLEANS, LOUISIANA, THURSDAY, MARCH 27, 1879. WHOLE NUMBER 347.

Our Freedmen's Aid Society

ELEVENTH ANNUAL REPORT.

The Eleventh Annual Report of the Freedman's Aid Society of the Methodist Episcopal Church is at hand with the compliments of the Corresponding Secretary, Rev. R. S. Rust, D. D. Each minister will receive a copy of the Report, but all our readers should have some of the many important facts embodied in this report. We therefore glean some. Our readers will understand that the work of this Society is to establish and maintain schools for the education of colored young men and women in the Southern States.

FINANCIAL.

This Society has collected and disbursed during eleven years $715,852 40.

The Society has real estate in school property in the Southern States amounting in value to more than a quarter of a million of dollars.

The Financial Statement for twelve months ending July 1, 1878, is as follows:

Cash in Treasury, July 1, 1877	$597 38
Contributed from July 1, 1877, to July 1, 1878	62,805 52
Total Receipts	$63,402 85
Salaries and board of teachers and school expenses	31,036 07
Salary of Corresponding Secretary, office and traveling expenses	8,354 62
[illegible] and traveling expenses	2,683 27
Aid of young men preparing for the ministry	1,000 00
Clerk hire	650 00
Paid on old debt	3,000 00
Insurance and interest	1,600 00
Furniture for schools	1,052 70
Printing	1,976 86
Repairs on buildings	967 40
Postage	736 00
REAL ESTATE—	
Bennett Seminary, Greensboro, N. C.	10,000 00
La Grange Seminary, LaGrange [illegible]	[illegible]
[illegible] School, Waynesboro [illegible]	405 00
[illegible]	[illegible]
[illegible]	400 00
Wiley University, Marshall, Tex.	712 [illegible]
	15,669 55
Balance in Treasury	296 88
Total [illegible]	$63,402 85

Total indebtedness at the close of this year [illegible]	$15,000 00
Paid this year on debt	3,000 00
Total indebtedness at the close of this year	$12,000 00

WHAT HAS BEEN DONE THIS YEAR.

Dr. Rust says: 1. By the financial statement submitted, it will be seen that we have collected and disbursed $63,402 85.

2. We have sustained in the field seventy teachers.

3. We have taught 2,940 pupils one-half of whom are preparing to preach or teach.

4. We have erected two spacious and commodious school edifices, one at Greensboro, North Carolina, at an expense of ten thousand dollars, the gift of Lyman Bennett, Esq., of Troy, New York, and another at La Grange, Georgia, costing four thousand dollars, one-half of which was the gift of the colored people, and the entire work on both buildings was performed by colored mechanics.

5. The scholarship in our schools has been greatly elevated.

6. We have a quarter of a million of dollars worth of school property in the South.

7. One hundred thousand people have been taught by those educated in our schools.

8. There is an awakening among [illegible] young men in our seminaries in reference to missionary [illegible] Africa, and a number of [illegible] decided to enter the [illegible] as soon as their preparatory [illegible] are completed.

[illegible] is a most encouraging fact [illegible] of this enterprise [illegible] schools have been favored [illegible] influences of the [illegible] and that many of the [illegible] have been led to embrace [illegible] of Christ.

We have under a small number [illegible] preparing for the [illegible] defraying their necessary [illegible] supplied by the schools. [illegible] poverty they could [illegible] and in view of [illegible] additional [illegible] several of our [illegible] have been called [illegible].

[illegible]

[illegible] commenced with [illegible] has gradually [illegible] the [illegible]

LOCATION OF SCHOOLS.

The Society has aided in the establishment and support of the following schools, five of which have been legally chartered with full collegiate powers:

CHARTERED INSTITUTIONS.

Central Tennessee College, Nashville, Tenn.
Clark University, Atlanta, Ga.
Claflin University, Orangeburg, S. C.
New Orleans University, New Orleans, La.
Shaw University, Holly Springs, Miss.—5.

THEOLOGICAL SCHOOLS.

Baker Institute, Orangeburg, S. C.
Centenary Biblical Institute, Baltimore, Md.
Thomson Biblical Institute, New Orleans, La.—3.
(There are theological classes in all our schools.)

MEDICAL COLLEGES.

Meharry Medical College Nashville, Tenn.
New Orleans, Medical College, New Orleans, La.—2.

INSTITUTIONS NOT CHARTERED.

Bennett Seminary, Greensboro, N. C.
Cookman Institute, Jacksonville, Fla.
Haven Normal School, Waynesboro, Ga.
LaGrange Seminary, La Grange, Ga.
La Teche Seminary and Orphans' Home, La Teche, La.
Meridian Academy, Meridian, Miss.
Rust Normal School, Huntsville, Ala.
Wiley University, Marshall, Texas.
Walden Seminary, Little Rock, Ark.
West Tennessee Seminary, Mason, Tenn.—10.

In these institutions the number of pupils taught during the year is classified as follows:

PUPILS.

Biblical	400
Law	25
Medical	50
Collegiate	75
Academic	275
Normal	1,000
Intermediate	510
Primary	605
Total	2,940

SIGNS OF IMPROVEMENT.

Dr. Rust gives some of the most evident signs of improvement among the Freedmen of the South. There has been a great advance in intelligence. It is estimated by General Eaton, Commissioner of Education at Washington, that the [illegible] population of colored people, of school age, in the Southern States is 1,57[illegible], and the enrollment is 57[illegible], being about 36 per cent. Adding the pupils taught in the schools of our Freedmen's Aid Society, the American Missionary Association, the Baptist and Presbyterian Churches, the Society of Friends, and private schools, the number of colored pupils in the South in attendance at school during a portion of the year can not be less than 600,000. This grand result has been acheived through the agency of the Freedmen's Bureau, the Benevolent Societies of the North, and the Public and Private Schools of the South, among which may be mentioned the Freedmen's Aid Society of the Methodist Episcopal Church, and the American Missionary Association, sustained by the Congregationalists which, by common consent, have secured prominence by the character and extent of their work in behalf of the freedmen.

There has been advance in morality. There has been an increase in wealth. The following is an illustration:

"The Comptroller of Georgia reports that there are 84,164 colored voters in that State who own 457,635 acres of land, valued in the tax lists at $1,244,104, and also city property valued at $1,790,725, besides about $1,000,000 worth of horses, mules, cattle, and hogs, and $2,100,000 in other property not enumerated, making an aggregate of $6,134,829." Colonel Preston, of Virginia, says: "In my tax district, in the county of Rockbridge, Virginia, there are about 6,000 inhabitants, two thousand of them blacks. The latter are assessed for about $50,000 of real estate and $10,000 of personal property, and are rated for about $1,800 tax, of which they pay $1,500, not more than $300 being returned insolvent." The official records of Montgomery, Alabama, state that "in that city and suburb, there are 457 colored persons holding real estate. The aggregate assessed value is $110,146; personal property $19,281; total $129,427. The largest amount assessed to any one person is $3,720."

No people contribute more liberally, according to their means, towards the building of churches and school houses, to the support of their pastors, and the general benevolences. The church property owned by colored members of the Methodist Episcopal Church in the South, consisting of 1,751 plain, [illegible] houses of worship, valued at $1,7[illegible], and 167 humble parsonages, valued at $74,105, aggregate $1,[illegible]. Our colored members contributed in 1878 for the Missionary Society, $5,171 12; for the Woman's Foreign Missionary Society, $159 04; for Board of Church Extension, $1,070 80; for Tract Society, Sunday-school Union, and for Freedmen's Aid Society $5,047 15.

THE OTHER SIDE.

While there is much to encourage, the work of saving the colored people of America has its discouragements.

At a meeting of persons connected with the Protestant Episcopal Church, held at Baltimore a year since, it was stated that "of five million colored people of this country, one-third had, since the war, risen to a higher civilization and a higher plane of life, one-third had gone down to a lower plane, and one third were left victims of circumstances." This estimate is a discouraging one, more so, probably, than the facts in the case authorize. While we rejoice in the third that has risen to a higher plane, we must do all in our power to rescue the other two-thirds from their degradation.

THE FREEDWOMEN.

The necessity of giving more direct effort to save the Freedwomen has been fully discussed and plans are maturing by which cultivated Christian women will be sent as missionaries into the homes of the colored people of the South to teach and encourage their young women and mothers.

APPORTIONMENT FOR 1879.

The conferences of the whole Church are asked $75,000 for this Society for 1879. The great bulk of this will be raised in the conferences in the Northern States, but the South must do its share. Of the conferences last year Cincinnati heads the list in the amount given to this cause—$3,007 02. Out of the 9,404 pastoral charges in the whole church 3,250 took no Freedmen's Aid collection at all.

LET EVERY PASTOR DO HIS DUTY.

The work of this Society is second to none in importance in the church. Let every pastor give the facts to the people and see that the annual collection is taken.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, March 6th, at half past three, p. m., Wm. H. Allen, Esq., LL. D., President, in the chair.

The Rev. Albert S. Hunt, D. D., read the nineteenth Psalm and opened the meeting with prayer.

The Committee appointed at the last meeting of the Board presented a minute to the memory of the Hon. James B. McKean, which was adopted and placed upon the records.

The death of Hon. A. B. Hasbrouck, who had been for more than a quarter of a century a Vice President of the Society, was announced, and Messrs. W. H. Crosby and Fredrick H. Wolcott were appointed a committee to prepare a minute commorative of his character and services. Before the adjournment of the Board they presented a minute, which was adopted and placed upon the records.

One of the Secretaries made a statement of the progress of the Society's work in the South and Southwest, as noted during his recent visit to the section. Respecting the colportage work in Texas, particularly, he reported that during the last eighteen months, the aggregate number of days of service rendered by the colporteurs in that State was 4,250; miles travelled, 44,704; families visited, 44,359; families found without the Scriptures, 8,643; of these, 6,677 were supplied, and 28,000 volumes of Scriptures distributed.

Grants of books were made, amounting to 62,000 volumes, including 25,000 for the New York Bible Society, 243 for the work in foreign lands, 10 volumes and in raised letters for the blind, 16,000 for sale and distribution by the Society's agents and colporteurs in the Southwest, and to various societies and individuals in other parts of the country.

The receipts of the month of February were $89,037 17, being an increase of $1,204 91 over the corresponding month of the previous year. Copies of Scriptures issued, 54,235, being an increase of nearly 10,000 over the month of February 1878.

Intellectually the idea of God is a *great* idea. It enters the mind, as sunlight would startle a man who is groping along a path that overhangs abysses in the midst of starless gloom. The idea *God* cannot enter into the mind, and mingle quietly with the common thinking. Wherever that idea goes, it carries with it revolution, elevation, supremacy.—*Joseph Parker, D. D.*

A Glimpse into Central America.

[Extract from a letter written by the daughter of Rev. D. Terry, of our Mission Rooms, New York.]

Yesterday there was a feast to the name of Jesus, or El nombre de Jesus. A procession marched from the cathedral past our house and round the Plaza. First came the band playing a schottische; then came some small boys singing, then another set of musicians, and after them three boys holding huge silver candle-sticks with most disreputable looking tallow-dips in them. After these youths came the priests clad in gorgeous apparel and swinging censers, then under a green satin canopy were the Padres reading from small books that made me think of the one John ate in his vision. I forgot to say that, after the boys with the candles, John the Baptist, clad in black velvet and gold lace, was carried out for an airing, and behind the priests came the Lord, with a lot of gilt spikes around his head to represent a halo. It is very curious such a crowd of women as followed. You know the women do the praying and the men the sinning in this country.

The other day, while driving out we stopped at a friend's house at the edge of the Sabanna, or Park. The gentleman of the house took me up into the observatory to see the surrounding country. Mountains on every side, and green—green up to the tip-top peak; they seemed so near, so clear is the atmosphere, that I thought all I'd have to do to get there would be to walk across the Sabanna and through a little clump of trees, and I'd be there. But, lo and behold, they were twelve and fifteen miles off, and the lowest was a peak 12,000 feet high. As you near the southern latitudes numbers or figures increase in a greater proportion than even gravity.

After feasting my eyes on this wonderful panorama of mountain scenery I descended into the garden, where oranges and citrons, bananas and lemons, pine-apples and strawberries, grew in wildest profusion; even the "forbidden fruit" was there. Poor Eve, I forgive her. Both fruit and tree are very beautiful. When I neared the house again, all of a sudden I stopped short and caught my breath, for right before me, rising six feet in the air without putting out a single branch, was a rose-tree crowned with a perfect diadem of blush roses, and right opposite to it was a companion tree of red roses. Why, it almost made me cry it was so exquisitely beautiful. Then when I came home both my hands were grasping a huge bunch of lovely cape jasmines. O, I do so wish you could see the flowers, flowers, flowers!

The Heart of General Logan's Family.

Not long ago Manning Logan, son of Senator John A. Logan, of Illinois, joined the Trinity M. E. Church, of Chicago, in full membership. He had been on probation for six months, and the pastor called young Logan, (aged twelve,) with other probationers to meet him in his study for preparatory examination. It happened that all the companions, except one, were in the country. There appeared at the study only the two boys and the colored sexton, whose probation had also expired. The pastor, Rev. Mr. Crafts, said: "As your companions are absent, if you wish, you can as well postpone your reception into the Church in full membership till they return after vacation." Manning said: "I prefer to be received now, as I may be away attending school when the boys return." It was so arranged. After they left the study the other youth said: "I would not be received if I were you. You will be alone as I wait for the others. You will have no companion but that nigger." Manning replied: "I don't care for that, his soul is just as white as any body's. I don't believe God sees him as a nigger. He is a Christian; and I will go with him, besides, because he might be embarrassed without any one with him."

On the following Sabbath the twain—the colored sexton, and the son of one of the great war generals, and Senators of the United States—stood side by side before God's altar, where there are no distinctions of race or color; where there is neither Greek nor barbarian, bond nor free, white nor black.

This is an open window through which we can look into the family training and sincerity of the man who faced a majority of 20,000, when he left his old political friends in Southern Illinois to stand by the Union, when the Union could not spare another tier of States. Judging by the battles he fought, and by the speeches he made in the Senate after the war was shifted from the walls of Richmond to the halls of Congress, and by the heart he carries and imparts to his children, it will be safe to trust Senator Logan anywhere.

One can hardly fail to put this incident by the side of the treatment now received in Washington by the wife of Senator Bruce, (colored). Neither wife nor friend of any Conservative Senator, south of Mason and Dixon's line, has ever recognized her existence socially. Senators from both parties in the North have been represented at Mrs. Bruce's receptions. The war of ideas is not yet ended.—*New York Advocate.*

The Title "Reverend."

Does it accord with the meekness and lowliness of heart which Christ enjoins on His followers that any of these should voluntarily assume this lofty name which is a perogative of Omnipotence? The title was unknown during the primitive Christian centuries, and, indeed, appears to have been generally adopted only within the last two hundred years. It was taken up by the Episcopacy, as well as by the Romanists, but was denied to the Dissenters, with whom, however, gradually growing in estimation it came into general use.

To which the *Christian Observer* very properly replies:

This is from an article in the *Christian Neighbor*, proof-sheets of which have been sent to all the religious papers. The title "Rev." is simply a courtesy and a matter of convenience. It is not given by any ecclesiastical action. It belongs to all who are professionally teachers of religion, and serves to distinguish them from others as "Dr." distinguishes a practioner of medicine, and "Hon." a member of the legislature. If Christ said, "Be not ye called rabbi;" He said also, "Call no man master." If we reject the title "Rev." on this ground, we must also reject the title "Mr." and "Mrs." which are variations of "master."

The Ecclesiastical Grumbler.

Isn't there sombody in your church that is alwaye talking about the coldness of the brethren, the divisions that abound, the low state of piety, the conformity to the world, who is continually confessing other people's sins instead of his own? My word for it, that man is the cause of much of the evil that he complains of, and magnifies it by his complaining. (Those who choose can put *she* and *her* in this last sentence instead of *he* and *his*.) Tell such grumblers the fable of "Bell Clapper." The bell in which it was hung was cracked, and the clapper was always complaining of its sad fate in being hung in such a bell. A good many unsophisticated people pitied the clapper, and condoled with its sad lot. At length the spirit of Diogenes, the old cynic, who could not endure shams of any kind, came along. He heard of the clapper's complaint, and said: "Before you make any more fuss about the bell, remember two things. First, you cracked it; and, second, nobody would know that it was cracked if you did not tell them." The moral is obvious, but those who need to ponder it, will be the last to see it.—*Herald and Presbyter.*

Mr. Gough in England.

The London *Christian World* says: "Mr. Gough's visit to England has undoubtedly done much to impress the public mind with the evils of intemperance. There is everywhere shown a disposition to more seriously consider the whole question of alcoholic beverages, and to grapple more earnestly with the evils resulting from their excessive use. Christian men and women have especially been brought to feel that nothing more opposes the progress of the gospel than drink, and that it is incumbent upon them to do all that they can to destroy its baneful influence. They will be, therefore, glad to learn that there are now no less than thirteen private or semi-public asylums in these islands for the cure of inebriates. In North America there are thirty-two. The movement is extending among other countries, to Germany, Italy and Norway."

Enthusiasm.

The wildest enthusiasm is reason when it is directed to the glory of God and the good of souls; and all your worldly maxims of prudence, and forbearance, and moderation are out of place in connection with doing the will of our Father in Heaven. We cannot abandon ourselves too heartily, too unreservedly, to the operation of God's Spirit, and allow Him to drive us hither and thither to do whatsoever He willeth. In the judgment of man enthusiasm is to be repressed. All earnestness of a "meddling kind," as they say, that would make our own lives uncomfortable, that would urge us here and there neglecting our own ease, and ignoring the special commendation of those who are nearest to us is to be sacrificed at all costs, and shunned at all hazards; but when we come to sounder teaching, and when we listen to the voice of our God, who speaketh from heaven, we learn that (these are Christ's words): "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The men whose names are honored to-day are men who have served their generation at their own expense.—*Dr. Patterson.*

The Prospect of Kansas.

The Atchison *Champion* sums up a few items showing the prosperity of Kansas. We doubt if any State can show a better record for the period:

Since 1865 the people of Kansas have broken and put under cultivation over 6,000,000 acres of prairie, have organized forty counties, and have built over 2,800 miles of railway. The State has over 2,000 postoffices, of which about forty are first-class, and over 200 are money-order offices. It has 4,520 school-houses, valued, with grounds and furniture, at $4,525,225. It has nearly 650 churches, valued at over $2,000,000. It has over 200 newspapers, of which twelve are issued daily. It has over 700 mills and factories. It has over 200 banks. It has over 25,000,000 rods of fence. It has a State House, State University, State Agricultural College, State Normal School, two Asylums for the Blind, and an Asylum for the Deaf and Dumb. The assessed value of the taxable property for 1877 was $137,826,643—the real value was not less than $229,000,000. The total value of its farm products, include live stock, for 1877, was $66,380,547, and the value of the same for the year 1878 exceeded $75,000,000. Of the seventy-five organized counties of the State, sixty are crossed by railroads.

Faith in Science.

Says the *Christian Guardian*: A story is told about the Prince of Wales and Dr. Lyon Playfair, showing that his Royal Highness has strong faith in science. Both were standing near a cauldron, containing lead which was boiling at white heat. "Has your Royal Highness any faith in science?" asked the doctor. "Certainly," replied the prince. "Will you then place your hand in the boiling metal, and ladle out a portion of it?" The prince then lifted out some of the boiling lead with his hand, without sustaining any injury. It is a well-known scientific fact that the human hand may be placed uninjured in lead boiling at white heat, being protected from any harm by the moisture of the skin.

Our Population in 1880.

The New York *Herald*, in an elaborate article on the next census, makes an estimate of the probable population of the United States in 1880.

States.	Probable population in 1880.	States.	Probable population in 1880.
Alabama	1,090,817	Missouri	2,398,365
Arkansas	539,022	New Jersey	1,132,730
California	896,028	New York	5,014,752
Connecticut	627,746	Oregon	118,917
Delaware	139,279	R. Island	299,125
Florida	251,018	So'th Carolina	1,141,288
Georgia	1,326,202	Wisconsin	1,418,528
Illinois	3,769,182	N. Hampshire	330,000
Indiana	2,091,553	N. Carolina	1,068,840
Kentucky	1,509,816	Ohio	3,096,264
Maine	690,600	Pennsylvania	4,268,262
Maryland	891,844	Tennessee	1,427,182
Mississippi	858,255	Texas	1,109,011
Iowa	1,607,066	Vermont	346,748
Kansas	692,478	Virginia and W. Virginia	1,741,481
Louisiana	997,182	Nebraska, Nevada and Territories	1,034,277
Massachusetts	1,846,473		
Michigan	1,558,9[illegible]		
Minnesota	765,108		

Over the grave of John Howard, the philanthrophist, are engraved these words: "He lived for the good of others." Such living has the approval of all the good, on earth and in heaven, in time and eternity, forever. Are you living thus?

General News Items.

A great fire is reported raging in Rangoon.

Work on the Mexican international exposition has commenced.

St. Patrick's day, Monday, 17th, was observed throughout the country.

George Goldthwaite, ex U. S. Senator, died in Montgomery, Ala., on the 17th.

Ex President Grant sailed from Calcutta, on the 18th for Rangoon and Singapore

A band of 52 moonshiners released three revenue prisoners from Hartsville, Tenn, jail.

A project is on foot for the immigration of German families to Santiago de Cuba.

The entire business portion of Minden, Ontario, was burned on the 17th. Loss $75,000.

The liabilities of Robert Blacque, Paris, failed are between 5,000,000 and 6,000,000 francs.

M. Albert Grevy, goes to Algeria on a temporary mission, clothed, with full power as governor.

Rev. James De Koven, dean of Racine, Wisconsin College died suddenly of apoplexy on the 19th.

The President ordered a court martial to try Gens. Hazen and Stanley. Gen. Hancock will preside.

Sir Alexander Mallet presented his credentials as the new minister from Great Britain at Constantinople.

The German tariff commission proposes heavy duties upon most of the articles now imported from America.

The Orange Free State government refuses all assistance by itself or citizens in the suppression of the Zulus by the British.

The Emperor Francis Joseph and Herr Tisza, Hungarian premier, visited Szegeddin on Monday; 8,200 out of 10,000 houses in the town have fallen and 1,900 persons were drowned.

This summer 3000 Italians will leave Taranto for the southern coast of New Guinea to establish a colony to be called Italia. The initiators are Menotti Garibaldi and a fellow soldier Achille Faezzari.

Hull, of Florida, was admitted to a seat in Congress, because he held the Governor's certificate. This was fraudulently issued, the Supreme Court of Florida having declared Bisbee, Republican elected.

The Alaska Indians are reported to be preparing for war. The British ship Osprey, and U. S. cutter Walcott had reached Sitka. The Walcott went to intercept a flotilla of hostile canoes on the way to destroy the town of Sitka.

A terrible tragedy occurred in Vicksburg on the night of the 18th. Capt. W. H. Andrews and W. L. Green were killed by General Fitzgerald, a lawyer, who was himself severely wounded in the shoulder.

The lowest estimate fixes the number drowned at Szegeddin at between 2000 and 3000. Some of the largest houses fell on Saturday. One overwhelmed 8 families, another 56 persons. Many were still on roofs of houses and in trees. 16000 horses and cattle, and 9,000 sheep were lost.

The Democractic caucus voted as follows on the Speakership; Randall 75; Blackburn 57; McMahon 3; Morrison 2; Cox 4. The House voted as follows: Randall 144, Garfield 125; Wright 13; W. D. Kelley 1. Randall was elected Speaker for the third time. Adams was elected clerk.

Herr Liebknecht, Socialist, in the Reichstag contended that Hoedel and Nobeling were not Socialists, and the triumph of their programme could not be impeded by a single individual. Their societies might be dissolved and their journals suppressed, but they would cling to their tenets. Remaining seated when the emperor was cheered was no insult, it was a duty Socialists owed to their political convictions.

At the opening of the extra session of Congress on Tuesday last, Senators Gordon and Hampton were absent because of sickness. The Senate committees are all reorganized with Democratic chairmen and a majority of Democratic membership. The President's message was brief, regretting the necessity of an extra session forced on the country by the failure of Congress to pass the necessary appropriation bills for the conduct of the government.

Southwestern.

J. C. HARTZELL, D. D., Editor.

THURSDAY, MARCH 27, 1879.

Important Notice.

Our *Silver Communion Ware Premium* offer is limited to June 1st, 1879. That is, on June 1st our offer of Silver Communion ware ends. This gives ample time for churches to complete their work for this magnificent present. Here is what we offer:

For *Twenty* cash subscribers, a silver pitcher worth $10.

For *Twenty-five* cash subscribers a Silver Pitcher worth $10 and a Silver Plate worth $4. Total $14.

For *Thirty-five* cash subscribers a Silver Pitcher worth $10; a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total $18 50.

For *Fifty* cash subscribers a Silver Pitcher worth $10; a Plate worth $4; a Goblet worth $4 50, and a Baptismal Bowl worth $7. Total $25 50.

For *Seventy-five* cash subscribers the Pitcher, *two* Plates, *two* Goblets and the Baptismal Bowl; worth altogether $34.

All subscribers sent thus far for 1879 and paid for, count. Let every church complete its work at once.

We cannot continue this offer beyond June 1st.

Remember that the limit to May 1st does *not apply* to the engraving of John Wesley. That gift is made all the year, whenever the money is received.

We have received the catalogue of the Drew Theological Seminary, Madison, New Jersey for 1879.

Rev. Joseph Campbell, presiding elder of the Gulf district of Mississippi called on Friday last. He is on his round, cheerful and zealous in the prosecution of the work in hand.

Rev. L. Bradford, presiding elder of Greenwood district of Mississippi desires us to announce that his address has been changed from Pass Christian to Granada. [illegible] correspondents will please [illegible] this in mind.

[illegible] S. Bingham, of Northern [illegible] was elected a member [illegible] Committee to all the [illegible] by the election of [illegible] as Book Agent. Mr. [illegible] was formerly a member [illegible] Committee.

[illegible]

The Two Revelations.

In a previous article we have compared nature and the Gospel in their characteristic differences. The question is, if there is at least opposition between the two revelations which are we to accept? or if both are to be received, how are they to be reconciled? In the one we have a God of inflexible law, law which has no pity upon our mistakes and no mercy for our sins—a law which gives all the advantage to strength and all the disadvantages to weakness. In the other we have a Father full of infinite tenderness for our mistakes and transgressions, proclaiming deliverance and salvation, a law of love which can repair and renew a ruined life and build it up again, in the case of the weakest and most defiled, and teaching self-sacrifice and not self-preservation as the supreme law of life. Are we to see a contradiction between them, the one honoring the tyranny of strength, the other honoring the claims of weakness, the one utterly casting out the sinful, and the other proclaiming a possible redemption for all—are we to say that both revelations cannot come from the same Being, and that the one must be chosen to the rejection of the other? Or is there any possible way of reconciling them so as to believe that the God of nature is also the God revealed in Christ, and that the God in Christ is also the God of nature? Christ, who was the medium of the higher revelation, saw no inconsistency between them. He constantly spoke of the Father as the same Being who was acting in the world of nature and in the world of souls. He was always connecting them in various ways. He connects them when he says that not a sparrow falls without your Father. If the stronger hawk seizes the weaker sparrow and makes it his prey it is not without your Father. The same Being rules in the world in the world of the sparrow as in the world of man and all his nobler interests. The same Great Father clothed the lily of the field as arrayed Solomon in all his glory. The God, who clothes the grass of the field which to-day is and to-morrow is cast into the oven, clothes you, O ye of little faith. It is an ascending argument from the lower to the higher, from matter to spirit, from the transient to the abiding, from the action of God in nature to the action of God upon man. He always saw God painting pictures and enacting parables in nature, of what He was doing in the higher kingdom of the spiritual man. The parables of Christ are wonderful examples of the correspondences or harmonies which He saw existing between the works of God in matter and His works in mind. The grain of wheat cast into the ground, except it died, did not bring forth fruit, so we must die to our lower animal self if our nobler self is to spring up with a greater or a more abundant life. The shepherd who goes outside to the wilderness to seek his lost sheep leaving behind him the ninety and nine which are safe in the fold, is but a picture of the spirit universe in which the great and good Heavenly Shepherd—the eternal Father—comes in the person of His Son to seek and find this lost, strayed world, which has wandered from its moral orbit. Christ, with His wide sweeping Divine glance saw in both kingdoms, the working of the same Heavenly Father, and did not feel that there was any discord between the two revelations.

Another thing to be noted, accounting in some measure for the differences in the revelation, is the difference of the spheres in which the revelation is made. In the one sphere—in the sphere of Nature—God cannot reveal so much of himself—of His highest self—as He can in the realm of mind. That the fact that the law of the brute creation is the law of self preservation, and that in order to preserve and sustain their own lives, they destroy the animals which are weaker than themselves. They are incapable of understand any higher law. In the very nature of things they are creatures of low capacity as compared with man and could not be made to act out of any law of benevolence and self sacrifice. They have no moral nature, no power of [illegible] to think upon the [illegible] of [illegible] and with no [illegible] of justice. There is [illegible] speaking, no real [illegible] between the law of [illegible]

Union Sunday School Anniversary.

The Sunday Schools and Congregations of Ames and the three German Methodist Episcopal Churches of this city held a Union Sunday School Anniversary on the 16th inst., in Ames Church, corner of St. Charles and Calliope streets. The large audience room was crowded, the old people taking back seats and the gallery—the crowd of children filling the body of the house.

Rev. J. C. Hartzell presided, and in his introductory remarks stated that it was intended to hold each year a series of anniversary exercises which should include all of the eighteen sunday schools of the Methodist Episcopal Sunday Schools in the city. Twelve years ago this church did not have a Sunday school in New Orleans. Now it had eighteen. Truly such a growth in so short a time could only be by the blessing of God.

The exercises lasted for nearly two hours, commencing at 11 o'clock, A. M. Bro. Elias Smith made the opening prayer. Each school met at its accustomed place and marched in procession to the Church.

The singing was an interesting feature of the occasion. All the schools joined in singing several popular Sunday school hymns. The German school sang two hymns in German, which were greatly enjoyed by all.

AMES CHURCH SCHOOL.

Master Walter Priess, of Ames school, gave in a clear and expressive manner a few words of welcome; after which Rev. A. A. Johnson, the Superintendent, gave a report of the condition of the school, as follows:

"On January 6, 1878, the first Sabbath in that year, this church enrolled 129 scholars, 9 teachers, and 6 officers. The average monthly attendance of scholars during the year was about 50. There were 36 new members received, and about 44 withdrew, leaving the school on the last Sabbath of the year with 121 scholars, 10 teachers and 7 officers. The collections amounted to $51.05, most of which was devoted to missionary purposes. The library consists of about 300 volumes, such as are very instructing to the scholars.

The work of the school was greatly retarded during the latter half of the year in view of the presence of yellow fever, but is now reviving with rapidity."

SECOND GERMAN SCHOOL.

Master Eddy Dannenmann made a short speech in behalf of this school in which were given words of encouragement to the good work. The superintendent, Mr. C. Wundenberg, reported the school as follows:

"On March 3, 1878, the school had 14 teachers, 3 officers, and 172 scholars, and in March 3, 1879, the school had 12 teachers, 3 officers, and had 228 scholars. A large supply of Sunday-school Advocates are taken, also Lesson Leaves.

THIRD GERMAN SCHOOL.

Miss Mary Pfeifer representing this school recited "The Family Bible" with good effect.

Mr. Henry Wellman, superintendent, then reported as follows:

The Sunday-school consists of six officers, twenty-three teachers and one hundred and eighty scholars. The exercises commence every Sabbath day at 9 o'clock and close at 10:30 a. m. The scholars are divided into eight Bible, eleven spelling and two infant classes. The teachers attend regularly to their duties, all work faithfully, in perfect union. The children of all denominations attend as regularly as can be expected and behave very well.

We are sorry to say that we have lost two active teachers and seven scholars through the epidemic of last summer. Their deaths will long be felt in our midst. Our Sunday-school collections for the past year amounted to $64 95, which added to $52 65, the balance of the previous year, makes a total of $117,60 now on hand.

The item of "spelling classes" was explained by Bro. Wellman. He said that many of the German children were in the public schools and could only read English, and so had to be first taught to spell and read German before they could be taught the scriptures in German.

ADDRESSES.

W. R. Lyman, Esq., President of the Louisiana State Sunday-school Association, Rev. J. Braun, M. D., and General Cyrus Bussey gave short and interesting addresses. Bro. Getchel, of Cincinnati, who organized Ames school twelve years ago was present and spoke of the joy of his heart at beholding such a growth as the large audience present indicated.

The Constitutional Convention

The election of delegates to the Convention soon to meet to frame a new Constitution for Louisiana has past and we give the names of those elected below. On the whole, as far as we can judge, the delegates are more conservative than it was feared would be elected. It was the Bourbon wing of the Democracy that forced the Convention upon the State, and a few weeks ago it seemed evident that that body would be packed with [illegible] and enemies of [illegible] suffrage and free public [illegible]. In this we are glad to note [illegible] of disappointment. Out of the delegates over 30 are Republicans, some of whom are good strong men and among the Democrats we notice a fair sprinkling of representative and able men:

The following delegates to the Convention are known to be elected. In many instances there were no contests:

SENATORIAL DELEGATES.

First District—H. P. Kernochan, Democrat.

Second District—Gustave LeGardeur, Jr., Dem., Henry Chiapella, Dem.

Third District—Thos. J. Semmes, Dem.

Fourth District—Frank Buiger, Dem.

Fifth District—Gus A. Breaux, Dem.

Sixth District—B. R. Forman, Dem.; Don A. Pardee, Rep.

Seventh District—Henry Demas, Rep.

Eighth District—F. P. Poche, Dem.

Ninth District—Clay Knobloch, Dem., Mayer Cahen, Rep.

Tenth District—Don Caffery, Dem.

Eleventh District—Edw. Simon, Ind.

Twelfth District—Jos. M. Moore, Dem.; W. A. Robertson, Dem.

Thirteenth District—F. L. Claiborne, Dem.

Fourteenth District—T. T. Allain, Rep.

Fifteenth District—Judge T. B. Lyons, Dem.

Sixteenth District—Gen. A. S. Herron, Dem.

Seventeenth District—J. B. Easterly, Dem.

Eighteenth District—Jas. G. White Dem.

Nineteenth District—M. J. Cunningham, Dem., R. B. Stille, Dem.

Twentieth District—L. M. Nutt, Dem.

Twenty-first District—J. C. Vance, Dem.; Gen. A. B. George, Dem.

Twenty-second District—R. M. Todd, Dem., G. L. Gaskins, Dem.

Twenty-third District—Judge R. W. Richardson, Dem.; N. W. Smith, Dem.

Twenty-fourth District—Judge J. F. Marshall, Dem.

Twenty-fifth District—Major Lucas, Dem.

Twenty-sixth District. L. V. Reeves, Dem.

PARISH DELEGATES.

Ascension—Pierre Landry, Rep.

Assumption—August Bullow, Rep. Biviaco Gardner, Rep.

Avoyelles—E. J. Joffrion, Dem., A. Noguez, Rep.

Baton Rouge, East—L. Jastremski, Dem.; Robt. T. Young, Dem.

Baton Rouge, West—H. Favrot, Dem.

Bienville—Dr. I. P. Webb, Dem.

Bossier—Henry Ogden, Dem.

Caddo—Judge T. T. Land, Dem.; N. C. Blanchard, Dem.

Calcasieu—D. J. Reid, Dem.

Cameron—S. P. Henry, Dem.

Carroll, West—H. J. Lott, Dem.

Catahoula—S. L. Elam, Dem.

Caldwell—R. D. Bridger, Dem.

Claiborne—W. F. Moreland, Dem. J. T. Davidson, Dem.

Concordia—David Young, Rep.

DeSoto—B. F. Jenkins, Dem.; J. W. Sutherlin, Dem.

Feliciana, East—G. W. Munday, Dem; J. H. Stone, Dem.

Felicina, West—W. W. Leake, Dem.

Franklin—J. C. Baskin, Dem.

Iberia—Judge T. Fontelieu, Rep.

Iberville—J. A. Stevenson, Rep., J. A. Davidson, Rep.

Jackson—E. E. Kidd, Dem.

Jefferson—Roche, Rep.

Lafayette—M. E. Gerard, Dem.

Lafourche—Henry Grimes, Rep., I. D. Moore, Dem.

Lincoln—Maj. T. J. Colvin, Dem.

Livingston—L. Z. Gowers, Dem.

Madison—M. G. Bobie, Rep., P. B. S. Pinchback, Rep.

Natchitoches—Jos. Henry, Dem., W. A. Ponder, Dem.

Ouachita—David Faulk, Dem.

Plaquemines—H. C. Warmoth, Rep.

Pointe Coupee—Charles Parlange, Ind.

Rapides—G. W. Bolton, Dem.; Robt. L. Luckett, Dem.

Red River—H. C. Stringfellow, Dem.

St. Bernard—A. Estopinal, Nat.

St. Charles—C. Bourgeois, Rep.

St. Helena—D. Kemp, Dem.

St. James—Henry Dickinson, Rep.

St. John—A. C. Babcock, Rep.

St. Landry—Dr. J. M. Millard, Dem., R. Stagg, Dem., W. Burton, Dem.; L. S. Havard, Dem.

St. Martin—Alex. Strowick, Rep.

St. Mary—W. B. Smith, Rep; E. B. Mentz, Rep.

St. Tammany—James M. Thompson, Dem.

Tangipahoa—N. S. Edwards, Dem.

Tensas—A. G. Bryant Rep; J. M. Gillespie, Dem.

Terrebonne—Enos Williams, Rep; Jordan Stewart, Rep.

Union—Dr. B. F. Dillard, Dem.

Vermillion—F. R. King, Ind.

Webster—Judge J. D. Watkins, Dem.

Orleans—Ferd. Marks, Dem.; M. D. Lagan, Dem.; John Kennedy, Dem.; Chas. Byrne, Dem.; W. A. Bell, Dem.; W. J. Kelly, Dem.; J. C. Denis, Dem.; E. J. Gueringer, Dem.; J. N. Augustin, Dem.; W. A. Bienvenu, Dem.; Victor Olivier, Dem.; Pierre Lanaux, Dem.; Webster Long, Sr., Dem.; L. A. Wiltz, Dem.; Joseph Collins, Dem.; John Phelps, Dem.; James McConnell, Dem.; T. D. Carey, Dem.; John Chaffe, Dem.; H. Breen, Dem.; Frank McGloin, Dem.; T. B. Stamps, Rep.; W. F. Loan, Rep.

Democrats 69, Republicans 28, Independents 4, Nationals 1. To be heard from 11.

The City.

Herring & Co., of New York, who are the ablest safe makers in the United States, have an agency at No. 61, St. Charles street, New Orleans. Their long experience has enabled them to make Commercial or Banker's Fire Proof safes, and burglar proof and Banker's chests which defy the elements, and afford absolute protection to valuables entrusted to them. Eighteen of these safes went unscathed through the great January fires in New York, preserving their contents intact in every case.

The Conflict in Congress.

That our readers may understand the issue now raised in Congress by the Democratic majority in Congress, we quote the following from *Harper's Weekly*. The Democrats demand the repeal of the laws which provide for the appointment of United States Supervisors in elections when elections are held for United States officials:

It is important to bear in mind the exact question raised by the Democrats proposing to stop the government if the President does not consent to the repeal of certain laws. The Democrat papers naturally try to confuse the issue by asserting that the laws ought to be repealed, and that the House is the immediate representative of the people. But the chief question is not whether the laws mentioned ought or ought not to be repealed, whether a majority of Congress or of either House shall usurp all the power of the government. The Democratic position is a threat that if the President honestly discharges his constitutional duty, the government shall stop, and the country be plunged into anarchy. It is a scheme of revolution to destroy all the checks and balances of our political system, and to concentrate all power in a part of one branch of the government. The sophistry that defends such a scheme is as transparent as it is impudent. The assumption that all the provisions of the constitution was to give way to the majority of the House as against the Senate, or a majority of both houses as against the Executive, is an assertion that our government is like the revolutionary French republic of the terror, when the will of the majority of the Convention was the supreme law. It was in full view of the consequences of the absolute and unchecked sway of of the majority of a single body that our constitution was framed. It is, fortunately, wholly free from any taint of Celtic republicanism. It is the work of men of the English speaking race, who proposed to avoid by English methods the dangers against which both English and French experience warned them. Ours is no republic of the Convention or of the National Assembly; it is a republic of co-ordinate and carefully distributed powers, and "the people" are represented in every part of it, and the rights and authority of every part have an equal popular sanction.

"We, the people of the United States," who framed the Constitution, did not intrust the legislative power to one House alone or to two Houses alone, but "we" gave a large part of it to the President. "We" had the courage and good sense to provide efficient barriers against the chances of haste and corruption and passion in one House or in two Houses, and provided in the veto a power of revision and of reconsideration. The President is as much the representative of the people as a member of Congress. He is a part of the legislature, bound to his duty by as solemn an oath as any member, and made by the people their defense against the rash or unwise action of Congress. If he should renounce his convictions, and sign an important bill against his most solemn judgment, on the ground that Congress had passed it, he would ignominiously betray the trust which the people had confided to him, and the Constitution which is the guarantee of public liberty. The power of the veto becomes operative only when a law has been passed by Congress, and to plead that a majority of Congress desires the passage of a law, and that he must therefore sign it, would be to plead that he must annul a vital part of the Constitution, and refuse to perform a solemn duty. If both houses may attempt thus to coerce the President to their will, so may either House attempt to coerce the other, or the President to reduce Congress to submission. They all hold their power from the people, and if Congress may say to the President that it will stop the supplies and the government unless he signs a bill which it wishes to pass, so may the President say that he will not sign the supplies unless it passes a bill which he desires. Our government becomes impracticable if each branch is to threaten to stop it when it can not have its own way. If Congress may attach the repeal of the National Election Law to a supply bill, it may attach any other measure to it in the same way and under the same menace. If the menace were carried out, the subversion of the government would be accomplished.

This is the Democratic proposition, and, so far as this is concerned, argument about the expediency of repealing the laws in question is totally irrelevant. However bad the laws may be, they can not be so mischievous in their effects as stopping the government. Such a policy may well startle and alarm the country, and warn it of the consequences of a party ascendency which begins with such an act. Republicans will gladly accept the Democratic challange to defend the wise and just constitutional division of power in the government, and they will unitedly resist the attempt to usurp all powers and absorb them in one branch. If the Democratic party prefers this issue to that of "fraud," it will find the contest quite as difficult, and the country quite as patriotic and intelligent and united in defense of the Constitution. When the argument in favor of the repeal of the law is exhausted, the conflict has not begun. It is not a question of the wisdom of the laws, but of the method of their repeal. The house must not be burned down in order to roast the pig. It is, indeed, refreshing to see a real issue emerging from the cloud of personalities in which the election of 1880 seemed to be hopelessly enveloped. Nineteen years ago it was a favorite Democratic doctrine that the Constitution could not be constitutionally maintained. But the Republicans proved its vitality and efficiency. Mr. Beck's defiance now is substantially a declaration that the Constitution shall not stand against the will of a Democratic majority in Congress, and that if the President does not yield to its behest, the country shall be thrown into confusion. The country, however, sees clearly that if this course is to be tolerated in the passage of one bill, it can be pursued in that of all bills. If the supplies are to be stopped unless the President, whether he approves it or not, signs the repeal of the election law, the supplies can be stopped in the same way unless he signs any other bill that may be presented to him—a fiat-money law, a repeal of the national banking law, an anti-Chinese law; in fact, any repeal or any bill. In the conflict which the Democrats have now proclaimed, the President is the representative of the Constitution, of the public peace, of American patriotism, and in upholding him in his constitutional action the Republican party becomes once more the united party of constitutional liberty.

Wrighthe Chinn.

Wrighthe Chinn was born in Virginia near Richmond, and was raised in Lexington, Ky. She was religious from childhood. In April 1820 she was married to Rev. Scott Chinn. Her maiden name was Hunt. She came a slave to New Orleans with her slave husband in 1849, the property of Judge Robinson. She fell asleep in Jesus March 4, 1879.

The name of Scott Chinn has been associated with the work of the Methodist Episcopal Church in Louisiana since its re-organization in 1866. His wife was a worthy companion of this old hero who still lingers among us. She was a good wife. She had lived in peace with her husband for almost fifty-nine years. She was a favorite in whatever church she worshipped. She was always an active and earnest Christian. She was an affectionate mother. In late years she was a great sufferer, but was always patient and cheerful. Her death was triumphant. A few moments before dying she exclaimed, "I am almost to Jordan." Soon after she sang two stanzas of

"On Jordan's stormy banks I stand."

Just as the second stanza was completed she passed away without a sigh.

We spoke last week of the funeral services.

Jefferson Davis.

The New York *Methodist* the most conservative Methodist journal published in America, has the following to say of Jefferson Davis and his apologists in the late debate in Congress on the question of putting him on the pension rolls because he fought in the Mexican war:

"Is it possible that the point of Mr. Davis' case is anywhere obscured so that men do not see it? The fighting has been (in a national sense) forgiven and the fighters have been reclothed with civil rights. But somebody conspired to destroy this government, and Davis stands for that somebody. His light punishment—and it is very light—represents the sum of outstanding penalty for treason. There can be no more serious mistake than to suppose that his restoration to civil rights would be just like, or at all like, the restoration of other men to such rights. Mr. Davis represents the insolent and wicked minority that rushed the South into disunion by lies, frauds and terrorism. His Southern victims ought to despise him; if they do not, they will do well to remember that the North draws the line at him."

The French floating battery Arrogante foundered off Hyeres in a gale, on Wednesday. Forty-seven men were drowned out of the crew of 122. The storm arose during practice and the Arrogante sprung a leak.

OUR SOUTHERN METHODISM

TEXAS.

Rev. E. Lee, Hempstead: "We have to build a new church. The people are poor."

Rev. J. R. Carnes, Giddings: "Our church is up again, also our parsonage. Work in good condition."

L. R. Kimbro, San Antonio: "We are pleased with our minister, Rev. A. R. Norris. He is the best read of any we have had."

Rev. James Jarmon, La Grange: "My first quarterly meeting was held at Giddings on 15th and 16th. My church appears to grow."

Jos. Skeete, Bryan: "Conference could not have sent an abler man than Rev. Brown to suit the place. He is commanding with system."

Rev. Jesse Grant, Lawrence:—"Our congregation is good; 142 at Sunday-school a week ago; 53 at Wednesday night prayer meeting; and 25 at Sunday morning class meeting."

Rev. E. Dibble, Harrisburg: "We have a protracted meeting going on. Since commencement we have one conversion, 8 probationers, and 21 at the altar seeking salvation. All is prospering."

Rev. A. Campbell, Seguin: "A new house of worship has been dedicated under the pastoral care of Rev. John Wright. The church and lot is worth $700 or $800. Our membership is weak at this point,—about 30. I found them badly scattered when I came here, but they are getting together now."

G. H. Richardson, secretary of the Tabernacle Church, Galveston, Rev. V. M. Cole, pastor, writes us that a revival meeting has been in progress for two weeks, resulting in between twenty and thirty conversions. It is anticipated the church will be greatly strengthened.

Rev. Taylor Moore, Texarkana: "I have taken in four members and six on probation; and baptized three children. Sister Wiley and Mr. Alexander were united by me on the 17th inst. My quarterly meeting will commence April 2. Sunday-school is growing rapidly. Rev. G. C. Cook of the Baptist church was admitted as a member of my church on the 16th."

Rev. G. W. Townsend, San Antonio: "Presiding Elder Carper held our quarterly conference at Floraville, and we had a good time. There were many mourners at the altar. I have organized the Sabbath-school there. There are now three schools in good faith. There are but a few people who can read on my circuit, but I am getting them into the notion of taking the paper."

Rev. Conrad Haney, Sherman: "Our meeting is doing well. Father was with me nearly two weeks at the beginning and did a good work in the church. About forty sinners have been converted, the altar is full every night. Bro. Carhart has been out at his colony for several weeks. I am much wearied, but strong in the determination to 'fight it out if it takes all summer.' The M. E. Church South has began revival efforts. We are trying to enlist the other churches in the work and girdle this stronghold of the devil with meetings."

Rev. M. Henson, Austin: "Our quarterly conference which convened at Simpson's Tabernacle, Feb. 15, was left open to March 6 to finish the business. Elder Gates is a judicious presiding officer. He planned to get a board of trustees, and but for his able assistance we would have waited a long time for it. The first board is as follows: George Graham, Abraham Cliegg, Lafayette Franklin, Henry Reed, Wm. Givens, Sr., Patrick Dickerson, Samuel Scott. We will lecture at Wesley Chapel on Saturday night for our conference school. Plan of visitation: Calvert 22, 23; Waco 29 and 30 March; Dallas, April 5 and 6. We may raise $500 on this round, to meet the liability due 15th of March. To meet it somebody will have to borrow money. Rev. S. Gates was elected Treasurer last month. Any aid from friends abroad will be thankfully received. Our school is prospering finely under the supervision of Rev. G. O. Richardson. At present there are nearly 40 pupils, new ones coming from abroad every week."

MISSISSIPPI.

Rev. Scott Jones, China Grove: "My work is very large, the churches prospering."

Rev. A. Handy, Canton: "There were eight accessions at chapel on Sunday; one of the candidates was 68 years old."

Rev. G. W. Barney, Macon: "We are repairing our church. The Sabbath-school is doing well. The superintendent, J. W. Longstred, is a hard worker. Presiding elder Dunn was with us on the first and second instants. Eighty-nine partook of the sacrament; ten children were baptized."

Rev. J. Pickens: "We had a splendid time during our first quarterly conference. Elder Bradford opened with prayer, gave us wholesome advice, and administered the sacrament. We have a Sunday-school with 92 members."

Rev. A. Lemon, Martinsville: "I reached my work Feb. 1, finding the people in high spirits, awaiting my arrival. The entire work is in a prosperous condition. We had a glorious meeting last Sunday. There were 16 accessions to the church. Our Sabbath-school is well attended by children and adults. May the Lord prosper the work throughout the State."

Rev. W. H. H. Gallion De Kalb: "The first quarterly conference at the church was held on the 15th and 16th with J. W. Dunn, elder presiding. He was gladly received, and the business conducted in love. He preached two sermons for us. Three white citizens, John Poland, Bush and W. Rosenbam have proven good friends to us here. We are poor, but have adopted the dollar system of collections. Pray for us."

TENNESSEE.

Rev. G. Irwin, Grant: "I have been burdened down with a sickly family. I trust I will be able to pay for my SOUTHWESTERN before long, for I think so much of it."

Rev. J. Braden, Nashville: "There were several conversions at the college during the past few weeks. We have had a good year in school matters. Our medical commencement was a grand success. We have a new site for a new building for our medical school."

LOUISIANA.

Rev. Reese Thompson, Mansfield: "We are preparing to cover the church here and ceil it inside."

Rev. W. A. Primus:—"I found the people scattered, they had been without a pastor for so long; but I hope in a few weeks to give an encouraging report."

Good Example, East and West.

A pastor in an Eastern city writes to our Church Extension Secretary, saying, "Last year my Church gave to Church Extension $42. This year I delivered an address on the subject, and took a collection of $173, an increase 400 per cent. I have always insisted that what all the people want is *information* and zeal shown by the pastor." Just so. If not informed, how can they know its merits, and if the pastor don't care, the people can't be expected to.

A Western pastor writes to Chaplain M'Cabe twice, as follows (first time): "Have just read your circular of Jan. 25th. My heart burns within me in view of the magnitude of this work. I am serving a rural charge, and propose taking my Church Extension Collection and *collection* next Sunday. You may count on me for at least $10, and as much more as I can get."

Second time: "Early last week read your circular and was strangely warmed by it. I prayed earnestly over the matter, and fasted—did all I could to place myself where God could use me. Prepared a sermon and preached last Sabbath on Hag. i. 4: 'Is it time for you, O ye, to dwell in your ceiled houses, and this house lie wasted?' I warmed with my theme, and called for *Subscriptions*, and where only $5 were raised last year secured reliable pledges of $58.50. It suprised the people and delighted us all. Praise the Lord." Let this good work go on. Oh for more prayer and fasting over the great work the Church has to do. Let every body do all they can to place themselves where God can use them.

Fraternal Aid.

Rev. J. M. Vance desires us to publish this, a response to appeals to lift the debt of his church (Union Chapel) in this city.

REIDSVILLE, N. C., March 11, 1879.

Rev. J. Madison Vance, Sr.:

MY DEAR BROTHER—This is a small sum, $1, but it is the best that we can do at this time. We are building ourselves. We give it freely and wish that we could do more, and hope you may be able to meet your bill. Yours truly,

W. WALKER.

He also acknowledges the following donations to date:

Wesley Chapel, Rev. M. Dale, pastor	$5 45
Lake Providence, Rev. A. Primus, "	1 00
Handsboro, Miss., Rev. J. Gaston, "	1 00
Macon, Miss., Rev. G. W. Barney, "	1 00
Cypremort, La.	1 00
Harrisburg, Texas	1 00
Rev. J. C. Hartzell	1 00
Rev. A. A. Johnson	1 00

A Concert.

GALVESTON, March 4, 1879.

Dear Editor.—After long practice my Sunday-school gave a Bible concert at the M. E. Church. Prayer was offered by Rev. Paul Douglas. The little ones performed their parts very well. The seats were filled with spectators. Admission was free. The concert accomplished much good.

JOHN L. SMITH,
Superintendent East End Sunday-school.

The Freedwomen.

WORK PROPOSED.—The purpose is to employ Christian women to visit the homes, and churches and Sunday-schools of our colored people, and to labor especially for the salvation of the souls and bodies of the colored women. Mothers' meetings, and meetings for girls and young women will be organized; also sewing-circles, where the simpler duties of household work will be taught and instructions given as to personal habits and tastes. Special efforts will everywhere be made to increase attendance upon our Sunday-schools and churches, and the New Orleans University. The Methodist Episcopal Church has in New Orleans alone fourteen churches among the colored people with a membership of over 3000. This membership represents a population of over [illegible]. Our work will be at first in connection with these churches, whose pastors will be our advisers and assistants.

MISSIONARIES' HOME.—We have rented and furnished a house, No. [illegible] Second street, where our missionaries will reside, and where meetings can be held when ever desired.

VOLUNTARY HELPERS.—Besides those who are employed and give their whole time to the work, there are many who would be glad to give a part of the Sabbath; or a day or two of each week to this work of the Master. Such will please call at the Home or on Mrs. Hartzell.

OUR PRESENT MISSIONARIES.—At present the following are our missionaries: Mrs. A. M. Ryder, of Philadelphia; Mrs. M. L. Hathaway, of Normal, Illinois; Miss Lizzie Thompson, of Dwight, Illinois, and Miss M. J. Stephens, of New Orleans.

MONEY.—No work of this kind can be carried forward without money. No debts will be made. All money given will be conscientiously applied, and a published report given. We have some cards on which is printed a simple pledge to raise ten dollars in ten cent subscriptions. Send for a card and help us, or if you prefer it send whatever you can direct.

THIS COLUMN.—This column of the Southwestern has been devoted to our work, and in it will be found the announcements of meetings, notes of progress, in [illegible] the work, etc.

PRAY FOR US.—This work is as much missionary work as that done in Africa, in India or Mexico.

Address all letters to
Mrs. J. C. HARTZELL,
Lock Box "B," New Orleans, La.

[illegible]

of our women referred to above. They have opened an institution where colored women are taught the duties devolving on them in the tender relations of daughter, wife and mother. The status of its women determines the condition of a people. If the bulk of these women can receive some kind of a training concerning their domestic obligations, we feel certain when they pass away, their offspring after them will be to an extent fitted for their respective spheres in life. The intelligence and civic virtues of the coming man must be taken in by the child in the daily routine of home-life. The work undertaken by the Methodists intend, as much as possible, to meet the wants of the race in this particular. In its immediate effect this work will be more beneficial than the numerous schools and colleges scattered throughout the South for our benefit. Northern charity which may seek to elevate us by the shortest and most effective method should enter this new field of labor, even if it should therefore give us fewer churches and fewer schools. We cannot wish this enterprise too much success. It has our hearty co-operation; and we hope other bodies may soon be disposed to enter among us and emulate the work of the followers of the great Wesley.

A Notable Wedding.

On Thursday evening, March 13, before the regular hour for preaching, our beautiful church-house was crowded almost to its utmost capacity, of both white and colored, all anxiously awaiting the arrival of Mr. R. H. Harbert and Miss Amanda Wright, (the happy pair to be joined together in holy wedlock), attended by Mr. A. J. Johnson and Miss Lizzie Davis. The intended hour, 8 o'clock, having arrived, the eyes of the anxious throng were centered upon the handsome pair as they slowly passed up the ladies' aisle to the altar, before which they stood arrayed in tasteful apparel. While the ceremony was being performed a breathless silence pervaded the whole congregation. [illegible] which pronounced them man and wife, and congratulations received from [illegible] friends, the bride and groom with many of their friends retired [illegible] church in a beautiful [illegible] to Mrs. Dollie Norman's (the mother of the groom) quiet home. The colored brass band of Co[illegible]bus saluted us as we passed along. There the fatted calf and many other dainties were served up. The table was beautifully decorated with all kinds of nice things nourishing [illegible] to body and mind. There we [illegible] ourselves in a manner not to be surpassed by aristocrats. All who were present were well pleased. Mr. and Mrs. Harbert are active [illegible] of our church. [illegible] scholars. Bro. Harbert [illegible] christian and is aspiring to the ministry. He is a blessing to us here, both in the Public school and in the Sabbath school, and will be a blessing to any community in which he may work. Long may this happy pair live, be successful and live lovingly together. May they be as stars that dazzle the world with their glimmering light [illegible] with their good [illegible] bright examples. And [illegible] eye of our loving Father [illegible] and keep them under [illegible] of his protection and [illegible] world to be made better [illegible] living in it. Amen.

Yours respectfully,
GEO. W. SMITH.

Religious Items.

The eight Methodist churches of [illegible] resolved to consolidate [illegible]

[illegible]

Sunday School.

QUARTERLY REVIEW.

Hints for Teachers.—The secret of a successful quarterly review lies: 1. In reviewing every Sunday. If the weekly review be rightly conducted, in the quarterly the climax of interest will be reached. 2. In grouping the old facts in new relations. The same lesson should not be twice reviewed in the same way. If the teacher or superintendent should continue to review the lesson after the same stereotyped form, each Sunday, before the quarter is over that would come to be an almost insufferable monotony. Care, therefore, should be taken to make each review in some respects a novel one. The familiar facts can be reproduced in new lights—can be made to illustrate and enforce some new truths. In such a method there is an inexhaustible variety that will be rewarded by increasing interest.

Whatever method may have been used in teaching, only one is proper in review—and that is questioning. Review day is test-day—the day that tells whether the teacher has done his work well or not. The question should be direct, simple—easily answered with a word or two. Avoid involved interrogations. Ask those which, to those who have studied the lessons, clearly point to the answer. Do not let them, however, contain the answer within themselves, and make use of none which can be answered by Yes or No. None can ask pertinent and appropriate questions who have not thought them out beforehand. Therefore study the art of questioning.

In the present quarter's lessons there are six that are historical and six that are poetical. Of the six historical lessons, two concern the building of the temple, two are about the building of the walls of Jerusalem, and two relate to God's law. Of the six poetical lessons, three refer to the blessed man, and three to the omnipotence of God. In the latter grouping, the lessons have to be broken up from their regular order—in the first they come in the same succession in which they were studied. For the convenience of the teacher we arrange the lessons in the following scheme:

HISTORICAL.

THE TEMPLE—
I. The Second Temple.
Foundation laid.
II. The Temple Dedicated.
Passover observed.
Truths: 1. Lay right foundations.
2. Ye are God's temple.
Dedicate yourselves to God.

THE WALLS—
III. The Mission of Nehemiah.
VI. The Builders Interrupted.
Truths: 1. Pray for God's good hand upon you.
2. Pray—watch—work.

GOD'S LAW—
V. The Reading of the Law.
VI. The Keeping of the Sabbath.
Truths: 1. Search the Scriptures.
2. Remember the Sabbath day

POETICAL.

THE BLESSED MAN—
The Sinless Man.
VII. The Way of the Righteous.
The Forgiven Man.
X. The Joy of Forgiveness.
Whose strength is in God.
XI. Delight in God's House.
Truths: 1. Avoid evil companions.
2. Repent, confess, be forgiven.
3. God's house, the house of the soul.

THE OMNIPOTENT GOD—
Triumphing over kings.
VIII. The King in Zion.
Creating a new heart.
IX. Prayer of the Penitent.
Omniscient—omnipresent.
XII. The All-Seeing God.
Truths: 1. Christ's kingdom will triumph.
2. "Shapen in iniquity."
3. The Christian always safe.
The sinner never.

A Minister at Work.

GARDNER STATION, TENN.

MR. EDITOR. Please allow me space in your paper, as I think the brethren would like to know just what I am doing for Christ. Through the power of the Lord, I am still standing at my post, preaching the gospel of Christ and him crucified to dying men. This is a very hard place. After receiving my appointment from our beloved Bishop Scott, who presided over last Annual Conference held in Murfreesboro, Tenn., I started to my appointment, and arrived here on the 6th of Dec., 1878. Found my work in a very bad condition; the members being scattered as sheep having no shepherd. The roving wolf that the appostle Paul speaks of was in among the members. Some had joined the African M. E. Church, and the remainder of them would not come out to preaching. Therefore nearly all my hearers would be sinners, sometimes all sinners. When that would be the case, I would ask them up near the pulpit and ask some of them to sing a song, which they would gladly do. Then I would go through the usual exercises and preach to them as though I had a house full of Christians. [illegible] would stick my pants in my boots and wade through the snow and mud to their houses; [illegible] the voice and sing and pray with them. Now the clouds have begun to move away; the sun has begun to shine; and now when I preach, if the weather is good, the house is filled with Christians and sinners. We have a fine public school taught by W. I. Jamison, from Nashville, numbering 70 pupils. Bro. Jamison is a fine man. I also have a Sabbath-school numbering 50, with 8 officers and teachers. It increases every Sabbath. I believe the promises. "Go preach my gospel," says Christ, "and lo! I am with you, even unto the end of the world." Brethren pray for me. Through the epistles of Rev. J. Braden, D.D., I have gained much strength. I am praying for a revival.

Yours in Christ,
J. D. HAY.

Memorial of Rev. John J. Shumpert.

The SOUTHWESTERN conveyed to us the sad intelligence of the death of Rev. John Joseph Shumpert, and it has filled our hearts with sorrow. I can scarce give expression to the thoughts that arise or to the feelings of my heart. From our earliest boyhood we had grown up together. We attended Shaw University, and were licensed as local preachers at the same time in Asbury Chapel; admitted on trial in the Mississippi conference and ordained as deacons and elders in the same class. Our close intercourse was maintained for several years, and I was enabled to form a just estimate of those qualities of head and heart which he exemplified. I knew his heart as he knew mine. His energy of character and indomitable perseverance, the traits that command success, were "known and read by all men" who came within the circle of his acquaintance. Often have we taken counsel together. Never will I forget the time in 1871 and in 1873, when death had desolated my home, the kind and tender words he spoke. All knew him—how full of sympathy and tenderness he was. That heart that lies so still to-day never throbbed but with generous impulses. But so it is, and we submit to the Divine will. But what a sense of loss we feel—what a vacancy in the Mississippi Conference. On the 24th ult., one of her most promising young men went out. A short but busy and eventful life was closed, a warm heart ceased to beat, and a weary, overtaxed brain ceased to throb.

Bro. J. J. Shumpert was born in Stawamba county, State of Mississippi, March, 1849. So, that at the time of his death, he was nearly thirty years of age. He was converted to God when about eighteen years old, and immediately joined the M. E. Church South, and in 1869 all the members of Pleasant Grove Church united, with Bro. Shumpert, to the Old Mother M. E. Church, under Rev. Levi Boone. From that time on till the close of his earthly life he was a sincere, devoted, earnest and active christian.

In 1871 Bro. Shumpert entered school at Shaw University. Among his studies was theology, under the late lamented Dr. A. C. McDonald. During this time he was active in class-meetings and Sunday-school work, in Asbury Chapel. In 1872 he was licensed as a local preacher. In 1873 he was admitted on trial in the Mississippi Annual Conference and elected to deacon's orders, ordained under missionary rule and stationed at Natchez. But on account of unfavorable circumstances he was removed to Hazlehurst. There he did a glorious year's work for the Lord and was greatly beloved by the people. In 1874–75 he was stationed at Okolona, and in 1876–77 was stationed at Aberdeen. At these places he labored faithfully and successfully, but his health at this time had become greatly impaired. A cough, which had followed him from infancy, was developing alarming symptoms. Bro. Shumpert came to the Conference at Oxford in 1878 with the full intention of being transferred to the Arkansas Conference, thinking, as did many of his brethren, that it would improve his health. But being obedient he submitted to the authorities of the Church and was stationed at Vicksburgh. Several of his brethren said then that would be his last appointment. The first part of the year his health seemed to improve a little and, and with the help of his brethren, succeeded in repairing the church. In a short time he had won the highest praise and admiration from the Church and friends in Vicksburg. At our late Annual Conference at Yazoo City his health had declined so much that he was not able to attend. At his own request a superannuated relation was granted him. Thus he slowly declined till on the morning of February 24th the weary wheels of life stood still.

Servant of God, well done!
[illegible]
With our translated friend?

J. M. SHUMPERT.

Holly Springs, Miss., March 11th, 1879.

[illegible]

General News Items.

Revolution is underway in the State of Sonora, Mexico.

France has renewed her treaty of commerce with England.

There are but faint hopes of the preservation of the peace in Burmah.

Ex-Gov. Bradley, of Nevada, died in San Francisco on the 21st, aged 74.

Greece has invoked the mediation of the powers to settle the frontier dispute.

The Spanish government has prohibited the importation of American pork.

Lord Chelmsford, commander of the British forces in South Africa, will be succeeded by Sir John Jarvis Bissett.

A tornado passed through Eastern Georgia on Sunday damagin houses, fences and bridges, principally at Milledgeville.

The chamber of deputies resolved that the Senate and Chamber meet in Congress to revise the constitution of France, and sit in Paris.

Senator Beck introduced a bill to repeal so much of the Revised Statues as prohibits the appointment to the army of any person engaged in the rebellion.

The bodies of W. W. Chisolm, his daughter Cornelia, and his son John, all victims of the Chisolm massacre in Kemper county, Mississippi, were interred at Lock Haven, Pa., recently.

It is stated the Anglo-Turkish convention will be put in operation shortly. A general officer of high reputation will be appointed consul general for Asia Minor. Several of the consuls will be military officers.

Senor Castellar and 103 former deputies of the Cortes have issued a monifesto, announcing their programme a sincere return to the constitution of 1869, which proclaimed educational and religious liberty, freedom of the press, and liberty of meeting and association.

The Kentucky State Greenbacker's convention, at Frankfort, last Friday nominated the following ticket: For governor, James Stewart; lieutenant governor, Dr. B. B. Lewis; attorney general, Isaac Trabut; auditor, Henry Potter; treasurer, John Walcott; Registrar, John McMurtle.

The President nominated Clarence King, to be director of the geological survey; Francis A. Walker, superintendent of census; David H. Strother, of West Virginia, United States counsel general to Mexico; James Pollock, naval officer of Philadelphia; George Holmes, collector of customs at Beaufort, S. C.; James H. Durkee, United States marshal for the northern districts of Florida.

The proposal to establish clergy co-operative stores is being actively discussed by English Churchmen. A legal journal points out that the act renders it unlawful for "any spiritual person to engage in any trade or dealing for gain or profit." This, however, does not apply to a benefit society, and it is now being argued whether or not a co-operative store comes under this category.

SPRING HILL, [illegible] Co., TENN.
March 9th, 1879.

MR. EDITOR—The united order of True Reformers gave a public entertainment Friday night, Feb. 28, for the purpose of installing their worthy officers. The hall was crowded. Several prominent white citizens were present, among whom were Hon. N. B. Chearis, J. W. Chearis, A. Campbell, and many others. Among the speakers were W. A. McKissick, Rev. J. Thompson, Mrs. Eliza McLemore, Worthy Mistress of Fountain; Mrs. P. Hadder, Worthy Asst. G. F. Mrs. McLemore delivered an able lecture; subject, "Yourself."

W. H. MCLEMORE, W. S.

Marriages.

At Memphis, Tenn, at the residence of the bride's, by Rev. H. Primm, Mr. Thomas Franklin to Miss Mandy Graham, all of Memphis.
March 17th, 1879.

At the bride's residence, 332 Madison street, Memphis, Tenn., March 19th, 1879, by Rev. H. Primm, Mr. Willis Sanford to Miss Delia Rogers.

On the 15th of February, in Yazoo City, Miss., by Rev. G. Brooks, Mr. Parker Harper to Miss Elizabeth Fultz, at the residence of the bride's father, all of Yazoo.

At the M. E. Church, Grenada, Miss., March 6, 1879, by Rev. D. A. Williams, Mr. Charlie Armstrong and Miss Mollie Ryan.

On the first inst., at the residence of the bride's father, Yazoo, Miss., by Rev. A. Lemon, Miss Lavinia Chambers to Mr. Alonzo Jackson.

At the residence of Rev. Frank Golden, Mr. George Roberts to Mrs. Rachel James, all of Yazoo county.

Deaths.

Margaret Narem, a faithful church member for eight years, died March 11, at State Line, Miss. She left a husband and five little children to mourn her loss.

ALEX MARTIN.

Bros. Edward Brier, George Hall and sister Wrightbe Chinn, members of Harmonia Benevolent Association, and of the church, have passed away in full triumph. Sister Chinn belonged to Union Chapel; Edward Brier to St. Paul's Church; George Hall to Wesley Chapel.

M. E. BROWER.

Mrs. Cennie Bell died at her residence at Petersville, March 16, in the 79th year of her age. She was born in Tennessee in 1800, and resided in that State until 1845, after which she was brought to Travis county, Texas. She was once an active member of the M. E. Church, but during slavery, seeing her ill used, fell from grace; but has been on probation for years. Just before she died she said she was not afraid to die, for she was trusting in the Lord, and so fell asleep. We trust our loss is her eternal gain. She leaves a husband, several grown children (being the mother of 13 children, 37 grand children and a host of great grand children) and many friends to mourn her loss. Our Petersville Church takes its name after her son, Peter Bell, who bought and deeded the lot to the church, being a worthy member of the same.

MACK HENSON.

Austin, Texas, March 19, 1879.

Edward Brier was born in Maryland, and died in New Orleans La., March 9th 1879, aged 79 years and 7 months.

Bro. Brier has long been a faithful member of the M. E. Church. United in 1838 with the Gravier St. Church, and was made a leader in 1848. He afterwards removed to Wesley Chapel bringing 30 members with him, for whose conversion he had labored. He afterwards removed farther up town, and on account of his infirmities found it desirable to remove his membership to First St. Church where he had been a worthy member and class leader, up to the week of his death. To a friend who came in to see him he remarked, "I am still in the field." He asked her to sing and pray with him which she did, using the hymn of his own selection "Amazing grace," etc. As the friend was taking leave of him he said, "if I never see you again in this life meet me on the other side of the river." He died triumphantly, and remarked to his pastor a few moments before his death, that it was perfect peace with him and his God, and though suffering terribly in body, it was all bright beyond. In his death we have another evidence that "to live a holy life, is to die a blessed death, and we are down with pain and sorrow when we have yielded up our breath." Bro. Brier was buried from Wesley Chapel. Funeral services were conducted by his pastor Rev Henry Green assisted by Brothers Forest, Vance, Hodge and Brower.

DIED.—Wednesday, March 12th, 1879, in New Orleans, La., in the 36th year of her age, Mrs. Maria M. Edwards, a native of Richmond, Va., and for about 60 years a resident of this city.

This venerable Christian woman who for more than fifty years had borne the name of a disciple of Jesus, and had witnessed a good profession, "fell asleep," passing gently and quietly to the heavenly rest. Full of years and goodness, her walk and conversation adoring the doctrine, she was gathered like a shock of corn fully ripe. "Amid the labor and strength" of the fourscoure years her patience was great and her faith enduring to the end. In her home where her example and precepts gave light and counsel, and her church where she walked worthy her vocation she leaves the savor of a good name, which God's word tells us is better than ointment poured forth; a memory fragrant with truth, love and kindness, so that "Being dead she yet speaketh." "How blest the righteous when she dies; when sinks a weary soul to rest. How mildly began the closing eyes. How greatly heaves the expiring breast.

Life's duty done as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
"How blest the righteous when she dies."

A FRIEND.

New Orleans, March 17, 1879.

New Books.

FATHER TOM AND THE POPE; or a Night at the Vatican. By John Fisher Murray. Philadelphia, T. B. Peterson & Brothers. Price 50 cents.

It is a satire on the Romish Church, and details the visit of Father Tom, an Irish priest, to the Pope, and the interchange of courtesies that took place. It will be found entertaining.

New Publications.

Golden Hours for April, is a repository of choice selections of reading matter and illustrations for boys and girls: "How the buttoned Boots Matched," "The Sensible Pig" and other stories and sketches are entertaining. Hitchcock & Walden, Cincinnati, publishers.

The contents of the *Princeton Review*, published at 37 Park Row, New York, for January 1879 are: The Conscience as a Witness for Christ; The Monetary Conferences of 1867 and 1878; Moral Government; Political Effect of the Decline of Faith in Continental Europe; The day at Cæsarea Phillippi; The Pulpit and Sceptical Culture; The Surrender of Fugitives from Justice; The Philosophy and Causality; Causes of Commercial Depression. Four of these articles are by distinguished writers of Europe and the rest by able writers of our own country. It is very noticable how discussions of current topics are freely intermingled with those of a profoundly metaphysical and theological character. "The Pulpit and Sceptical Culture," by Stuart Robinson, of Louisville, is upon a subject of profound interest to every pastor, and it is discussed with characteristic force. "The Causes of Commercial Depression," by Prof. Thorold Rogers, of the University of Oxford, commends itself to special consideration in these times of general presure. We now, as before, specially commend this *Review* as unsurpassed for the variety, solidity and ability of its articles, and all at the marvellous low price of two dollars a year.

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates.
Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.
Manufactured by the Dr. Harter Medicine Co., No. 213 N. Main Street, St. Louis.
The following is one of the very many testimonials we are receiving daily:
Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I everdid in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit.
Most gratefully yours,
TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.
For Sale by Druggists and General Dealers Everywhere.

Indigestion.

The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the kidneys active, to carry off all the poisonous and waste matter of the system. See other column

Quarterly Conferences.

Programme of literary exercises of the West Tenn. District Conference, which is to be held, at Alamo, Crockett county Tennessee April 9, 1879.

Opening Sermon by J. A. Samuel; Alternate, G. Babers.
The Support of the Ministry, W. S. Butler, P. E.
Pure Religion, Willian Dwegans.
Call to the Ministry, H. Primm.
Qualification of Class Leaders, J. B. Bradford.
Organization and Management of Sunday-school Institutes, J. P. Price.
Educated Ministers, L. M. Moore.
Sunday-school Work, J. W. Hall.
The four Gospels. H. Moody.
Church Record, J. D. Hay.
Prayer Meetings, H. Bernes.
Repentance, G. Bernes.
Saving Faith, A. Burdett.
Punctuality, O. W. Marsh.
Pastoral Visiting, A. O. Williams.
How to Build up a Hard Place, O. Williams.
Prepatory School, C. E. Alxander.
Local Preachers and Exhorters can select their own pieces. J. P. PRICE, Secretary.

Conference Proceedings.

The Quarterly Conference of Mount Zion for 1879, was held March 17, Presiding Elder in the chair.

R. Anderson was elected secretary pro tem. There were no complaints and no appeals. The pastor reported eight members received by letter, one child baptised and that the church was beginning the year pleasantly. The report of committee on estimating preacher's salary was received and adopted: to pay the pastor $8 a week, house rent and fuel. Presiding Elder's pay, first quarterage, $25.

The Sunday-school is organized into a Missionary Society. No change made in the Board of Trustees. Bros. H. C. Armston and Wiley Hunter were granted local preacher's licenses. Stewards reported by public collections $70.70, Missionary Society $25, total $95.70; paid pastor $50.95, presiding elder's quarterage of $6 was met. The indications are favorable.

Cleveland District (Tenn.) Holston Conference.

SECOND ROUND.

Jasper Circuit, April 5-5; Brush Creek Circuit, April 19-20; Washington Circuit, May 3-4; Chattanooga Circuit, May 17-18; Kingston Circuit, May 31 and June 1; Chattanooga, June 14-15.

S. J. HARRIS, P. E.

Chattanooga, Tenn., March 5, 1879.

Marshall District (Texas) Conference.

SECOND ROUND.

Marshall, March 22-23; Hallville, March 22-23; Marshall Circuit, March 29-30; Mineola, April 5-6; Palestine, April 12-13; Palestine Circuit, April 19-20; Catton Gin, April 26-27; Leon, May 3-4; Jewett, May 10-11; Buffalo, May 17-18; Nacogdoches, May 24-25; San Augustine, May 31; Lower Sabine, June 7-8; Tyler, June 14-15.

F. CARSON MOORE, P. E.

Austin, Tex., March 12, 1879.

There will be a meeting of the District Stewards of the Houston District at the 2d M. E. Church in Houston, April 3d, at 1 o'clock p. m. L. P. CUSHMAN, P. E.

Houston, Feb. 26, 1879.

Houston District.

SECOND QUARTER.

Houston, 1st Church, March 22-23; West Point, March 22-23; Galveston, East Church, March 28-30; Galveston Tabernacle, March 29-30; Columbia, April 11-13; Chenango, April 12-13; Chances Prairie, April 15-20; Stafford, April 26-27; Houston, 2d Church, May 2-4; Houston Circuit, May 4; Richmond, May 8-11; Harrisburg, May 16-18; Lynchburg, May 17-18; Spring Station, May 24-25; Hockley, May 31 and June 1.

L. P. CUSHMAN, P. E.

Houston, Feb. 26, 1879.

The Houston District Conference will meet at the 2d M. E. Church in Houston April 3 and 5. The forenoon of each day will be devoted to business, the afternoons to the discussion of the following questions:

1. What was the Secret of the Power of Pentecostal Preaching, and is this Power the Privilege of the Ministry of to-day.
2. The Fifth and Sixth Rules for a Preachers Conduct.
3. The Sunday-school: How to increase its Efficiency.
4. The relation of the Church to the Subject of Temperance.
5. How to Train Young Converts.
6. Any question relating to our work that may be presented by any member of the Conference. L. P. CUSHMAN, P. E.

Houston, Feb. 26, 1879.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Phillips & Hunt, New Orleans.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committee on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
jan17'79-tf.

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JACKSON ROUTE

Having been rebuilt with
STEEL RAILS!

Equipment improved, Track ballasted and Speed increased, is now the Smoothest, Safest, and Most Attractive Line to all points

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IT IS
180 Miles Shorter to Chicago.
112 Miles Shorter to St. Louis.
63 Miles Shorter to Louisville.
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THAN ANY OTHER ROUTE.

Pullman Palace Sleeping Cars

Through without change to Chicago, St. Louis, Louisville and Cincinnati, and but one change to New York, Boston, Washington, Baltimore, Philadelphia, and other leading Eastern Cities.

No Transfers at any Point. All Connections Strictly First-class. Well supplied and conducted Eating Houses at convenient points.

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Express Train leaves New Orleans Daily at 6 p. m.

Ticket Office 22 Camp Street, Under City Hotel.

Indexical Silver Soap.

For Cleansing and Polishing Silver and Plated Ware, Window Glass, Mirrors, Marble, Paint, etc. This is the most convenient and effective preparation for these purposes ever offered to the public. It may be used even by inexperienced help with entire safety, as it contains nothing that can possibly injure the finest plate or jewelry. Many of our largest Manufacturers and Importers of Silver and Plated Ware have used this soap, and have given it their unqualified approval.

CAUTION.—The original and only genuine Silver Soap is known world wide as the INDEXICAL SILVER SOAP, and is the only proper thing to use for cleaning Silver, Electro Plated Goods, Marble, Jewelry, Statuary, etc. Made only by
ROBINSON BROS & CO.,
n10 12t] Boston, Mass.

New Church Record.

We can now sell the "Record" at a price much less than we have ever been able to do. It is a large quarto, containg about 180 pages, divided into seven sections, namely:

Record of Pastors.
Record of Classes.
Record of Official Members.
Alphabetical Record of Full Members.
Record of Probationers.
Record of Baptisms.
Record of Marriages.

We are confident that this record will meet the demand long felt, namely, a cheap book, suitable for a majority of our churches. Price, $2.50.

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A NEW EXCITING BOOK,
Bristling with the Wild Adventures of
STANLEY IN AFRICA

The only authentic and copyrighted cheap edition. Gives a full history of his wonderful discoveries in Africa and marvelous journey down the Congo. More fascinating than romance. Profusely illustrated, and highly endorsed by the clergy and press. Over 50,000 sold. More AGENTS WANTED. For particulars about the book, success of agents and best terms address N. D. THOMPSON & CO., Publishers, St. Louis, Mo.

MUSIC BELOW COST.

Having secured control of a bankrupt stock of about 100,000 pieces of new sheet music—the lot will be closed out at prices one-twentieth what such music retails at.—For 25 cents we will mail a roll of pieces, vocal or instrumental, that your dealer can not duplicate for less than $5 to $7. Five rolls for one dollar; twelve for $2. Order at once.
n12 tf A. C. MORTON & CO., Atlanta, Ga.

AGENTS wanted to sell
THE CURSE OF RUM.
Including Life and work of Murphy and Reynolds, with History of the movement and its success. Fully illustrated. Price only [illegible] GUARANTEE PUBLISHING CO., St. Louis, Mo.
marss'79-17.

Young Folks' Corner.

WATCH YOUR WORDS.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like the bees' fresh honey,
Like the bees they have terrible stings.
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind;
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompts the words, let them be unsaid:
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they are cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From this time of your early youth,
May the words that you daily utter
Be the beautiful words of truth.

What a Boy Did.

About two hundred and sixty years ago a poor lad of seventeen was seen traveling on foot in the south of England. He carried over his shoulder, at the end of a stick, all the clothing he had in the world and had in his pocket an old purse with a few pieces of money given him by his mother, when with a throbbing, prayful heart, she took her leave of him on the road, a short distance from their own cottage.

And who was John? for that was his name. He was the son of poor but honest and pious people, and had six brothers and five sisters, all of whom had to labor hard for a living. He was a goodly lad, and at fourteen was disappointed in gaining a place as parish clerk, and with his parents' consent set out to get employment.

[illegible] of Exter, where he [illegible] but as he looked on the beautiful cathedral, and in the bookseller's windows, a strong desire sprang up in his mind to become a scholar, and at once he set out for the University of Oxford, some two hundred miles off, walking the whole way. At night he sometimes slept in barns, or on the sheltered side of a hay-stack, and often met with strange companions. He lived [illegible] bread and water, with [illegible] a draught of milk as a [illegible]

[illegible] at the splendid city of Oxford, his clothes nearly worn out and very dusty, his feet sore, and [illegible] depressed, he knew not [illegible] do.

He had heard of Exeter College in Oxford, and there he went, and [illegible] great delight was engaged [illegible] into the kitchen, to [illegible] and kettles, and that [illegible] work.

[illegible] while scouring his pans, he [illegible] reading a book. [illegible]

Children who are sick are placed under the care of nurses; and the dead are deposited in a species of crypt, where they are covered with quick-lime, in order that the flesh may be speedily consumed.

Once each month the same deputies of the *Li-pou* make their regular visit of inspection. They inform themselves as to the number of children, and substitute fresh nurses where needed, or in place of those who have reached the limit of their engagement, which never extends beyond three years. In short, they see for themselves whether every thing is in order, and correct abuses if any have crept it. This institution is open at all times to those who, have no children of their own, wish to meet this want by adopting from among the wards of this hospital, a child whom no one can claim, and whose age is such as to lead them to hope for as warm a love as they would receive from an own child.—*Sunday Afternoon.*

Improve all your opportunities for doing good and making others happy. Sow beside all waters. Scatter blessings with both hands. be a fountain of good to your fellowmen. Do all you can, under the blessing of God, to make them good and happy. Life comes but once to each of us. But it comes laden with the interests of immortality. What we sow here we shall reap hereafter.

Centers or wooden frames are put under the arches of a bridge, to remain no longer than till the latter are consolidated, then to be taken down, and perhaps burned. So sinful pleasures are the devil's scaffolding on which to build a habit; and when that is once formed and fixed, the pleasures are sent for fire-wood, and the hell begins in this life.—*Coleridge.*

True faith is the soul's outward, not its inward look. The object on which it fixes its eyes, is not the heart's every varying frames and feelings, but the never varying Christ. If you would be sure of your path at night, you do not look down to the ground at your feet, but away to the light in the window, that shows clearly the way to your home.—*Baillie.*

A schoolmistress, while taking down the names and ages of her pupils, and the names of their parents, at the beginning of the term, asked one little fellow: "What's your father's name?" "Oh, you needn't take down his name; he's too old to go to school to a woman," was the reply.

It is said that when John Wesley was told that his congregation consisted largely of servant girls, he replied he was glad of it, as they had the care of the children and if the servant girls were converted they would train the children in the fear of the Lord.

King Henry III, used to say he would rather spend one hour with God in prayer than hear others speak of Him for ten.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish information about father and mother. My father left here about four years ago and went to Tennessee, where my brother lived. Father's name is David Clark, brother's Jerry Clark. The last letter I received from them in Germantown, Tennessee. ORRIN CLARK,
Colpepper, Texas, Feb 17, 1879.

MR. EDITOR—I left Tilton Prince or Whitehead, in St. Charles parish, Louisiana, during the war. I was brought to Texas by George Woodruff. My father's name was Prince Whitehead. I ask all preachers to make inquiry for the above named person, and if found address me. JOHN PRINCE.
Spring Hill, Navarro county, Texas.

MR. EDITOR—I desire to learn something about my mother and sister. They lived in Bellfield, Green county, Virginia, were sold and bought by Peter Walker. My mother's name is Kitty Slate, Sister's Betty Slate. When sold [illegible] were left—Harry and [illegible]. If found, address, HARRY KING.
[illegible] March 1879.

Factory Facts.

[illegible] careful attention to all [illegible] work, gives the [illegible] good appetite, [illegible]

Benson's Capcine Porus Plasters

have received the greatest number of unquestionably reliable endorsements than any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plasters and all other external remedies. For LAME AND WEAK BACK, Sciatica, Lumbago, Rheumatism, Kidney Disease, Neglected Colds, and all Local Aches and Pains, they are the best known remedy. Ask any one who has used them; or any good physician and he will confirm the above statements. Sold by all druggists. Price 25 cents.

THE GENUINE
DR. C. McLANE'S
Celebrated American
WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,
DR. C. McLANE'S VERMIFUGE
will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

The genuine DR. McLANE'S VERMIFUGE bears the signatures of C. McLANE and FLEMING BROS. on the wrapper.

DR. C. McLANE'S
LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated. Each box has a red wax seal on the lid with the impression DR. McLANE'S LIVER PILLS. Each wrapper bears the signatures of C. McLANE and FLEMING BROS.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane,* spelled differently but same pronunciation.

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HEATH, PIPPEY & LARA,
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Finest Assortment and Lowest Prices in the South of
Carpetings, Floor Oil Cloths,
NEW STYLES, CHINA MATTINGS,
WALL PAPER, WINDOW SHADES, CORNICES, PICTURE FRAMES, MIRRORS, MOULDINGS, ENGRAVINGS, &c.,
Upholstery Goods
IN GREAT VARIETY.
WIRE SCREENS
For Windows and Doors at Greatly Reduced Prices; Special Attention to Country Orders.
HEATH, PIPPEY & LARA,
97 and 99 CAMP STREET,
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LATEST THINGS IN MUSIC!
SHEET MUSIC.
"Where is my Boy To Night?"
Song and Chorus, with Piano accompaniment. Mailed on receipt of 25 cents.
SACRED MUSIC.
Hymn Service.
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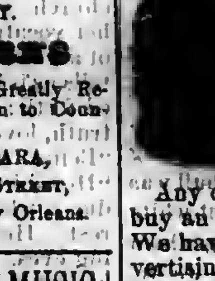

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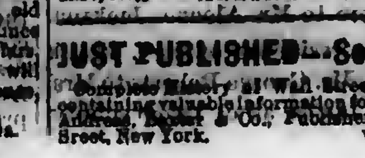

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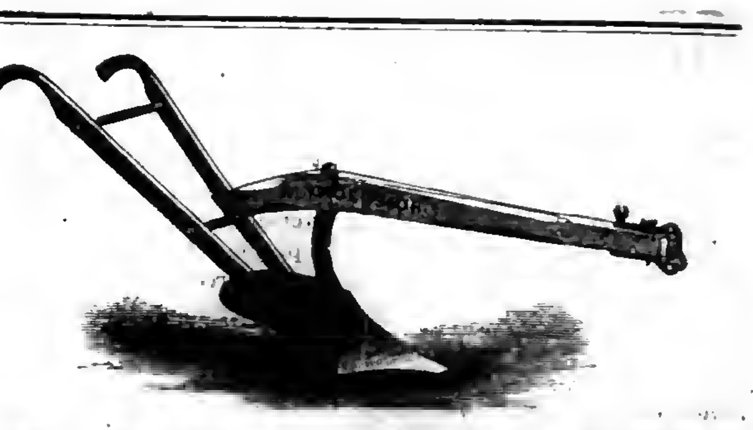

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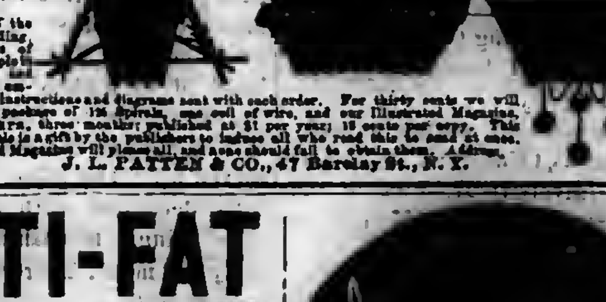

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ABOUT 100 YEARS OLD.

Ye [illegible], come join in my song,
And [illegible] brisk chorus come bounding along;
Though [illegible] may be poor, and some rich [illegible],
Yet all are contented, happy and free.

Ye [illegible] of ancient and noble renown,
[illegible] all the people in country and town;
[illegible] Adam, your father and head,
[illegible] of this world, was a tailor by trade.

[illegible] who work in stone, mortar and [illegible],
[illegible] the foundation deep, solid and [illegible];
[illegible] be your labor, yet lasting [illegible]
[illegible] and China your wonders pro[illegible].

[illegible] and makers of sails,
[illegible]
[illegible] on the proud swell-
[illegible] triumphantly ride.

[illegible] by tax be con-
[illegible] and fetch us home
[illegible] Copernicus reel,
[illegible] round like a

[illegible] give us our learning and
[illegible] for Turks, Christians,
[illegible] sound through

[illegible]

to note is that our Conference did not run into a color line conference, although in some respects the work in the State was arranged on that basis. Majority rules at one session of a conference sometimes do not amount to much by the next session with some men—even good men. Policy is sometimes preferred to principle! Out of the seventeen admitted six were white and the remaining eleven were somewhere between white and black. Where can we draw the much desired color line? Well, we thank God we have good reasons to believe that a very large majority of the thirty preachers in the conference are against catering to the diction of Southern prejudice. What the future will develop we cannot now tell, but we expect to push the battle to the enemy's gates, and we have no doubt but that these heroic soldiers of the cross and genuine Methodism will bring many trophies to the Master ere another conference session comes. Only let the church stand by us with her prayers and her benevolences and in a few years these brethren will sound the trumpet of a free and full gospel from every hilltop and from every vale in this wicked land.

I. G. POLLARD.

March 24, 1879.

For the SOUTHWESTERN.

The Colored People in Texas.

MR. EDITOR: I am spending a few days with my family, after being away from home a little more than two months. Will commence my second round on the first of April.

In this letter I want to say something about the colored people and their future in Texas. I am forced to the conclusion, after observing closely their manner of living and habits of industry, that they will ultimately own the largest part of the land in many of the best farming counties in Texas. I know their enemies will laugh at this, but twenty years from now will find this to be a fact. I will give a few reasons:

First, it is a fact that cannot be denied, that they make the cotton, corn and sugar of this State, and if they were taken away there would be very little of it made. They are a necessity to the large plantations; and without them the land lords would starve.

Second: where they buy land the whites gradually sell out to them, cutting up their large farms into smaller ones.

Third: They are the working people of this State, not ashamed to do any drudgery, even down to blacking boots, if there is money in it. Where whites will starve they will make money, and they are learning to save it to put into more land. Many, within my own knowledge, own three or four hundred acres of as good land as the State affords. Some have one hundred acres, and some more, under fence and in a high state of cultivation.

Fourth: Where they buy large tracts of land they carry the news to other parts of the country and induce their people to emigrate, so that very soon there is a large [illegible], the whites, in the mean time, having gone to some city or town, and if they cannot sell they [illegible]; the failure to collect rents, together with heavy taxes, eat up their farms in a few years so they [illegible] to sell at low figures. [illegible] also lead the ignorant [illegible] the matter of education. [illegible] whites complain of high [illegible] and keep their children at [illegible] the colored people will send [illegible] children if it takes every cent [illegible]. They will also have [illegible] church property and more [illegible] in ten years from now, in [illegible] to ministers, if they in[illegible] fact, as they have in the [illegible].

Yours truly,

W. L. MOLLOY.

[illegible] Texas, March 18, 1879.

[illegible] once asked Professor [illegible]

The Negro Nemesis.

The South sounds a note of alarm to which the North cannot be indifferent. The negroes are emigrating in thousands, principally from Mississippi and Louisiana, and the ruling whites are aghast at the prospect. All over these two States the old cabin homes are being deserted, the few poor traps are being sold, and the money invested in tickets for St. Louis. In a word, the longsuffering blacks are leaving the scenes of sorrows as dark as any that ever filled the cup of race persecution to its bitter brim. Kansas is their Promised Land, and, in the same spirit that has so often before moved masses of misery to seek a better land, even though the pathway to it lay through the wilderness, they are journeying thitherwards as best they may. The Southern press, startled at the proportions of the exodus, turns aside even from the joyful contemplation of the political paradise regained at Washington, to discuss this sudden surging of the waters of black discontent. The St. Louis *Globe* cries out that "the exodus of negro plantation hands from the South has got to be a subject serious not only for the States from which they come, and to Kansas, from which they all start, but to St. Louis." It calls upon the authorities to bestir themselves. "St. Louis," it says, "is threatened with the influx of thousands of negro families who are absolutely without means." By way of explaining the exodus, it represents that the negroes have been fooled by ticket agents into believing that, if they reach St. Louis, the will be carried free to Kansas, and there provided with the legendary forty acres and a mule.

This explanation does not explain. Hundreds of blacks are already wandering through the streets of St. Louis, homeless and destitute, and the news of their wretched plight must have got back to the plantations. Still they come! The *Globe*, indeed, refutes itself in the same article, for it goes on to tell how "a telegram was received from S. W. Davis, of Vicksburg, asking whether he could not get fifteen of his hands to go back, but none of the men or women would return." Its own reporter thus records what be heard among them, words full of simple, touching pathos:

"Childer," addressed an aged darkey to the rest of the company, "this yar genneman 'forms us what we have 'ready larned—that we've been fooled' bout that raillerd and land and mewl biz. And then this year genneman asks us whethr we'd not go back to Egypt. Childer I've gibben him the 'wing ob olo Mississippi a knows what you thinks, and I told him you'd rather jine hands and walk into Jordan's tide. And was I not right, childer?" And the "childer" all said "yes."

The most pathetic passages of Uncle Tom's Cabin may be searched in vain for a more naive avowal of the black man's remembered wrongs. Nor does the St. Louis *Globe* leave us without further light on this wholesale migration of the freedmen. At the landings all along the Mississippi hundreds of negroes are camped, many of them with their household goods around them, waiting for boats to take them off, and waving their hats whenever an upward bound steamer appears. Surely all this is not accounted for on the theory that ticket agents have fooled them with glowing visions of Kansas. The stream of pilgrims is too broad and deep, the impulse directing it too bitterly earnest, to be the mere trick of ticket agents.

The *Globe* knows better, the whole South knows better, and the country at large will not need to have the exodus explained. This torrent of colored humanity is rushing Kansas-wards, from where? From Mississippi chiefly. It is the freedman calling checkmate to the Mississippi plan! From Louisiana, too, the wave of black emigration is rolling in upon St. Louis. It is the sequel to that monotonous head line—"Louisiana Outrages." The worm trodden so long has turned at last. Again we quote from the *Globe's* mournful Jeremiade:

"The white people of Mississippi and Louisiana are alarmed at the [illegible]. They are afraid that [illegible] which has hitherto [illegible] their plantations will de[illegible]. In some counties [illegible] cannot be employed at [illegible] the usual rates."

[illegible] more than the [illegible]. It is not alone the [illegible] plants [illegible] with it, if

the exodus goes on, the political ground is slipping from under its feet. As Senator Blaine remained it at the opening of the last session, population is the basis of Congressional representation. The negroes gives to the South thirty-five seats in Congress. Under the Mississippi plan, ruthlessly applied in every State where a negro majority exists, if honestly counted, these thirty-five seats are all held by Democrats. Now the negro is going out from the land of his martyrdom by thousands. If the tide is not turned back, the census of 1880 will show the South to be entitled to a score or so less seats in Congress. Where, then, will be the boasted Bourbon Restoration? Gone forever and a day. With the negro vote vanished, or largely reduced, as a basis of additional representation, Southern pretensions will be as airy and unsubstantial as the stuff that dreams are made of, and resurrected rebeldom will be ready for its second funeral before it has hardly had time to get out of its first grave-clothes.

Well may the State that sends Davis as eulogist to the Senate Chamber pause and ask itself if the Mississippi plan is, after all, sound statesmanship. The tendency of the negro to cling to his home, in spite of untold hardships, is proverbial. If the smoke of his cabin fire no longer goes up, and his back is turned upon the spot where all his tenderest recollections linger, we need no Southern editor to tell us why. The whole character of the colored race, trusting, superstitions, emotional, and blindly devoted, as it is, alike to persons, places, and principles, is a sufficient key to the strange scenes at St. Louis. Naturally, the black is not an emigrant, adventurously seeking strange lands. His instincts are such as blind him as with hooks of steel to his home. We know, therefore, that this is a tearful pilgrimage that he has undertaken. The course of social ostracism, the anathama of race hatred, the blight of a political reign of terror, have all been needed to tear him from the soil whereon he was born and bred. Mississippi has worked out her "plan" to its remorseless end. Proscribed, persecuted, whipped, murdered, hunted from the polls, and, when all else has failed, cheated at the very ballot-box itself, the negro at last has struck his tent and is in quest of a new home. And wherever he goes, he will carry the death-warrant of Southern supremacy in his pocket and will be his own all sufficent Nemesis.—*Boston Traveller.*

Politics in the Pulpit.

The minister should ever announce great principles which lie at the foundation of society—principles affecting the rights of man and the duties of the government. But, valuable as are these topics, they should be but occassional and incidental. Sometimes, passing from these broad principles, the minister suffers himself to use the pulpit to promote the interests of a favorite political measure, which inures to the benefit of a party, or to the aspiration of some individual. Such a course ever lowers the tone of the pulpit, and offends some of the congregation. It requires skill and tact and heroism to utter the high moral requirements of the law of God, and yet to avoid such declarations as in times of high party excitement may foster mere party or personal interests.

Still worse is it when the minister allows himself to be personally drawn into a political canvass. Parties are nearly equally balanced, and those in the minority fancy that the personal influence of the preacher may turn a sufficient number of votes to make them triumphant. Hence they urge him to be a candidate. They dwell upon the great issues at stake. They tell him how greatly good men are needed in office, show him what a vast work he may perform, and endeavor to show him that it is really his duty to accept the nomination. Sometimes, alas! he is persuaded to do so; he leaves his pulpit, engages in the canvass, mingles and is absorbed for the time being in the pending issues. These instances are comparatively rare, and the minister conscientiously believes he is doing right; yet my conviction is that the result is always disastrous, both to himself and the Church. It is disastrous to himself, in that his *status* is lowered even in the estimation of his political friends. They selected

him not because they cared for him, or really desired his services, but because he was an available candidate. They flattered him to use him, and they henceforth regard him as a man that may be flattered and used. Had he declined the proffered nomination; had he said, "I have but one work to do; I must preach Christ and him crucified," he could have occupied a position of higher moral eminence. But by those outside of his own party he is simply regarded as one who is ready to use his ministerial influence for the promotion of his personal ambition. If unsuccessful, years will pass away before he can regain the high moral influence which he once exerted. If successful, his thoughts are turned from the pulpit. The questions which he considers, the associations in which he mingles, and the applications for office and assistance constantly pressed upon him, divert his attention from that course of reading and that character of mental study which gave him efficiency and power in the pulpit. As the result he either returns to his ministry at the close of his official period a weaker and less efficient minister than before; or, what is more likely, having embarked on the political stream, he is borne onward by the current, never to return again. Thus one whom God has called to the ministry is, to that extent, lost to the cause of Christ. But the most disastrous result is, that the public understand that those who profess to be called of God have such convictions as bind them to their work; that they are ready to exchange it for any position they may consider more lucrative or more honorable. As one minister accepts such a nomination, the public infer that all would do so, if they were equally pressed; and hence that the ministry is regarded by the ministers themselves, not as a divine calling, but as an inferior position which they use as a stepping-stone to something higher. In this way the character of the ministry in general suffers immensely; while the individual, at the best, can be but slightly benefited.

I have stated this case in its least exceptionable form. Much worse is it when a minister seeks a nomination, when he voluntarily abandons the pulpit to mingle in party strife, or when he accepts of a clerkship, becomes an agent for insurance societies, or for selling pianos, or sewing-machines, or patent medicines. Such men, I believe, do immense injury to the cause of Christ. It is proper, however, to say, that these remarks apply only to those who have health and strength for the pulpit, and who are approved and desired by the Churches. When a minister's health becomes so impaired that he is unable to take a regular pastoral charge, it is right for him to engage in any honest calling for a livelihood; and when the Churches, for any cause, do not desire his ministerial services, he should be at perfect liberty to engage in other callings and duties; and to retire altogether from the active ministry.

Quite possibly all these cases have their root in the lack of a clear conviction of a divine call to to the ministry, or of deep earnestness of spirit; for without earnestness a man accomplishes but little good. The earnest man, the man of convictions, who sees a perishing world, and believes God has sent him to help in rescuing it, will not turn aside from his high and holy calling. He will bear privation, face difficulties, and endure hardships, and meet even death itself, rather than turn to the right hand or to the left from the path which God has marked out. All the causes to which I have alluded contribute to the inefficiency of the pulpit, and give some color of reason to those who proclaim the pulpit to be a failure. Yet all these instances, though to be deeply regretted, form but a small percentage when compared with the great body of efficient and devoted ministers who are toiling in the Master's vineyard.—*Bishop Simpson.*

Joseph Cook's lectures are published weekly in Boston, New York, Cincinnati, London, and Glasgow, and it is estimated that they reach over a half million readers. President Porter calls him the strongest man of his age.

Minister Ferry's higher education bill avowedly aims at the exclusion of Jesuits from the right of teaching in France.

Reverend.

In a single passage only in the Bible do we find the word *Reverend* mentioned. It is in the ninth verse of Psalm cxi., "He sent redemption unto His people; He hath commanded his covenant forever; Holy and Reverend is His name." Of all ecclesiastical dignitaries, the Pope alone, the self-elected vicar of Christ, lays claim to the title of "Holiness;" but under what warrant does a Protestant ministry, making no claim to the infallibility, arrogate to itself the co-eminent title of "Reverend?" Does it accord with the meekness and lowliness of heart which Christ enjoins on His followers, that any of these should voluntarily assume this lofty name which is a prerogative of Omnipotence.

The title was unknown during the primitive Christian centuries, and, indeed, appears to have been generally adopted only within the last two hundred years. It was taken up by the Episcopacy, as well as by the Romanists, but was denied to the Dissenters, with whom, however, gradually growing in estimation, it came into general use. Nevertheless, the Friends, the Mennonites and probably a few other denominations (numerically small) of German derivation, are pronounced in the disuse of it. Concerning the origin of the term the following item from Notes and Queries (First Series, vol. vi., No. 150) may be of interest:

"During the seventeenth century the word 'reverend' was usually coupled with 'learned,' as in the following case: Vaughan, in his Life of Dr. Jackson, thus commences it: 'Being earnestly desired to deliver some character of the reverend and learned Dr. Jackson,' etc. Bishop Patrick, too, in his Annotations on Solomon's Song, viii, 7, quotes 'the reverend and learned Dr. Hammond.' And beneath the portrait of John Kettlewell, prefixed to his work on the Apostle's Creed, we read that it is 'The true effigy of the reverend and learned Mr. John Kottlewell.' But yet neither of these divines need the epithet as a prefix to their names in their works. It is clearly a title of modern usage, neither sanctioned nor required by any law, or canon, and from the growing inconveniences that attend its use, it may the more easily be discontinued, if judged necessary."

Mention is also made of the fact, in a recent number of the same periodical (Fifth Series, vol. v.) that upon the Judicial Court of the Privy Council of Great Britain having decided in 1875 that "reverend" is not a peculiar title of office or dignity, but one of courtesy, applicable to those who are worthy of reverence, several of the clerical subscribers to one of the English papers desired that the same might be sent them without the prefix "Rev." to their names.

There are evidences warranting the belief that an increasing number of Christian ministers would be glad to rid themselves and the church at large of this self-assertive designation. While lack of faith and of a willingness to be little in the world's estimation may have, perhaps, almost unconsciously operated with many to prevent a giving up in this matter, yet others (of whom may be instanced a Presbyterian of large attainments and much humility of mind, not long deceased,) clearly discerning the pointing of the Holy Spirit herein, have been constrained to drop the title, while sincerely desiring to be no more addressed thereby.

Recently, an article upon the subject appeared in a Methodist paper, the *Banner of Holiness*, wherein the writer, beside calling attention to the unseemly laudatory notices of ministers at the present day, inquires how such language might have sounded in the apostolic era, and applies the modern titles to some of those ancient worthies, as thus: Rev. Simon Peter, D. D., Rev. Paul D. D. LL. D. The *Advocate of Holiness* publishes the article as worthy the serious attention of its readers, and appropriately concludes: "How has the fine gold become dross! When will such folly come to an end, and ministers be simply servants of the Lord Jesus Christ? 'Call no man master,' and be ye not called *Rabbi.*"—*L. in Christian Neighbor.*

John C. Bruch was elected secretary of the Senate to succeed George C. Gorham, of California, by 27 to 38 a third party vote.

The Relation of Students to the Missionary Cause.

The great Missionary movement in this country had its origin in the heart of a student. It is not three-quarters of a century since Samuel J. Mills, then a student in Williams College, was fired with an intense longing for the salvation of the heathen. He was in the habit of meeting with several companions for prayer in a grove near the College. One of these meetings was interrupted by an approaching thunder-storm, and the five young men sought shelter behind a neighboring hay-stack. It was then and there that Mills proposed to send the gospel to the heathen, and said, *"We can do it, if we will."* After further consideration and earnest prayer, a society was formed in College, which was the first Missionary Society on this continent. As a result of this effort, influences were soon set in operation which led to the formation of the American Board, and, as an outgrowth of this small beginning, we now have in this country sixteen Missionary Boards, employing nearly one thousand men, and annually expending about two million dollars. Truly the stone which was cut out of the hills of New England has become a mountain.

Not only does the missionary movement owe its origin to students; its present and future prosecution largely depends upon them. Missionaries, and the means with which to maintain the work, ever have and ever will come principally from educated men. The cause appeals to us at this time with an earnestness which we cannot treat lightly. A great deal has been accomplished, but infinitely more remains to be done. Is it not a fact that the cause of Foreign Missions is really the chief question of Christendom? Look at the problem for one moment. Nearly three-fourths of the human race are absolutely ignorant of the way of salvation. The Churches in all Christian lands are sending less than 3,000 men into this vast field. America furnishes about 1,000 of this number. In other words we employ 50,000 men to preach the gospel in this country to our 40,000,000, and send one-fiftieth of that number abroad to aid in the work for 900,000,000.

Such is a very brief statement of the missionary problem. We cannot entirely solve it, but we can do our part. We can do a great deal if we will. How many of us *will?—College Student.*

Sanctified Communism.

God's remedy for the evils growing out of some men's great accumulations of the great plundering of others is two-fold. He strikes the hands of unrighteous getters with palsy, and thrills the hearts of righteous getters with love. He went down into Egypt, where political economy had beggared even slaves, denied them straw, and robbed them of children, that others might have palaces and armies, and made those palaces loathsome deadhouses, and those armies corpses. He led out the slaves burdened with wealth. Then, least they should re-enact the dismal tragedy, he gave them this commandment: "Thou shalt not oppress the poor; shalt not keep back his wages overnight; shalt leave grain in the corners, and olives on the uttermost boughs, that by labor they may get them, and not be pauperized by charity." Then if any one is obliged to sell his labor—a kind of slavery that God prefers to unlaboring pauperism—the year of jubilee shall let every man have his own family, land, and self again. Here is political economy that is divine.—*New York Advocate.*

Dr. Isaac Watts, when broken down with age and infirmity, quoted the sentiment of an aged minister "That the most learned and knowing Christians, when they come to die, have only the same plain promises of the Gospel for their support as the common and unclean.'

Talleyrand once complained that the English had thirty-nine religions and only one sauce, which evoked the retort from a witty Englishman, "And the French have thirty-nine sauces and no religion.

The meanest paymaster in the universe is Satan. He never yet employed a hand that he did'nt cheat. Young man, engage your services to a better Master.

General News Items.

Several Turkish men of war have gone to Greece.

Railroad rates from Cincinnati South have been reduced.

Holland dykes were greatly damaged by storm.

General Blanco was appointed governor general of Cuba.

The capital of France will be removed to Paris from Versailles.

Cadet midshipman, W. F. Babcock, of Louisiana, resigned.

Queen Victoria left England for a tour to the South of Europe on the 25th.

Nihilist conspiracies to assassinate officials are reported throughout Europe.

Yakoob Khan will vigorously resist the English advance into Afghanistan.

The British doubt the loyalty of the Fingoes, a large and powerful tribe in South Africa.

30,000 distressed weavers at Rouen, France, met and petitioned the government for relief.

The police of New York closed the performance of two women pedestrians on the 24th.

Russia is endeavoring to effect a change of the treaty of Berlin respecting Eastern Roumelia.

A fire in Clinton, Louisiana, on the 24th destroyed two of Mr. Kernan's houses. Loss $3,500.

Importations at Vera Cruz and Tampico, Mexico, have increased considerably within the past two weeks.

The Roman Catholic convent at Cairo, Illinois, was struck by lightning on the 25th and burned to the ground.

Nathan B. Pratt, treasurer of the Reading Saving Bank, in default of $80,000 bonds was committed to Cambridge, Mass, jail.

The governor of Tennessee despairing of a settlement of the State debt by the legislature, contemplates the calling of a constitutional convention.

Judge Elliott was assassinated in Franfort, Ky., by Gen. Thomas Buford, against whom he had rendered an adverse judicial decision on the bench.

A petroleum spring, one boring of which yielded 2,000 kilos in twenty-four hours, has been discovered at Pohar, in Galicia, an Austrian province.

Two Christians have been elevated to the council chambers of the Sultan in the new Turkish cabinet. One of them holds the port folio of foreign affairs.

The Senate committee on elections declared that Charles H. Bell, appointed by the Governor of New Hampshire to fill the vacancy, was not entitled to a seat in the Senate.

Senator Pendleton, of Ohio, offered a bill to allow the principal officers of the executive department seats on the floor of the Senate and House of Representatives.

The President nominated Andrew C. White, of New York, to be minister to Germany; Cornelius A. Logan, of Kansas, to be minister resident to the Central American States.

A Baltimore thief stole a cat, which was valued by its owner at $25, and was arrested therefor, but the court, before he was brought, decided a cat legally has no value, and released him.

Judge Woods, of U. S. Court, at Atlanta, Ga., ordered Marshal Fitzsimmons to do his duty, declaring that neither the marshal nor district attorney had any discretion in executing the orders of court.

The President nominated Dr. John B. Hamilton, of Illinois to be supervising surgeon general of the marine hospital service. John W. Wilson, of Ohio, consul at Panama; George Scroggs, of Illinois, consul at Hamburg; Joseph Hopkins, postmaster, Brownsville Texas.

The Supreme Court have decided that the Local Option Law is constitutional. It is affirmed that: "In a country where the law has been adopted by a vote of the people, the law with regard to retailing spirituous liquors without license becomes operative, and the only prosecution for selling liquor must be under the provisions of the Local Option Law; that Local Option and laws relating to tax upon retail liquors are not in harmony, but are directly antagonistic, and so utterly repugnant to each other that both cannot be in force in the same locality at the same time."

Southwestern.

J. C. HARTSELL, B. D., Editor.

THURSDAY, APIRL 3, 1879.

Important Notice.

Our *Silver Communion Ware Premium* offer is limited to June 1st, 1879. That is, on June 1st our offer of Silver Communion ware ends. This gives ample time for churches to complete their work for this magnificent present. Here is what we offer:

For *Twenty* cash subscribers, a silver pitcher worth $10.

For *Twenty-five* cash subscribers a Silver Pitcher worth $10 and a Silver Plate worth $4. Total $14.

For *Thirty-five* cash subscribers a Silver Pitcher worth $10; a Silver Plate worth $4, and a Silver Goblet worth $4 50. Total $18 50.

For *Fifty* cash subscribers a Silver Pitcher worth $10; a Plate worth $4; a Goblet worth $4 50, and a Baptismal Bowl worth $7. Total $25 50.

For *Seventy-five* cash subscribers the Pitcher, *two* Plates, *two* Goblets and the Baptismal Bowl; worth altogether $34.

All subscribers sent thus far for 1879 and paid for, count. Let every church complete its work at once.

We cannot continue this offer beyond June 1st.

Remember that the limit to May 1st does not apply to the engraving of John Wesley. That gift is made all the year, whenever the money is received.

Thanks to secretary of South Carolina Conference for minutes of last session of that body.

Ten Minutes of the First Session of the Little Rock Conference of the Methodist Episcopal Church are received. Thanks to the brother sending them.

Jefferson Davis in an interview in Boston last Saturday said: "*He very much doubted the wisdom of attempting to educate the negro, and utterly disapproves of giving him the ballot.*"

The Grand Jury of West Baton Rouge in 1877 declared the sale of intoxicating drinks on the Sabbath "a public nuisance." They might have gone a little further and declared it an every day nuisance.

The two lectures given last week by Rev. Dr. Smith, editor of the Louisiana *Presbyterian* of this city, on "Egypt" and "The Exodus" were well attended and were interesting and instructive. We heard the first one and were greatly pleased with it.

Governor Nicholls signed the act to abolish the Louisiana State Lottery. He has obeyed the mandate of a great majority of the people of the State, who regarded it as one of the most obnoxious institutions ever created by corrupt legislation.

The election of Judge Don A. Pardee, a pronounced Republican, to the Constitutional Convention over Ex-U. S. Senator Eustis a prominent Democrat, in the Democratic stronghold Congressional District means a good deal beyond the mere election of politics.

Rev. W. H. Jackson, of San Antonio, Texas, writes: "When I heard of the death of Dr. Reuben Ross the tears ran down my cheeks and entered my heart as one of my old friends. I pray my heart to know that I may meet our book agent; but I am sorry over his going to glory I am glad."

Rev. W. Maddox pastor of Vicksburg Circuit Mississippi was recently killed, at midnight, a few miles west by a party who have no particular grudge with the Methodist Church from Episcopal [illegible]

[illegible] police jury, says: "We [illegible] Law; it [illegible] and [illegible]

[illegible] of Dr. Rev. J. W. McCoach, of "cotton tie" fame, is the chief man financially. The [illegible] represents vast wealth. The work in this link is being pushed rapidly from Orange eastward. There is some hope of this road being built by next January. The link from Orange to Houston, the terminus, has been [illegible]

Christian Waiting.

It is after ploughing, harrowing, seed-sowing and weeding that the farmer waits. The waiting of the sluggard, the waiting of him who is indisposed to exert himself, the waiting which springs from indolence is ignoble, dishonoring to God and pernicious. It is not until we have striven to do our duty in Divine strength; it is not until we feel ourselves hemmed in, unable to take another step that we are to "stand still and see the salvation of God." The apostolic injunction is, "having done all, to stand." It is not until we have labored that we are to learn to wait. To act otherwise would be to play the part of the farmer who may be waiting for a harvest before he has sown his seed.

There can be no waiting without faith. The husbandman waits after his toil because he has faith in the chemistry of the soil, in the germinating power of the seed and in the constancy of natural laws. So faith is the root of Christian waiting, faith in the Divine promises, fidelity, and love. Without such faith there never has been, there never can be, any true waiting.

Christian waiting is also patient. "The husbandman waiteth for the precious fruit of the earth and hath long patience for it." He knows that the seed corn has to pass through certain mystic processes ere he can rejoice over the ingathering of the ripe and abundant grain. His waiting is, therefore, quiet and philosophical. So true Christian waiting is a state in which fluttering and murmuring have no place. It is a state in which there is dignified self restraint and sweet acquiescence to that will which is recognized to be infallible and good.

Nor is Christian waiting wanting in expectancy. The waiting of the farmer is not a listless or torpid posture, neither is the waiting of the Christian. It is full of intense desire. It is ever on the outlook. An attendant, who was asked to wake a visitor in time to meet an appointment was lingering hard by for the purpose when some one exclaimed, "What, setting here and doing nothing!" "No," was the quick reply, "I am busy waiting." The man who is truly waiting for the salvation of the Lord is "busy waiting"—busy like one waiting for the day dawn or like one waiting to take the tide at the flood. While waiting patiently we should not do so with drooping head, downcast eyes and limbs relaxed, but with ardent hope and eager gaze, like those who wait for the incoming of train or ship which is to bring to their embrace a long absent one from other lands.

Christian waiting is not optional. The farmer has to wait for the silent and gradual revolution of the seasons. However anxious, he cannot quicken the months in their flight, he cannot hasten the corn sprouts above the brown earth. He is compelled to wait. So with Christian waiting. God does nothing hurriedly. Did the earth with her hills and vales, lakes, rivers and seas, dark mines and gigantic rocks reach her present state in swift work? Did Jesus sweep down from the heavens, as the Savior of man, immediately He was promised? Perfection is not reached in a leap. We *must* wait. But we should wait in faith, in patience and in ardent expectation, with submission and love and fullest confidence that God will bring forth the results in his own way and time.

On to Texas.

From G. Pandely, superintendent of the Morgan's Louisiana and Texas Railroad, we learn definitely of the progress being made in pushing on the railroad leading from New Orleans to Houston, Texas. The eighty miles of splendid road from New Orleans to Morgan's City on Berwick's Bay forms the first link of the road. From this point to Vermillionville, a distance of sixty-three miles, the grading is all done, and the track is being laid at the rate of a quarter of a mile a day. In a few days the train will run to Franklin, and by October 1st it will reach New Iberia, and only a few months more will be needed to reach Vermillionville. This part of the line is being constructed by the Morgan interest.

The next link is from Vermillionville to Orange, one hundred and three miles, a company of which Mr. McCoach, of "cotton tie" fame, is the chief man financially. The company represents vast wealth. The work in this link is being pushed rapidly from Orange eastward. There is some hope of this road being built by next January. The link from Orange to Houston, the terminus, has been [illegible]

[illegible] with the Church from Episcopal [illegible]

[illegible] Law; it [illegible]

[illegible]

The City.

A. J. Dumont is confirmed as deputy collector; R. O. Herbert, warehouse superintendent; J. H. Burch, record clerk; C. C. Antoine, inspector of cigars and storekeeper. These were nominations of Collector Badger, approved by the Treasury Department.

Special Deputy Collector of Customs, General T. C. Anderson, contracted for and obtained a large number of colored laborers from various bulldozed parishes of the State, to go to his plantation in St. Landry parish, where they are guaranteed full protection and security in life, person, and property. Gen. Anderson has always treated his employes humanely and their homes have been unmolested.

The Biography of Rev. Dr. T. M. Eddy is a real contribution to Missionary literature and a memorial movement of a "burning and shining light in the church." The biographer has in his labor of love embalmed the name of many of the Christian heroes whom thousands will delight to see thus honored in a Book which will be read, not only by the host of personal friends made by Dr. Eddy in his life and and ministry; but by thousands of young ministers who will be charmed by an example of such rare industry, zeal, and success.

At present the electoral college has 369 voters, requiring 185 to elect, the Southern States having 138 and the Northern 231. In the next apportionment according to the estimates made, the Southern States will increase from 138 to 157, and the Northern States from 231 to 281, an increase of nineteen in the Southern States and forty-seven in the Northern States.—*Washington Post.*

Rev. L. Calloway, Lovelady, Texas, say by postal: "I have been very sick since the conference, and it appeared to me one night that I ought to stop the filthy habit of smoking. Tell all the preachers to stop smoking tobacco, or using it, for it will ruin them."

Laying the Corner Stone of Meridian Academy.

The editor and readers of the SOUTHWESTERN will remember that the laying of the corner stone of the Meridian Adademy was to have taken place Aug. 17th of last year, but owing to the yellow fever excitement which broke out a few days before that time we were compelled to postpone it.

The eigbth of May next is now appointed for the occasion, and we invite all friends of education in the Meridian district and elsewhere to be present. The yearly picnic of our Sunday-school is to be held on the same day. We desire as many of the ministers of the Mississippi Conference to be present as possible. The laying of a corner stone on which to build a high school for the education of the colored youth is an unusual occurrence in this State. We kindly ask the assistance of our white friends who have said they would help us in the erection of our building, and have published the same in the city paper. They told us to go forward and help ourselves and then we will help you.

We want every man, woman and child to see the laying of the corner stone and contribute as much as they can for the erection of the building. A great many have pledged a dollar each, some five dollars, and a few twenty-five dollars. We have invited the neigbboring Sunday-schools of the M. E. Church to ask each pupil to contribute twenty-five cents. The colored Masons of Meridian are invited to participate on the occasion. The trustees of Shaw University will manage the collections. There will be other societies out, and with the Sunday-schools will follow the Masons in procession.

We are a poor people, but we have a will to do something for a school building in Meridian.

Our presiding elder, J. W. Dunn, will convene the district conference in Meridian on the 6th and 7th: all the preachers, local preachers, exhorters, stewards, superintendents and one class leader from each charge are expected to be present.

The literary exercises will be as follows:

G. W. Barney—The Unity of God.
O. Gillespie—The Spirituality of God.
D. W. Maddox—The Eternity of God.
W. H. H. Galyer—The Omnipotance of God.
P. Jamison—The Omnipresence of God.
A. R. Sanders—The Omnicience of God.
L. Boone—The Immutability of God.
W. D. Sims—The Wisdom of God.
L. P. Brown—The Truth of God.
M. Brown—The Justice of God.
I. Allen—The Goodness of God.
I. N. Thomas—The Trinity Unity.
T. A. Cotton—The Importance of the Doctrine.
H. West—On Faith.
L. Clayton—Prayer.
M. Adams—The Scripture Precepts.

M. ADAMS.

The Right View.

The *Methodist Recorder*, organ of the Methodist Episcopal Church, sums up its views on the proposition of Senator Windom to settle the colored people of the nation in United States lands in the West as follows:

If families here or there feel like moving West or anywhere else, it is their right, their privilege, and their duty; but the idea of "countless numbers," that is the way the emigrationists speak of it, moving anywhere we hold to be bad policy. The negro must prepare himself to continue to work out his salvation, even in blood and tears. It is a hard fate we know, and the only relief one has is in the fact that if we but be the followers of what is right, nothing can do us harm.

This view of the case must in the end, we think, be accepted as right, by all who will carefully and unselfishly consider Senator Windom's proposition.

The Honma *Courier* has this explanation of the election of Republican delegates from Terrebonne to the constitutional convention:

The reason why, is this: Gov. Nicholls and others—high in the ranks of the Democractic party—promised the people that, if the Democratic party succeeded in driving away the corruptible Radicals from office, money would be plentiful, taxation low, etc. Now what has the present administration done to redeem those pledges? Nothing; but on the contrary, the people pay more licences and taxes than during the Republican misgovernment! That is the reason why the Democratic voters of Terrebonne took no interest in the late election. They say they will never cast another vote unless the rates of taxation are lowered.

Says the New Orleans *Observer*: "Upon such clergymen as the Revs. Emperor Williams, A. M. Newman, Joseph Gould, A. R. Blunt, Dr. Charles Thompson, T. E. Hilson, L. Gardner, Jas. Vance, Murrill, Roy, and their confreres of teachers, society directors and others, will devote the management of the proposed convention of colored citizens of Louisiana. The *Observer* is assured that by next Saturday the formal call for the convention unanimously signed, will be announced. Meanwhile public attention is generally invited to the purpose." This convention is proposed for the consideration of immigration and the general welfare of the colored people of the State.

OUR SOUTHERN METHODISM

LOUISIANA.

H. J. Wright, Alexandria: "Net proceeds of the fair, $127 20: clear of expenditures, $89 30. Our debt was $154 40: now it is $62 50. Our improvements to the church property are valued at about $700."

Rev. W. Carr, New Iberia: "We feel as if the Lord is with us. On Sunday, 9th inst., we had a union meeting. The following result was a token of God's promise to his people. First we had a glorious time, second we collected $58 60 for our church debt. We hope to be able to give a full account of our church in our next."

Rev. Hayward, West Baton Rouge, reports that his Sunday-school increased since conference from a small beginning until it now numbers fifty. A missionary society has been organized and twenty-two have joined this. He is hopeful for the work of the year, including a good list of subscribers to the SOUTHWESTERN.

S. P. Bell, Cypremort: "Our church is doing well—we have had seven additions to the church since Conference. Our protracted meetings will start the first week in April. Cypremort has awakened and we anticipate a good work here this year. Our Sunday-school numbers 116; every day school musters 100, with Rev. Bro. Beal as principal and myself as assistant."

Rev. Horace Wallace, Holmesville; "I reached my field of labor Feb. 20th, held a leaders' and stewards' meeting on the 21st and on the following Sunday commenced a protracted meeting, which has been continued up to this time, during which 25 persons have united with the church. On Sunday night of our first quarterly meeting, after the sermon preached by our presiding elder, J. Matlock, 13 seekers came to the altar; 11 of them were young men of promise. The congregation gave both the pastor and presiding elder a most cordial reception. The collection on Sunday of the quarterly meeting was $16. The prospect is that this conference year will be crowned with success to the cause of the blessed Master on this charge."

MISSISSIPPI.

F. A. Cotton, Lauderdale: "Have just arrived at this point. It was assigned to Rev. Faulk, but he did not accept it. It is an important work."

Rev. W. S. Harris, Liberty: "When I came here I found the Sabbath-school in very good condition with an average attendance of ten; and now I am very happy to say that we have thirty-five regular scholars. Miss A. M. Pinkings, one of our teachers, is doing all she can to build up the school. Rev. E. Collins cast the seeds upon the waters before he left here, and now they are springing up truly."

Rev. B. F. Penny, Columbus: "Our quarterly conference convened March 8-9. Elder McLachlan was present and left good advice with us. On Sunday night our chapel that seats many hundreds was more than filled. Sixteen have united with the church this quarter. At night one hundred and forty-four communed. So pray for us."

TEXAS.

G. J. Starnes, Victoria: "We are having a very promising Sunday-school, filling in with every variety and age who seem to be very much interested in the Bible lessons."

Rev. W. B. Pullam, Houston; "I have a meeting going on. We had three converts and twenty at the mercy seat for prayer. Our house is crowded every night, and our Sunday-school is advancing. We have two hundred and twenty in average attendance and we feel that the Lord is with us. My congregation is getting better all the time."

Letter from Oxford.

OXFORD, MISS., March 7, 1879.

Editor SOUTHWESTERN: Your invaluable paper is my constant companion and unerring guide, and I am glad to say it has recently found its way to many houses in this vicinity, where newspapers are almost, if not entirely, strangers. It seems that our people are enthusiastic over what the Freedmen's Aid Society is doing in the way of elevating and refining the rising generation. They have determined to extend some aid themselves to that most generous of all benevolent societies. We have formed a society at Buford's Chapel, on the Abbeville circuit, one of whose purposes is to "give all the aid it possibly can to our own Shaw University." I truly believe our society owes its birth to your paper.

N. G. DAWKINS.

Old social glass has dragged legions of unsuspecting victims from the drawing room to the gallows.

Intemperance destroys more lives and alienates more property than *all other crimes combined.*

Letter from Calvert.

CALVERT, TEXAS, March 10th, 1879.

MR. EDITOR:—I have just closed a quarterly meeting at Calvert and Port Sullivan, of which the Revs. J. W. Robinson and Daniel Sopps are pastors. I find the work at Calvert in a prosperous condition and in a growing attitude. I preached at three and at night to a house crowded to its utmost capacity. Quite a number of persons retired on account of there not being room in our large and commodious building to seat them. Then there were upwards of six hundred persons in the building, and over a hundred of that number stood up not being able to find seats. Bro. Robinson has awakened great interest at Calvert both in church and Sabbath-school. He deserves great credit for the manner in which he has conducted church business here. The Sunday-school's regular attendance is over a hundred scholars. The people all seem to love him, both men, women, children and Baptists. Immediately after the sacrament of the Lord's supper was administered to over a hundred and fifty people. All denominations joined in and partook of the glorious feast. I find this a grand people here. All on earth they want is attention, and in a few years they will take as many advocates and compete with any church in the bounds of the West Texas Conference.

Now the same day at 11 o'clock at Port Sullivan we administered the sacrament of the Lord's supper to quite a number of people. The Spirit of God came down on the glorious occasion our souls to bless. We left the church on fire, and a great soul-shining sensation awakened among sinners. I said to you at conference that the Austin District would roll up more subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE than any other District in the West Texas Conference, and I aim to make good my word. I took Brother J. W. Robinson with me and had him to canvass for the ADVOCATE and after he made an earnest talk to my astonishment he a secured a handsome list of thirteen subscribers. I think this speaks loud for a country church. This shows to other preachers what effort can do. The condition of the work at Port Sullivan being large caused me to appoint Brother Robinson to preach too at that point once a month. You will hear from me soon. I remain yours in Christ,

S. GATES.

Letter from Shreveport.

SHREVEPORT, LA., March 20th, 1879

Editor SOUTHWESTERN—It is with much pleasure I endeavor to let we are getting on at this time. I you know how can't say but little concerning the times in the business of our country, for we are having our share of the dull times and the scarcity of money, but religiously we can't complain, for it seems that the prospects are brightening before us for a good crop year to gather in loads for Jesus. The first quarterly conference was held here in St. James Church on the 15th inst., in which we had a good time, with presiding elder Samuel Davage in the chair. Every member of the conference seemed to be so filled with the love of God that it made time pass off sweetly.

The presiding elder and Rev. H. T. O. Abbott surely did feel the Spirit of God. The members of the church are all united in every cause. The elder preached Sunday morning at 11 o'clock, and would have preached at 7 o'clock in the evening, but it rained at dark, and we could have no meeting.

Love feast was held Monday night. At one time during love feast it seemed as though we all were filled with the Holy Spirit of God, that we are the children of God and his army, and are continually moving on to that city and building not made with hands but eternally in the heavens. Over two hundred and fifty persons spoke, many from St. Paul's Church and other churches of our city. Bro. S. H. E. Morant, T. Jackson, Samuel Armstead, presiding elder S. Davage, H. T. O. Abbott, and Bro. Perry Hall was in attendance. We can say that we intend through faith to join that heavenly host as it comes down to meet the faithful. Pray for us, Brother. We are having a fine Sunday-school with everything going well, many of the aged members of the church are attending Sunday-school regularly, and as for myself, Brother, I feel as though a great number will be added to the school and church this year. It is happiness and joy for me to work for our Blessed Redeemer. Parson Abbott will begin protracted meetings next week nothing preventing him, as there are many anxious souls hunting for Jesus; and we want them to find him and will help them all we can, we want help too. Nothing more from your Brother, in Christ Jesus.

F. S. LEGARDY.

Temperance Jots and Dots.

BY REV. A. E. P ALBERT.

Independent Order of Good Templars.—Of all the agencies at work to suppress the liquor traffic; drive out intemperance, with its baneful influences, from the world, and raise mankind to his true moral level, the Independent Order of Good Templars, is pre-eminently first and foremost. The principle of the Order is Total Abstinence for the individual, and Prohibition for the State. The doors of the Order are opened wide She knows no color, sex or race. All who desire to work for the reformation of individuals and of State are invited, yea, more than that; all such are most earnestly requested to come. The Order of Good Templars, is nothing less than a grand, universal brotherhood and sisterhood, of all races, tribes and nationalities, joined and cemented together by the most holy and sacred ties, to drive intemperance from the world; reclaim its unfortunate victims; wipe the tears of the suffering children; bind up the broken heart of sorrowing wives and allow gray headed parents to enter their rest in peace. This matter concerns you. Are you a parent? Then this is the very subject for you to investigate. Guard your house, arm yourself and your household against that powerful man, "Strong Drink," who goes about slaying sixty thousand of our young people annually. Are you a young man? Remember the enemy goeth about in the garb of "Strong Drink" seeking whom he may devour. Are you a church member; class leader; minister? Then surely if you are mindful of your high calling, you will "Work for the night cometh when no man can work." We want to institute at least twenty-five lodges within the next sixty days. Can we not do so? Send petition signed by at least ten respectable citizens of your town together with charter fee (eight dollars) to the undersigned, or to Mr. Thos. H. Jones, G. W. C. T., Algiers, La., and charter, hooks, etc., will be immediately forwarded to you.

A. E. P. ALBERT,
D. D. R. W. G. T., for Louisiana.
Honma, La.

Houston District, Texas.

MR. EDITOR: I have made my first round upon the Houston district, have held upon all the circuits and stations a quarterly conference and administered the Lord's supper. Thus far I have attended to the duties of the presiding elder. I have found all the pastors Methodist ministers and of course "Christian gentlemen." At Richmond Bro. Noble (and, Mr. Editor, he bears that name with propriety; he is Noble by name, noble by nature and noble by grace) met me at the depot and made my stay very pleasant. There we have a harmoneous and growing church. Through the efforts of the pastor a comfortable parsonage has been erected and paid for. At Stafford I found a pleasant home with a good Baptist family. Here the pastor has an open door and a wonderful opportunity to do a work that shall survive the wreck of worlds.

Spring Station is a large work where we have a number of small churches. Bro. A. Harris, the pastor, is the right man in the right place. He is a man of one work, everything indicates a glorious harvest.

At Lynchburg our work is small, but under the watchful care of Bro. Norwood the weak are putting on strength. Houston circuit is made up of a number of points outside and around the city. Bro. Haywood is attending to this work. Hockley, under the care of Bro. Thomas, is making a good record. Two acres of land have been bought, upon which a comfortable chapel has been erected and all paid for. At the quarterly meeting the pastor received twelve on probation.

You know, Mr. Editor, that I came from New England to Texas. Of course I am a stranger in a strange land. I left Boston Jan. 6, and from that time to this I have seen but one man that I ever saw in New England, but I have daily felt one familiar presence and heard one familiar voice, so my heart has been full of doxologies. The preachers and people have received me with open hands and hearts and I have forgotten that I am a stranger. Never in all my life have I preached to more attentive audiances and most of our meetings have been glorious. God has in a most marvelous manner answered prayer.

L. P. CUSHMAN.

Houston, Texas, March 20, 1879.

Fraternal Aid.

Rev. J. M. Vance, Sr., pastor, of Union Chapel, New Orleans, acknowledges the following additional receipts, in response to appeals to lift the debt of his church:

United Daughters of Tabernacle No. 1. $2 60; Reidsville, N. C., Rev. W. Walker, pastor; Central Church N. O., Rev. J. R. Alexander, pastor, $1 00; West Baton Rouge, La., Isaac Hayward, $3 00; Mt. Zion Benevolent Association No 1, Allen Lynch, President, $1 40; 6th Street M. E. Church, N. O., Rev. Wm. Smith, pastor, $1 00.

March 25, 1879.

Foreign Missions.

A revival at Nynee Tal is among the most interesting items we have from India

The Inspector General of Northern India says: "Almost the only really prosperous native schools are those in large stations superintended by the ladies of the several missionary societies. Without supervision and examination, girls' schools rapidly decline and the attendance and instruction become merely nominal. Supervision and examination by men are, though not always openly, objected to by the people, and the committees, as is natural and right, are unwilling to give offence by what would be considered to be intrusion."

At the monthly meeting of the Missionary Board, March 1st, Bishop Haven in the chair, further aid was granted to our projected interior Mission in Africa. Dr. S. Hunt was elected to fill the vacancy in the Board caused by the death of Dr. Nelson. A communication was received from the Board of Bishops March 3d, notifying the Board of Managers of the appointment of J. M. Phillips, Esq., as Treasurer of the Missionary Society, to fill the vacancy caused by the death of Rev. Dr. Nelson.

Our missionaries in Sweden say: "God is with us everywhere in an evident manner. Revivals have been going on in many places of the districts, and not a few have been converted to God and received into the church, and then we have had to be glad at the very good success during the new year. Praise to God. Several new working fields are occupied and still more open.

The burden that has been oppressing the congregation at Stockholm, according to the debt of the church, is now diminished. The money came from the Board, and the prospects of success became more bright immediately. The leading brethren and the whole congregation express their thankfulness to the Board for help received, and I feel very thankful too.

It has been a time full of blessings for the church, and in many places there has been an abundant outpouring of the Spirit and extraordinary revivals have taken place. There has been uncommon progress in some places: hundreds have been converted and joined our church. There is a good spirit walking our country. The children of God seem to long for pure hearts, and I think a holy church will be a saving church. May God pour upon us His holy spirit. Some chapels have been dedicated since last conference and the prospects for the future are brighter than ever. Blessed be the Lord that Methodism came to this country. Many of the preachers have a hard work; some of them have from 20 to 30 appointments to be visited regularly, and they must preach nearly every day, sometimes two or three times a day. But the Lord will provide strength for every day. Blessed be his name.

Italian Christian experience in all its aspects is very like that of awakened persons everywhere. Read what occurred under the preaching of the word by a missionary: "A poor old woman of nearly 70 years stood up and said: 'O, sir, the words that you speak open up a new prospect before me; they give me a new life, for my life has been a stormy and cheerless one. But as Jesus is so good, so holy, so loving, do you think that He will forgive my sins which are so great and so many? I feel ashamed to stand in His light. I wish I could live my life over again! Will He forgive such a sinner as I am?'" Brother Scuderi began to read those comforting words of the Savior: "Come unto me," etc. "Him that cometh unto me, I will in no wise cast him out." "I came to save that which was lost," and so on. The poor woman with, tears in her eyes, said, "O Lord Jesus, receive me, I wish to be thine." Everybody present was moved to tears, and after the little service was over, the poor old woman took hold of Bro. Scuderi by the coat, and said, "Sir, for God's sake do come as often as you can to us poor people, for we have been left in ignorance of God's ways, and have lived like the heathen. We are like sheep left to wander without a shepherd; our priests have said a few words in Latin; we have the mass, we have said the rosary to the Virgin Mary, and that is all we know of religion. Have pity on us, and come to read to us from God's book."

The legislature of Texas passed a law, which is now in effect, putting into market all the public school lands of the State at from twenty to thirty cents per acre. As a result the real estate dealers of the State are giving up in disgust, and the people who have worked hard to pay for lands at much higher price are not pleased.

Your only safety! Total abstinence. The greatest factor to bring back prosperity to the State: Prohibition.

General News Items.

President Grevy visited Queen Victoria in Versailles.

The jetties have a 25 foot channel with a base width of 400 feet.

An immediate advance of British troops on Cabul has been ordered.

Denmark prohibits the importation of live cattle from the United States.

Capt. Richard T. Renshaw, U. S. Navy, died at Norfolk, Virginia, on the 28th.

American goods are increasing in arrival in Siam, and are much sought after.

The English government desires £10,000,000 for the Indian service the current year.

The New Jersey peach crop promises to be the largest crop known for years.

The Porte is resolved to disarm the Albanians, and has sent out ten battalions of troops.

The Senate sub-committee to investigate the late election is taking testimony in Philadelphia.

The lower house of the Hungarian diet appproved the Berlin treaty by a vote of 208 to 154.

The Sultan of Turkey sent a portion of his plate and jewelry to be melted for the use of the treasury.

The finding of the court martial in the case of Gen. General Fitz John Porter completely vindicates him.

The German Richstag unanimously adopted a motion for an autonomous goverment of Alsace and Lorraine.

The authorities of Santiago de Cuba discovered a plot to engage in rebellion. The conspirators were arrested and their transportation to Spain ordered.

The Chinese embassador demanded the retrocession of Kuldja to China. The Chinese are preparing for a demonstration against Kuldja, now occupied by the Russians.

The sum of the Szegedin disaster is 1900 dead, [illegible],000 homeless people and 8,000 buildings destroyed [illegible] A greater calamity has not [illegible] the civilization of the world in many a day.

The King of Siam sent an autograph letter to General Grant inviting him to visit Siam and become his guest. The American [illegible], the King's aid-de-camp, and one of the princes will proceed down the gulf of Siam on a government steamer to meet General Grant and escort him to Bangkok.

The House of Representatives [illegible] the army appropriation bill on Friday, and discussion commenced. Mr. Tucker, of Virginia, offered an amendment repealing [illegible] 1218 of the revised [illegible] prohibits the appointment of any per- [illegible] in the military, [illegible] of the Con- [illegible] Congers, [illegible] of Illinois [illegible] the amendment [illegible] the direction of [illegible] the existing [illegible] sustained the [illegible] to repeal [illegible] military to [illegible] came up, [illegible] begun.

[illegible] March 21. [illegible] quarterly [illegible] the first [illegible] presiding [illegible] He [illegible] to a large [illegible] the [illegible] meeting [illegible] Sabbath [illegible] until [illegible]

Sunday School.

April 6, 1879—SANCTIFIED AFFLICTION. SCRIPTURE.—Job 33: 14-30. Memorize 24-26.

GOLDEN TEXT—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."—Heb. 12: 5.

TOPIC.—Deliverance from the Pit.

(Condensed from the National S. S. Teacher.)

Introductory.—Our lesson falls in the speech of Elihu. The "three friends" were silenced. They had come on a visit of condolence. They had administered consolation by declaring that afflictions were sent by God as a punishment of sin. They had insisted that he must have been a great sinner or he would not be so great a sufferer. Job repudiated their doctrine. He knew from the testimony of his own conscience that he was not a gross and wicked offender. The more they insisted upon his guilt the more self-righteous he became. The trouble in Job's mind was to reconcile God's treatment of him with his righteousness. Many another afflicted man has been troubled with that problem. The question was, How can a God be just who lets the wicked flourish and afflicts the just? His sense of injustice is not entirely allayed, his repinings, especially, are not driven away, but through the clouds by faith he catches an occasional sight of the face of God. Hitherto he had walked by sight—his trials were teaching him to walk by faith.

It is at this point that Elihu speaks. He is full of indignation against Job because he justified himself rather than God, and also against the three friends because they had not been able to answer Job, and yet had condemned him. With many apologies for presuming to teach his elders, he presents a new view of God's dealings with men in the matter of suffering, which he is sure is right. His theory is that it is sent for discipline, and that God ceases to wield the rod when it has wrought its curative work. Affliction is not sent on account of God's displeasure but is one of the measures of his grace. Job had complained that God was treating him as if he was his enemy—Elihu shows him that in so chastening him he was acting as his friend.

God Speaking (14-18).—Elihu explains that God has two ways of saving: 1. By dreams and visions; 2. By chastening. V. 14. For God speaketh. Job had complained that God did not speak. But God was speaking to him all the while though he knew it not. The voice of pain was the voice of God. The Lord was nearer to him than ever he had been before. Elihu meant to repudiate the idea that God is voiceless in his intercourse with men. He speaks to us through his Word, through the conscience, by his providences, as Elihu subsequently shows, and, best of all, by his Holy Spirit.

V. 15. In a dream, etc. In that day God often spoke to men "in slumberings upon the bed." Even now he does not confine himself to the hour of the day, but often draws aside the curtain of the night to make himself known.

V. 16. Then he opened the ears of men. And sealeth their instruction. The soul is in a plastic state, so that he can make an impression upon it as a seal makes an impression upon melted wax.

V. 17. That he may withdraw man from his purpose, And hide pride from man. To hide pride is to take away the occasion for pride.—the disposition to feel proud. It needs to eradicated; for "pride goeth before destruction, and a haughty spirit before a fall."

V. 18. He keepeth back his soul from the pit. The pit that is referred to is the pit of perdition. And his life from perishing by the sword.

God Chastening (19-20).—And now Elihu comes to the second part of this division of his address. For whom the Lord loveth he chasteneth, the scourgeth every son whom he receiveth."

V. 19. He is chastened also with pain upon his bed. Those who have experienced severe sickness know what that means.

Quite vividly is set forth the wasting away of man's powers by disease. How soon is his strength gone! A day may so reduce him that he shall be in strength only like a little child. It shall be a weariness for him even to lift an arm. Sometimes disease carries on its work after a mining and sapping [illegible] is insidious, [illegible] the citadel [illegible] are unnoticed. His soul [illegible] to the grave.

God Delivering (23-30).—V. 23. If [illegible] with him, an [illegible] To show unto man his [illegible] sending tribulations [illegible] servants. [illegible]

After his redemption—the prayer of gratitude. And he will be favorable unto him. He is always favorable to the prayer of thanksgiving. And he shall see his face with joy.

To Job for a long time God's face had seemed to be hiden. He had refused to believe that it could be seen in the midst of such affliction.

Vs. 29, 30. Lo, all these things worketh God oftentimes with men. He speaks often, and chastises often. The latter method is service but it is the process by which the pure gold is brought out of the furnace. To bring back his soul from the pit, etc. That is the end for which he is laboring.

Marriages.

At Durant, Miss., March 21, by Rev. H. Heslup, Miss Lucinda Collins to Mr. Toh Johnson.

At the bride's mother, in Grenada, Miss., March 20, 1879, by Rev. D. A. Williams, Mr. H. Butler and Miss Bella Brown.

On the same day, at the residence of Mr. G. Wolfs, by Rev. D. A. Williams, Mr. S. H. Martin and Miss M. Woods.

Deaths.

On the 26th inst., Rev. J. W. Maddox was killed about 11 o'clock at night at Shuqualak.

G. W. BARNEY.

Macon, Miss., March 29, 1879.

At the burial of Silvie Stewart, a Baptist sister, March 9, in Wallis Co., Texas, Benjamin Smalley, Jr., was called on to read a chapter. He selected Revelation xxi. We believe from what the sister said as she passed away that she felt no evil influence. W. H. JACKSON.

San Felipe, Texas, March 19.

Fell asleep in Jesus, March 10th, 1879, Jennie Hill, a devoted Christian, and one of the oldest members of the M. E. Church. She leaves to mourn her departure a beloved daughter and grandson among other relatives.

Also Bro. Chas. Henderson on the 18th inst. He was one of the best members of the Pineville M. E. Church. Both of these passed quietly away in the full triumph of faith. J. F. MARSHALL, Pastor.

On the 4th day of March, in Jacksonville, Texas, the wife of Bro. H. Hawkins died. She talked with her husband until the last and left a bright evidence of the presence of the Savior with her. Deceased was in her 48th year and afflicted with consumption. Rev. W. L. Molloy writes: "I have known her for years, and know her to have been a refined Christian lady. She was a devoted wife, mother and friend. She was from Evansville, Ind."

The Western Advocate please notice.

Again we are called upon to chronicle the death of one of our members, Bro. Charles Henderson, who had been a faithful class leader in the Pineville M. E. Church here for years past, who served as a steward, sexton and treasurer, and his last words were; "Ready now. Take me Jesus. Just now I told them you were a sweet Jesus. Take me up." His funeral was attended by a large procession of friends and acquaintance. His place cannot be filled in this church.

H. J. WRIGHT.

Alexandria, March 19, 1879.

Denis Gibson was born in Richmond, Virginia, in 1834. He came to New Orleans in 1863 and in 1865 he joined the First street M. E. Church, and remained a faithful and useful member until called by death, March 10th, 1879. Bro. Gibson was a pious, excellent and promising young man in his forty-fifth year. God called him from labor unto reward. Thus passed a Christian gentleman, a dearly beloved leader, and a highly esteemed servant of the Lord Jesus. While we mourn his loss we bow in submission to the Divine will and rejoice in his eternal gain. A wife and relatives mourn his loss here, but rest in the assurance of reunion on the bright plains of immortality. In his death the church has lost a star, and heaven has gained a jewel. His funeral was attended by Revs. Emperor Williams, Henry Green and Graham Bell.

DIED.—In New York city, on the 9th inst. Mrs. Eunice Southworth, wife of Dr. M. A. Southworth, in the 43d year of her age.

All who were so fortunate as to form the acquaintance of Mrs. Southworth, during her visit last summer, among friends here, are more than pained by the above announcement. Here was a lovely character, and there are none among us who will not most deeply sympathize with the husband to whom she had been united less than a twelve-month. They were married in the Episcopal cathedral at Dallas, Texas, in 1878, and their visit in Little Falls was a part of their bridal tour, and is recollected with much pleasure by their friends here. Dr. Southworth has been extremely ill since the death of his beloved wife, and his sister was last week summoned to his bedside. We are glad to announce that he is now slowly improving.—*New York Paper.*

New Books.

YOUNG FOLKS' HISTORY OF ENGLAND. By Charlotte M. Yonge. Cincinnati: Hitchcock & Walden.

This volume is uniform with the same author's histories of Germany, Greece, France and Rome. It is a 16mo of 415 printed pages, choicely illustrated, and neatly bound. The boys and girls will be delighted with it.

New Publications.

The *Sunday-school Journal* for April has been received. Phillips & Hunt, New York, publishers.

The April number of the *Nationnal Repository* maintains the high reputation which this magazine has earned. An illustrated sketch of the "Upper Hudson," by Dr. E. Wentworth, late editor, is both readable and instructive. A description of "Geneva" follows, by Rev. G. Draper. Mrs. E. S. Martin writes of "Versailles and its Associations;" D. C. Macdonald gives a rare account of Holland, as "A Queer Little Country;" while Mrs. Bell Tevis Speed tells us of a "Conteur Moraliste"—a French Moral Story-teller—an intimation that some story tellers in France are not quite moral. Dr. Alden furnishes personal anecdotes and "Recollections of William Cullen Bryant," in a charming manner. Edward B. Heaton describes the "Big Horn Mountains;" and Mrs. Dickinson concludes her story "Among the Thorns" with a rose-colored *denouement.* Selected articles and poems with the "Editorial Miscellany," make up a well filled number. The *National Repository* is published monthly at $3, a year, post-paid. Hitchock & Walden, Cincinnati, Chicago, or St. Louis.

The famous author of the famous story, dear to every boy's heart, "Tom Brown's School Days at Rugby," Thomas Hughes, contributes a capital short story of English boy-life to the April *St. Nicholas*, which Miss Kate Greenaway of London delicately illustrates. "Olive Thorn" tells of a training school for "Little House-servants" in New York, and the children's lessons and games, with illustrations by Miss Jessie Curtis. "Horace E. Scudder" writes about "Little Puritans"—and two large drawings add a great interest to his work. "Harriett Prescott Spofford" has Part 1 of the story of "Astronomer." "Eyebright," by Susan Coolidge," is continued, and a "Jolly Fellowship" has an entertaining installment in which the heroes and heroine try to place upon her throne a recently discovered African Queen. Celia Thaxter and Lucy Larcom furnish some charming verses. There is a story of a boy's wonderful bravery in "Spoiling a Bombshell," a translation of a German fairy story, Milton's life pleasantly told, and there are ever so many other things of interest to old and young. November and December numbers are free to new subscribers for 1879. For sale by Book and News Dealers. $3 00 a year; 25 cents a number. SCRIBNER & Co., New York.

The numbers of the *Living Age* for the weeks ending March 15th and 22d, respectfully, have the noteworthy contents: Felix Antoine Dupanloup, Bishop of Orleans, by C. de Warmont, *Nineteenth Century;* Magazine Writers *Blackwood;* An Old Friend with a New Face, by Thos. Hughes, *Macmillan;* Virgil, by Frederick W. H. Myers, *Fortnightly;* On the Migration of Birds, by August Weissman, *Contemporary;* William Etty, *Temple Bar;* The French Expedition in Equatorial Africa, *Pall Mall Gazette;* The Archimadrite Palladius, *Academy;* Etna, *Spectator;* A Diary of Milton's Age, *Athenæum;* together with installments of "The Bride's Pass," by Sarah Tytler, and "A Doubting Heart," by Miss Keary, and the conclusion of "Sir Gibbie," by George MacDonald; choice poetry. For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Gay, Boston; publishers.

Wide Awake opens its April number with a quaint frontispiece by Robert Lewis, a ship-board scene of the thirteenth century, illustrating the historical story by Mrs. Curwen, "The Maid of Norway." Followed by an instructive illustrated paper about "April Fools and Other Fools," J. F. Packard; spirited account of "Mardi Gras in Nice," by M. J. North; a delightful illustrated story of child-life in one of our frontier forts, by Mrs. Le Bontillier of Dakota. An amusing story is "The Forbes-Doolan Affair," written and illustrated by Mr. Bishop, the author of "Detmold" in the last year's *Atlantic.* Three serials, "The Dogberry Bunch," St. Olave's" and "Don Quixote, Jr.," are each capital in their way. Two articles of value, are biographical in their character, viz.: No. IV. of the "American Artists" series, by Mr. Benjamin, relating to Wm. M. Chase, with portrait and studio drawn in pen-and ink by Mr. Chase himself; and No. XXIII. of the "Poets' Homes" series, about Col. Paul H. Hayne, the well-known Southern poet, written by Charles F. Richardson, and accompanied by a portrait and view of the poet's Georgia home at "Copse Hill." There are several illustrated poems, "Funny Uncle Phil," by Amelia Daily-Alden, and "A Hop," by Mrs. Carr. Several funny drawings by "Bos," Francis, Cox, will keep the family in good humor until the May number comes. Only $2,00 a year. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston.

Sunday Afternoon for April has a story which illustrates some of the workings of the pauper letting system; others entitled Jack, and did God make that Man in Vain?; and a sketch of Isabella T. Hopkins of Palliasy the Potter. Mrs. Helen Campbell gives a *resume* of the Tenement House Question, describing the very successful tenement houses erected within a few years in Brooklyn, N. Y., and discussing the matter in its general bearings. The first of two papers on The Mormons by T. L. Rogers, being mainly historical and showing the treasonable attitude maintained towards the United States. The Howgate Scheme of Arctic Discovery gives information as to the details of this project. E. Gardner gives suggestions as to building churches. Christianity and the State is by Oliver Johnson. A New Chapter on Wages suggests a plan for the laboring classes to secure instruction in the higher as well as more practical parts of trades and as to earning wages at the same time. Calvin the Sinner, and a satire on the current rage for Decorative Art by Mrs. Lizzie W. Champney. The poets are Lucy Larcom, Elizabeth Akers Allen, and Elaine Goodale, one of the two young sisters in Berkshire County, Mass., whose recent poems have attracted wide attention. Under the title of Mint, Anise and Cummin the editor handles a circular recently sent out from Boston which aimed at promoting a revival. He also talks about College Frands and Our Laws and Law Makers. There are, as usual, The Still Hour and Literature.

Scribner for April has special attractions. From a long a varied table of contents of twenty-five papers, stories, poems and miscellanies, the following are selected as of special interest: John Ericsson, the Engineer, the great inventor, the competitor of George Stephenson, to whom the world owes the Monitor, the steam fire-engine, the screw propeller, etc., etc., and, last of all, the solar engine, of which the first full and authentic account is here given, prepared by W. C. Church, editor of the *Army and Navy Journal.* "Actors and Actresses of New York," by J. Brander Mathews, with illustrations of some of the leading members of the profession in character, Miss Jewett as Sara in the "Danicheff," Mr. Coughlan as Charles Surface, Mr. Beckett as Bob Acres, Mr. Gilbert as Sir Peter Tenzle, Mrs. Booth, Mr. Broughman and others. "Henry Burgh and his Work," the story of the man to whom we are indebted for the Society for the Prevention of Cruelty to Animals, with a history of the society's work, and many entertaining anecdotes, by C.C. Buel. "H. M. S. Pinafore,' for Amateurs," showing how this popular opperetta is fitted for amateur production, with a hint at stage directions, etc., and three views of the deck of the "Pinafore," as seen at the Standard Theatre, New York. "In a Snailery," by Ernest Ingersoll, one of our foremost young naturalists. "The Stickeen River and its Glaciers," a graphic description of Western scenery, with drawings by Moran reproduced by "process." "The measure of a Man," an account of the interesting re-discovery of antique measurements, by Wm. Page. "The Tendency of Modern Thought," a paper on Romanism and Rationalism, by Rev. Dr. C. C. Tiffany. "Half-witted Guttorm," a charming tale of Norwegian life, written for *Scribner* by Kristofer Sanson, and transleted by Boyesen; "Franlein," a short story by Adeline Tafton; "A Journey to a Political Convention," by an anonomous writer; Poems, New Inventions in the World's Work; the first of the series of papers on "The Scribner Brazil Expedition" will appear in the May number. The series will comprise six richly illustrated articles. For sale by news-dealers. $4.00 a year; 35 cents a number. Scribner & Co., New York.

Miserableness.

The most wonderful and marvelous success, in cases where persons are sick or pining away from a condition of miserableness, that no one knows what ails them, (profitable patients for doctors), is obtained by the use of Hop Bitters. They begin to cure from the first dose and keep it up until perfect health and strength is restored. Whoever is afflicted in this way need not suffer, when they can get Hop Bitters. See "Truths" and "Proverbs" in another column.

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To the feeble convalescent, and to the over-worked student, or professional man, or man of business who finds himself slowly losing vitality and the power to do his best; who knows that his health is gradually giving way, and that if no help can be found, a break-down in the near future—fatal, it may be—is inevitable, "Compound Oxygen" offers an almost certain means of relief and restoration. Send for our Treatise on "Compound Oxygen," which gives the largest information and many remarkable testimonials from widely known and eminent public men. Sent free. Address Drs. Starkey & Palen, 1112 Girard Street, Philadelphia, Pa.

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All the "phones" of this phonetic age are surpassed in practical benefit to mankind, by the discovery of Allan's Anti-Fat, the great and only known remedy for obesity, or corpulency. It produces no weakness or other unpleasant injurious effect, its action being simply confined to regulating digestion, and preventing an undue assimilation of the carbonaceous, or flesh-producing, elements of food. Sold by druggists.

ELLSWORTH, Kan., July 13th, 1878.

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This age is a progressive one, and improvements are continually suggesting themselves in almost every department of human life. Labor-saving inventions and machinery are eagerly sought for, to accomplish in a few hours' time, what usually was the toil of days and even weeks. The farm, the household, the workshop, the factory, all possess unmistakable evidences of this wonderful age of progress. It remained, however, for the eminent house of Lord & Taylor, well known as one of the leading dry-goods firms of New York City, to introduce vast improvements in the old shopping method, and to make "shopping easy" for every lady in the country. There is now no excuse for ladies to fatigue themselves with travel, and to undergo its hundred and one annoyances, when they can purchase every article needed for the wardrobe or household without leaving their homes. Messrs. Lord & Taylor will send, on application, free of charge, samples of any of the newest piece goods for Spring and Summer wear, which they advertise, with prices attached to each. Selections from these are readily made; orders for goods received, filled by the house, and returned by fast trains to the purchaser. This surely is a material improvement for the slow method of former days, as by this system time, money, labor and annoyances are all saved. The business standing of this eminent house makes this announcement worthy of attention, as they can be relied upon implicitly to accomplish whatever they advertise to do.

Quarterly Conferences.

Navasota District Conference.

SECOND ROUND.

Plantersville, April 5-6; Brenham, April 12-13; Hempstead and Circuit, April 19-20; San Felipe, April 26-27; Courtney, May 3-4; Brenham Circuit, May 10-11; Anderson, May 17-18; Navasota, May 24-25; Millican, May 31 and June 1; Bryan and Brazos, June 7-8; Brewersbill, June 14 15; Hearn, June 21-22.

The first district conference will convene at Courtney, commencing May 1st. All the brethren are requested to be present at the opening exercises, Thursday at 9 o'clock a.m.

W. L. MOLLOY, P. E.

Programme of literary exercises of the West Tenn. District Conference, which is to be held, at Alamo, Crockett county Tennessee April 9, 1879.

Opening Sermon by J. A. Samuel; Alternate, G. Behers.
The Support of the Ministry, W. S. Butler, P. E.
Pure Religion, William Dwegans.
Call to the Ministry, H. Primm.
Qualification of Class Leaders, J. B. Bradford.
Organization and Management of Sunday-school Institutes, J. P. Price.
Educated Ministers, L. M. Moore.
Sunday-school Work, J. W. Hall.
The four Gospels. H. Moody.
Church Record, J. D. Hay.
Prayer Meetings. H. Bernes.
Repentance, G. Bernes.
Saving Faith, A. Burdott.
Punctuality, O. W. Mersh.
Pastoral Visiting, A. O. Williams.
How to Build up a Hard Place, O. Williams.
Prepatory School, C. E. Alxander.
Local Preachers and Exhorters can select their own pieces. J. P. PRICE Secrtary.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kezieh Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.

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For spring and summer, for Ladies, Misses, and Children. Cloth top, low button shoes, the novelty of the season, $3 50; genuine kid walking boots, $3.75. Low shoes from $2 to $5; fine quality slippers from $1.25 to $2.50; Misses' best pebble goat, worked buttonholes, $2; Children's hand made, spring heel, button boots, $1.60; Infants' shoes, all colors, $1.25.

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The Mississippi and Louisiana Conferences at their late sessions, made it the duty of every preacher having charge of a station or circuit to see that their pulpits were supplied with a New Hymnal, and all were to use their influence in having the people supply themselves with Hymnals and to use them in the public congregation and in social meetings.

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"Oh, I am so happy," the little girl said,
As she sprang like a lark from her low trundle bed.
"It is morning, bright morning; good morning, papa,
O give me one kiss for good morning, mamma.
Only just look at my pretty canary,
Chirping his sweet good morning to Mary.
The sunshine is peeping straight into my eyes,
Good morning to you, Mr. Sun, for your rise
So early, to wake up my birdie and me,
And make us as happy as happy can be."

"Happy you may be, my dear little girl,"
As the mother stroked softly the clustering curl,
"Happy as can be, but think of the One
Who wakened this morning both you and the sun."
The little one turned her bright eyes with a nod,
"Mamma, may I say good morning to God?"
"Yes, little darling one, surely you may,
Kneel as you kneel every morning to pray."
Mary knelt solemnly down, with her eyes
Looking up earnestly into the skies.

And two little hands that were folded together,
Softly she laid on the lap of her mother;
"Good morning, dear Father in Heaven," she said,
"I thank Thee for watching my snug little bed,
For taking good care of me all the dark night
And waking me up in the beautiful light.
O keep me from naughtiness all the long day,
Blest Jesus, who taught little children to pray."
An angel looked down in the sunshine and smiled,
But she saw not the angel, that beautiful child. —Selected.

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There is one element in the home instruction of boys to which, says a Boston paper, too little attention has been given, and that is the cultivation of habits of punctuality, system, order and responsibility. In too many households boys from twelve to seventeen years are too much administered to by loving mothers and other female member of the family. Boys' lives during those years are the balcyon days of their existence. Up in the morning just in season for breakfast, nothing to do but start off early enough not to be late; looking upon an errand as taking so much time and memory away from enjoyment; little thought of personal appearance except when reminded by mother to "spruce up" a little; finding his wardrobe always where mother puts it—in fact, having nothing to do but enjoy himself.

Thus his life goes on until school ends. Then he is ready for business. He goes into an office where everything is system, order, precision. He is expected to keep things neat and orderly, sometimes kindles fires, file letters, do errands —in short, become a part of a nicely regulated machine, where everything moves in systematic grooves, and each one is responsible for correctness in his department, and where in the place of ministers to his comfort, he finds task masters, more or less lenient, to be sure, and everything in marked contrast to his previous life.

In many instances the change is too great. Errors become numerous; blunders, overlooked at first, [illegible] matter of serious [illegible]; then patience is overtasked, [illegible] is told his services are [illegible] wanted. This is the [illegible] and sometimes he never [illegible]. Then comes the surprise [illegible], who too often never [illegible] the real cause, nor where [illegible] in the training of [illegible].

[illegible] is wanted is for every boy [illegible] something special to do; to [illegible] at a definite hour, [illegible] to watch for that time [illegible] to be answerable for a [illegible] of the routine of [illegible]; to be trained to an [illegible] time when he may en[illegible] of business, and be [illegible] habits of energy, ac[illegible] application, often of [illegible] then superficial [illegible]. —*Ameri an.*

[illegible] to Death.

[illegible] of July a young [illegible] picnic had [illegible] by a spent [illegible] thrown [illegible] dress was a [illegible] the flames [illegible] was no [illegible] poor girl [illegible] the hope [illegible] the next [illegible] the [illegible] he had [illegible] if [illegible] will [illegible] and.

[illegible]

In Memoriam.

Rev. Rufus Spaulding was born in Crompton, Lower Canada, Dec. 12, 1804, and died at the residence of Dr. Joseph Jones, in San Antonio, Texas, March 12, 1879, aged 74 years and three months.

He was converted at seventeen, and felt called at once to the work of the ministry, but declined to follow his convictions. After three years he yielded, joined the Methodist Episcopal Church, was licensed the next day after admission, and within two weeks was employed by the Presiding Elder. At the next session of the New England conference in 1827, he was admitted on trial, and two years later into full membership. He filled the following appointments in the order given. Tolland Circuit, Conn.; Dorcester, Mass.; Church St. Lynn, Andover, and Charlestown. During this year he was married, and appointed by the Young Men's Methodist Missionary Society, Missionary to Africa, with Rev. Osgood S. Wright, of *Zion's Herald*. In November 1833 the party, consisting of Messrs. Spaulding and their wives, and Miss Farrington, sailed from Norfolk, Va. It is remarkable that they were entertained in Norfolk by the same family that entertained Melville B. Cox, sailed from the same port, on the same day of the same month, in the same ship, Jupiter, and under the same captain, Knapp.

They came to Monrovia bay, and anchored outside the bar on New Year's Eve, and held a watch meeting on board. As fellow passengers they had Sheriff Roberts, afterward Governor; Lieutenant Governor Williams, and several missionaries of the Presbyterian board. The next day they landed, and the first Sabbath Mr. Spaulding preached and administered the sacrament of the Lord's Supper, the last time they partook together, and for several, the last time on earth.

The Liberia Annual Conference was held soon after, at which Mr. Spaulding presided and made the appointments. He also organized a Conference Temperance society, probably the first on the African continent.

On a visit to the gave of Cox, the missionaries became infected with the deadly malaria of the place, and soon sickened. Mrs. Wright died; a few days later Mr. Wright followed her. Mr. Spaulding and his wife partially recovered, and as soon as possible returned to America, after an absence of six months.

He procured a monument and sent it to Liberia to mark the graves of Cox, and Mr. and Mrs. Wright. He also brought back the effects of Melville B. Cox to his brother Gershom F. Cox. Among them was a pair of silk half hose which were presented to Mr. Spaulding, and which by his request are to be presented to Bishop Haven, who has stood by the grave of Cox and seen the monument.

After his return to America, Mr. Spaulding received one appointment, but his health failed before the year closed, for one year was superannuated and then located, and so remained until death. He engaged in farming, and in the book and stationary business in Dubuque, Iowa. He accumulated some property, gave his three children a good education, and had a good home. Death swept away wife and all his children, misfortune wasted his property, and alone, with slender means and poor health, came to San Antonio in 1876. He procured a comfortable living by renting his Health Lift as long as he could attend to business. Six months ago he became too feeble to do this, and was taken by Dr. and Mrs. Jones to their home, and cared for as tenderly as his own children cou'd have done.

His disease was painful, but his spirit was patient and sweet. His Christian character, tried as by fire, exhibited the pure gold, burnished, it gave only the sweeter fragrance, and he suffered and died triumphing in Christ Jesus.

He was a pure, reproachless man, a genial companion, of great intelligence and good culture, and a minister of great ability. He was respected and loved by all who knew him.

The funeral services by his request, were conducted by Rev. M. A. Daugherty of the Methodist Episcopal church, by whose invitation all ministers present participated. They took place at the residence of Dr. Jones and were attended by a large number of mourning friends who had shown him many attentions. The Masons who had been kind to him, buried him with the ceremonies of their order.—*San Antonio Courier.*

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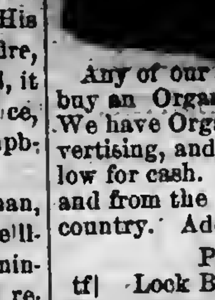

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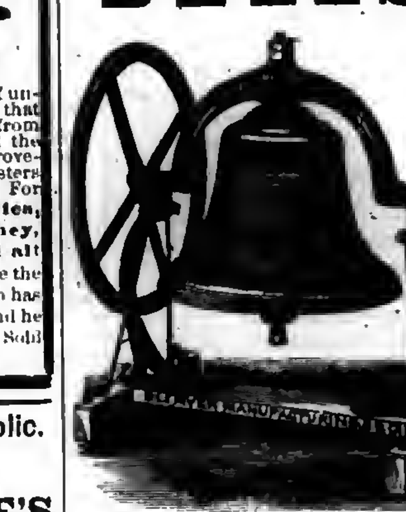

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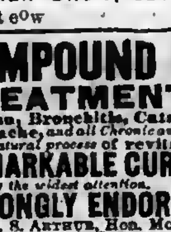

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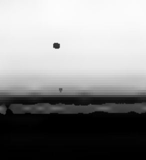

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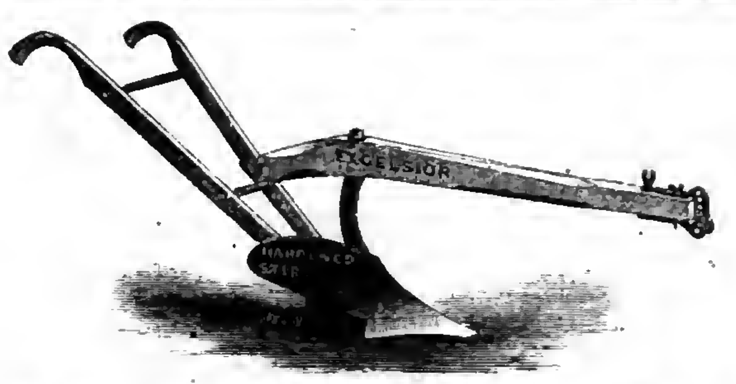

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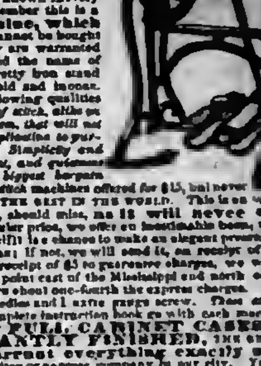

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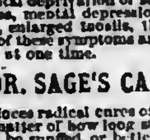

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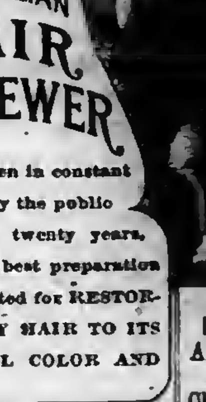

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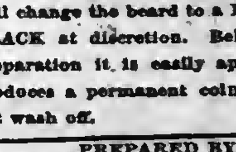

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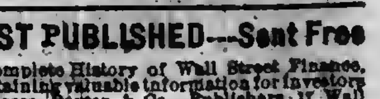

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Attendance upon the Ordinances of the House of God.

(The following is a specimen chapter from *Elements of Methodism*, a valuable book for beginners in religions and church life, by Dr. Stevenson, of the New Hampshire Conference. We notice this book elsewhere.)

The Church expects all who are in its fellowship further to evidence their desire for salvation "by attending upon all the ordinances of God; such are, The public worship of God; the ministry of the word, either read or expounded; The Supper of the Lord; Family and private prayer; Searching the Scriptures; and Fasting and abstinence." A part of these are for public, and a part for private, observance. Only those which are for public observance will be noticed in this chapter. They are these:

1. "*The public worship of God.*" Ordinarily the phrase "public worship is used to signify all the public services of the house of God. In this place it is used in a more restrictive sense; in the sense of public prayer and praise. Public prayer was instituted at the time of the giving of the law at Mt. Sinai. Previously, the nearest approximation to it was family prayer, the head of the family leading in the service. At that time, however, God directed that a tabernacle should be built, and that a public altar should be erected, for the congregation; and, at the same time, established a public priesthood, whose duty it should be to offer sacrifices, and to make confession and supplication, for the people. Probably public praises began to be sung at the same time. We know that one grand hymn of praise had been sung at the Red Sea. In the days of David the singing of praises became a prominent part of the public worship. It has continued to be a prominent part of it ever since.

Christ taught his disciples, by his [illegible]. He both prayed and sang with his followers. After his departure, they assembled together; "and when the day of Pentecost was fully come, they were all with one accord in one place," [illegible] God, and waiting for the [illegible] of the promise of the [illegible] of the Comforter; and it was while they were thus assembled, and thus engaged, that the Holy Ghost was imparted to them.

It is a fact, therefore, worthy to [illegible], that the first great [illegible] of the Holy Ghost, under [illegible], was an [illegible] congregation of [illegible] and not upon separate [illegible] of Christ. We [illegible] that the richest and [illegible] spiritual blessings [illegible] be expected by assembled [illegible].

It is the duty, therefore, as well as the privilege, of the followers of [illegible] to be present at these services, and not only to be present at [illegible], but to take part in them. [illegible] be done, so far as public [illegible] concerned, only by yielding [illegible] to the spirit of the [illegible] its confessions, [illegible] and its supplications [illegible] by answering [illegible] the service of public [illegible]

[illegible]

the Gospel to every creature. (Mark xvi. 15). Their work began on the day of Pentecost. It has continued, more or less earnestly and effectively, from that day to the present. By means of it, chiefly, has the cause of Christ been promoted among men; and by means of it, chiefly, is the work of the full, complete, and final establishment of Christ's Kingdom on earth to be accomplished. The Church could not be sustained in the simplicity of a true Christian faith and character without it. Whenever and wherever the work of the preacher has been made of secondary importance in the house of God the spirit of true religion has declined, and the people have been led into errors and superstitions. Christ knew the necessity for this work, and hence its institution by him under the most solemn and impressive circumstances. Nothing can take its place.

The object of this work is, not only to instruct men in the principles of the Christian religion, but also to keep them constantly reminded of their needs, of their duties, of their obligations, of their privileges; and constantly stimulated in the pursuit of truth and holiness. It is the divinely appointed way of enlightening the world, and of establishing the Church in righteousness; and no one who professes faith in Christ can neglect it without unfaithfulness to the obligations of a Christian life, and injury to his own soul. The instrument in this work is human, but the message is divine, and every reverent attendant upon the delivery of the message helps to make it more effective, and thus, in a certain sense, becomes a minister of the truth himself.

3. "*The Supper of the Lord.*" It has already been shown, that, while baptism is the sacrament which is administered to those who offer to connect themselves, by a profession of faith in Christ, with the people of God, the Lord's Supper is the sacrament which is administered to those who have already become connected with them. Baptism is a privilege offered by the Church to penitent believers who stand at its door, asking admission into its fellowship; the Lord's Supper is a privilege reserved for those who have passed through the door.

Baptism was designed to be administered once; the Lord's Supper, frequently. The phrases, "as oft as ye eat" and "as oft as ye drink" leave it to the followers themselves to say how often they will partake of this sacred ordinance. Love to God and to Christ should induce every one who has professed faith in Christ to partake of it as often as the opportunity for so doing is afforded. The Methodist Church expects this of all persons whom she receives into membership in her communion.

The mind of the Spirit on the subject of attendance is expressed in these words: "And let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." (Heb. x. 24, 25).

Prohibition in Indiana.

Col. John W. Ray, President of the State Temperance Union, has compiled, for the benefit of the members of the Legislature to aid them "to reduce taxes and relieve the people from the burdens they are now fairly staggering under," some startling statistics, which show the loss to the State on prisons and reformatories alone, since 1860, to have been $1,745,370 74. The total criminal and pauper county expenditures for the period have been $13,187,070 45, with the additional estimated cost of court and police expenses, a grand total of $15,645,930 94. Three-fourths of this amount, charged to intoxicating liquors as a producing cause, would be $11,934,140 71. During this same period the State has received for liquor licenses an amount of $1,691,509 13—less [illegible] than its pauper [illegible] expenses caused by [illegible]

[illegible] makes a very instructive comparison of figures under [illegible] which [illegible] single illustra- [illegible]

American Commerce.

Statistics just published at Washington show that nearly all the ships used in commercial transactions in America are built in foreign countries. In 1821, 88.7 per cent. of our commerce on the sea was carried by American ships, but in 1878 the per cent. falls down to 16.3; that is, out of every hundred ships used in American trade 83 are built in foreign lands. This is all wrong. America should build her own ships.

On the other hand the growth of foreign commerce with the United States has increased with gratifying rapidity. While the carrying capacity of American bottoms has grown less and less every year, the demand upon it has grown rapidly greater and greater, and has been responded to by foreign ship-owners. The growth in the export trade of the United States has been enormous, particularly within the last decade. In 1790 the value of domestic exports from the United States was $19,666,000; in 1880, $31,840,903; in 1810, $42,362,675; in 1820, $51,683,640; in 1830, $59,462,029; in 1840, $113,895,634; in 1850, $136,946,912; in 1860, $373,189,274; in 1870, $420,500,275. Now mark the progress for the last eight years:

1871	$562,510,651	1875	$643,094,767
1872	549,219,718	1876	644,956,406
1873	649,132,563	1877	675,115,592
1874	693,039,054	1878	722,811,815

The lack of increase and the falling off during the depressed condition of American industries from 1873 the 1876 will be noticed; as returning prosperity is shown in the exports for 1877 and 1878.

Of the total exports last year, $557,748,327 was carried in foreign vessels, while only $150,772,720 was carried in vessels of American build.

These figures show unmistakably that the tide of commercial power is moving toward America.

Why Colored People are Leaving Mississippi.

President Hayes has appointed a colored man named Gleed a deputy collector in Mississippi. One of the leading papers of that State in referring to the matter editorially speaks the following sentiment. Thoughtful people will see very plainly the relation between such sentiments and the present exodus of colored people from Mississippi now going on, and which threatens to disorganize labor and cost the State millions of dollars.

"If the President thought the negro could be made a valuable ally in future elections he made a mistake. His power is gone forever. The Anglo Saxon has asserted his supremacy and pledged all that he is and has to maintain it. A decade of years has given the South opportunity to raise up a nation of young men who have inherited the bravery and treasure the traditions of their sires. They have grown to manhood, suffering from the oppressions and stung by the humiliation of negro rule and having conquered the government they claim it as a heritage unto themselves to be surrendered only when the negro has demonstrated his greater intelligence, virtue, statescraft, and power.

Before them the negro falls as grain before the reaper. These are facts and we dare proclaim them.

The President has done a wrong to the negro in again thrusting him into politics. It is elating the race with a hope which can not be realized. It is seducing him from the peaceful pursuits of an honest livelihood into angry contests against those whose friendship is his only security and whose aid is his only support.

He has done a wrong to the negro in requiring of him a new performance of duties he can not discharge.

Imagine Gleed entering the business place of a gentleman and charging him with defrauding the government! Imagine him out in the Rural districts, hunting up distillers! His life would not be worth the parings of the pencil with which these words are written. No one knows better than Gleed the truth of this statement for in the past he has been a fugitive from the wrath of this outraged community and dared creep back to his home only on assurance of protection by democratic authorities.

If the President has sought to insult the South, he has only excited their contempt. They are not humiliated, only disgusted. Nor are they intimidated. They are only more aroused to the high resolve to destroy the party whose policy is so mistaken as to [illegible] would destroy the peace of [illegible]

[illegible] has invoked the [illegible]

Higher Education and the State.

We have quite lately noticed certain intimations that the attempt may be made wholly to withdraw the patronage of the State from all grades of education but the lowest, and to leave intermediate and higher education to care for themselves as best they may. This may possibly be among the outcroppings of the latent Communism that affects society; and if so, here, as in other cases, it is at war with its own professed purpose. The proposed policy is also openly at war with the governing American notion in respect to education,—to wit, that society requires for its own safety and welfare a somewhat elevated grade of education among the people. Learning may, indeed, profit the individual, but the advantages received by him are multiplied indefinitely in behalf of society. If it is conceded that the State may pay for the primary education of all the people, because in so doing it promotes its own interests, so may it with equal propriety pay, at least in part, for the higher education of those who choose the scholarly calling.

A liberally educated class is essential to the safety and elevation of society, a fact of which they who care for the public welfare can not afford to be unmindful. It is also evident that from that class must proceed the influences that shall shape and govern public affairs. To put the case plainly, it is certain that the educated classes will be the governing classes in society. But if, for the lack of patronage, the cost of a liberal education shall be so enhanced that only the sons of the wealthy can hope to enjoy it, then will the affairs of society fall entirely into the hands of the wealthy families, who will form a favored caste, perpetuating their power by their wealth. Because of the cheapening of advanced education, by endowments and public gifts, a liberal education has become possible to thousands of those born in poverty, who have thus been lifted up from their humble position, and society has been enriched by their elevation.

The national government is paying out its hundreds of thousands every year to educate cadets for the army and navy; and a few years ago it gave millions of acres of public land for the promotion of agricultural education. In these cases there is an assumption that it is legitimate and expedient for the State to expend its funds for proper education of some of its youth to fill important places in the commonwealth. May it not then be both lawful and wise to do somewhat for the promotion of that higher culture among its future citizens, so as to secure a sufficiently numerous liberally educated class properly to discharge the highest duties of citizenship, and especially to extend those privileges to the children of the not opulent classes? While, therefore, we plead for the remanding of academical and collegiate education to voluntary institutions, that the influence of the Churches may be enlisted in favor of advancing learning, we would also advocate as both lawful and expedient that out of its abundance the State should aid them in their valuable work. The Church can do a much needed work in which all parties are interested much cheaper and better than the State can do it; but the needed pecuniary resources are with the State. The duties of the several parties would seem to be very plain.—*National Repository for April.*

New Italia.

The grandest scheme of the times is that of Menotti Garibaldi and other prominent Italians to found a new Italy in New Guinea. This very large island has singularly enough been neglected till now by European colonizing nations, and it will be a great gain for the world if the Italians can occupy it. The number of colonists is to be 3,000, and the fund necessary to pay their expenses until they raise crops which is estimated at six million of dollars, is said to be all subscribed. The active and intelligent spirit of Italy are offering themselves as colonists, just as the English offered themselves to the colonize America in the time of Elizabeth and the Stuarts, and the French in the time of Louis XIV., when New France (Canada) was colonised.—*N. Y. Witness.*

The Oppressed Blacks.

It is the fashion to say in the South that the present state of the black man is worse than the first. He is not a slave, to be sure. No law can reclaim him when he attempts to leave the State in which he lives. No cruel task-master drives him afield whether he is well or ill, and no obsequious servant of an odious slave power remands him to bondage when he has fairly bought his way to freedom. But he is a proscribed man. He has no political rights only in theory. Practically he is not a free man. So long as he exercises only the humblest rights of a human being, having no opinions concerning the matters which move most men, and confining himself to the meanest cares which can engross the attention of any human being, he is permitted to live unmolested. He must not accumulate too much property, or he becomes an object of suspicion. His unthrifty white neighbors vote him "too smart," and his little savings may be snatched from him in a day. He must have no political opinions. Especially he must have none that are not identical with those of the ruling race. If he and his fellow blacks take counsel together, there is a great outcry about a "negro conspiracy," and it is thus made easy to hang or shoot all the leading colored men of the neighborhood.

It is simply impossible, in the nature of things, that the present condition of the blacks in the South can long continue. It is impossible to destroy in the mind of the freedman the idea that he is free. It is impossible to restrain him when, wearied by his fruitless efforts to gain all that his freedom entitles him to, he sets his face toward some more congenial society. The land is wide, and the colored people who are oppressed and persecuted in the South will find somewhere a home which is secure from invasion, and a rest which cannot be broken in upon by brutish lawlessness. There was a time when in the North the "highest philanthropy" was thought to consist in that beneficence which, defying cruel law, assisted to freedom the bond slaves of the South. The time may come when the friends of humanity may find it necessary to organize machinery to transport to regions where freedom is a reality, not a shadow, the hapless people who are denied their rights.—*N. Y. Times.*

John Wesley not a High Churchman.

The London *Methodist Recorder* deals trenchantly with the assertion that John Wesley lived and died a High Churchman. It says: "Wesley's course from 1738, and the principles upon which he acted, are utterly at variance with High Churchism. Was he a High Churchman when in 1739 he organized separated religious societies; when in 1740 he built meeting-houses and settled them upon trustees for his own use; when in 1741 he called out lay preachers; when in 1744 he constituted the legal conference as it has subsisted ever since; when he ordained presbyters for America, for Scotland, and at last even for England? * * * How high was Wesley? Take one crucial point. The key of the High Church position is the dogma of apostolical succession. This he describes in 1775 as "a fable, which no man ever did or can prove." Again, from the year 1745 onwards he held firmly to the quality of bishops and presbyters, reorganizing nothing more than a difference of official rank between them. Everything that a bishop could do a presbyter could do. On this principle Wesley ordained presbyters, and believed that he thus conveyed every right which he himself possessed, including that of ordination. All this is to cut up High Churchism by the roots. Of what use is it to quote words and predilections of another cast? These are simple survivals of a former stage, which Wesley did not and could not cast off all at once. St. Peter did not unlearn his Judaism, or Luther his Popery, all at once."

The Virginia Court of Appeals has just rendered a decision acknowledging a supremacy of the United States Court, which will have an important bearing on the adjustment of the State debt. This will be good news for Virginia's creditors, and shows, moreover, a commendable disposition on Virginia's part to admit that, now and again, and for a few purposes, this really is a nation.—*Boston Traveller.*

Technical Religion.

Let us beware of a technical notion of religious life and truth. The essence and power of religion are often contained in that which has not the ritual imprint. "We may take up," says Dora Greenwell "some exquisite poem or story, with no directly religious bearing, and feel that it is religious because it strikes a chord so deep in human nature that we feel that it is only Divine nature, 'God who encompasses us,' that can respond to what it calls forth." God has cleansed many things that, to the prosaic dogmatist or ritualist, seem common or unclean. His ways are not our ways. He is subduing to himself forces and elements of life that often seem to us quite outside the spiritual realm. The progress of his kingdom is not wholly reported on our church registers, and the sons of Zion are not all sung by our choirs. The wind that bloweth where it listeth bears in its sweet breath the fragrance of many flowers that do not grow in our gardens. Let us be ready to feel the heavenly influences even when we cannot analyze and classify them, and learn to think more of divine realities than of human phrases.—*Sunday Afternoon for April.*

Is some one sincere in religious life and work, saying, What shall I do? where shall I go? for my brethren are against me and I judge against the Lord. Why, dear friend, just go along and be a Christian. Do not try to be anything more. Do not get into the Lord's place, and judge everything, or take upon you the care the Lord only can carry. Just do ordinary Christian duty everywhere. Be faithful to your vows with the Lord. Be patient, persevering, informing yourself more and more from the word of the Lord. Believe its truth unalterably sure, as Balaam told Balak it was. You will then see where all your enemies are, and who will deal with every one and with every thing hateful, because sinful, about them.—*Vermont Messenger.*

Liquor Traffic.

We are glad to see that our editors and public men are more and more disposed to calculate the enormous outlays required by the overwhelming liquor monopoly, and to compare them with the expenditures for the necessities of life and for those things that minister to the real elevation and well being of the people. It is a one-sided question. Reason, conscience, political economy, social and civil consideration, all pronounce the liquor traffic as wasteful, corrupting and destructive of all material and moral interests, and the verdict will yet be pronounced against the monster evil. The Raleigh *Observer*, in estimating that North Carolina pays $8,500,960 for its liquor, while it only gives about $1,000,000 for education and $269,830 for religion, logically infers that its people "think eight times as much of whisky as they do of Christian faith." Will intelligent people long submit to such a disgracefully anomaly?—*Christian Weekly.*

There is many a Sunday-school teacher to-day longing to do some great thing for God's cause in the world, wishing, perhaps, to win honor in God's service, who can best do a great work, and is surest of winning honor, by devoting himself untiringly in faith and prayer to a boy of his class who seems the least hopeful and promising of any in his charge. And what a reward awaits the mother of many a boy now taxing all her wisdom and faith, and sometimes overtaxing her patience and strength! It is a glorious thing to be a good teacher. It is a remunerative thing also.—*S. School Times.*

Prohibition is not such a failure in the State of Maine as the whisky men try to make people believe. In 1832 the enormous sum of $10,000,000 was spent in that State for liquor, while in 1878 it did not exceed $500,000; consequently it lacked just $9,500,000 of being a failure financially, and more morally than figures can compute. A "Maine law failure" of the same kind would be a good thing for every State in the Union.—*Washingtonian Monthly.*

The Cossacks on the river Don have revolted at the existing system of taxation, and a collision with the military has occurred.

General News Items.

Greenville, S. C., had a $40,000 fire on the 31st.

The condition of affairs in Zululand continues to be still serious.

Depression in the India and China trade attracts attenton in London.

Chester Hull, author of Dennis Kearney's speeches, died in San Francisco.

The President nominated David T. Corbin, of South Carolina, be chief justice of Utah.

The whole Republican State ticket is re-elected in Rhode Island by a larger majority than last year.

Mexico has 17 generals of division at $6,000 each; and 45 generals of brigade with $4,300 each per annum.

The official paper of Egypt published a decree postponing until the first of May the payment of interest and sinking fund on Egyptian preference stock, which fell dull April 1st.

Gen. Garabaldi has issued a manifesto against the Italian emigration scheme to New Guinea, and advises the Italian people to prepare for the completion of Italy's greatness.

The King of Burmah is taking energetic war measures, and has summoned the Burmese at Rangoon to return to their own country, and warned them that he will execute all members of their families if they remain absent.

Cole, Republican, is undoubtedly elected judge of the Supreme Court of Wisconsin by more than 5,000 majority. Reports from interior towns show great Republican gains over last year. The whole vote of the towns will probably give the Republicans a greater majority than they have had for years.

In the United States Supreme Court in the case United States on motion of Morris Ranger, vs. The City of New Orleans—error to the Circuit Court for the District of Louisiana, the court orders a mandamus to issue, compelling the city to levy a tax to pay certain of its bonds which are held to be valid.

The English are preparing to place Wali Mahommed on the on the Afghan throne in place of Yakoob Khan. The Afridis captured 700 English soldiers who were ransomed for £30,000 by the Viceroy. A squadron of the Tenth Hussars while crossing the river at Jellalabad were carried away by the current and sixty drowned.

Representative Garfield expresses the opinion that the session of Congress will last all summer. He is making his arrangements with that expectation. He and other Republicans have received from President Hayes a most positive assurance that the army bill will be vetoed if it passes with the rider now pending in the House.

Sir John McDonald proposes to make the acquaintance of his constituents in British Columbia at the closing of the present parliamentary session, and from British Columbia will go directly to Great Britain to solicit assistance towards the building of the Pacific Railway, which he will endeavor to prove to be an imperial work. This visit will have as an additional object Sir John's own installation into the position of British Privy Councillor.

The Senate confirmed Andrew D. White, of New York, Minister to Germany; C. A. Logan, Minister to Central America; J. P. Kidder, Associate Justice of the Supreme Court of Dakota; A. B. Norton, United States marshal of the Northern District of Texas; J. H. Stewart, United States Surveyor General of Minnesota; the nomination of E. B. Turner, for United States District Judge of the Western District of Texas was rejected.

Secretary Sherman regards the the large subscription made to the four per cent bonds as a most favorable sign for an easy money market. He thinks that the subscriptions will continue to improve until the entire $60,000,000 of outstanding 5-20s are taken up. He thinks this may be accomplished before the first of July next, certainly by that time. He says he will not issue a bond call perhaps until Friday. The amount of standard silver dollars coined up the April, 1 is $23,163,894, and the amount placed in circulation to same date is $[illegible]000, leaving a balance on hand of $21,533,894. Efforts will be made to put out this coin more rapidly.

Southwestern.

[illegible], D. D., Editor.

[illegible], APRIL 10, 1879.

[illegible] McCarthy has been cordially received by his new [illegible] York.

[illegible] Methodist Episcopal Church [illegible] history of its [illegible]

[illegible] in Texas is ten days [illegible] dollars. This was in- [illegible] framers of the law [illegible] the poor.

[illegible] Drew Theological [illegible] M. E. Church has [illegible] hundred preachers. [illegible] two students.

[illegible] formerly pas- [illegible] First Congregational Church [illegible] this city is spending a [illegible] among his old friends [illegible]

[illegible] indebted to Rev. Dr. [illegible] a copy of the min- [illegible] late session of the [illegible] Conference of the Meth- [illegible] Church held in [illegible]

[illegible] Wilmington Confer- [illegible] were due our Book [illegible] except $100 was [illegible] any firm would trust [illegible] preachers of that [illegible]

[illegible] nobody's gift to the [illegible] of $2,000,000, $1, [illegible] has been expended, pro- [illegible] [illegible]

Exodus of the Blacks.

The Southern planter was long its aristocrat. Merchants, great and small, [illegible] his errands and "lent out money" at his whim. A national Congress was little more than a swarm of polite lackeys to prick their ears at his demand and enact it into law. He bade them one day build statutory fences around his State, and the next day sent a United States marshal leaping over those of half-a-dozen other States after black fugitives. The Federal government never "invaded" while in such pursuit; a United States Commissioner never affronted Southern sentiment while with a pocketful of warrants, he awaited the angry beck of a planter who suddenly discovered one wooly head less in his agricultural duchy. But every covert trail along which a slave panted, and mob or national official pursued, became in later years an open highway. The stealthiest black foot had left its imprint under the providence of God, and the Government went back at last over its own old paths, and through its own breaches in State frontiers, to rescue a sovereignty which it had pawned, and to befriend a race which it had inhumanly hounded. The turf that could not hide that imprint from God's sight has since hidden from ours hundreds of brave white men,—the Union's cost for her cowardice and consent to poach for black men. The war widened the paths for artillery ruts,—but did not make them.

The black is again moving. He has grown as any man must grow who owns himself, but the Democrat gainsays his title to himself. The Government has conferred but cannot maintain his citizenship. He seeks her courts and a jury acquits his persecutors. Turn where he may for redress, judge, sheriff, marshal, constable, leap up from the thicket of his difficulties to confront and flank him. Shall he migrate? The planter is frightened and wants him to tarry. As a rule he will halt. A crude, practical statesmanship is fermenting in his brain. He sees he must derive his strength and defense from his vicinage not from the general government, which is impalpable to him; that the national Republican party champions his interests of late with long and delicate tongs rather than firm [illegible] [illegible] State platforms last fall "the moral honor of the Government" save as to its due bills; that he must confide in something beside barren statutes and partisan assurances. He must trust more in himself. He may not yet have seen that the bulldozer has enlisted [illegible] such is the case. "Our [illegible] is our helper," says [illegible] Burke. The violence which has been permitted, if not instigated, as a Democratic resource [illegible] proven itself a bane. The element that has grasped power in Louisiana has paid dearly for it [illegible] of every material interest. The conservative element, which owns property and pays taxes, will lay its hand upon the black's shoulder and say, "Do not look northward—[illegible] our plantations with your [illegible] and we will police you, and [illegible] between you and the bulldozers [illegible] must the bread-winners to-[illegible]." This conservative element [illegible] fast gain in numbers—it is [illegible].

[illegible] repudiation of Louisi-[illegible] will recoil sorely upon [illegible] and impel it to heartier [illegible] with the blacks as a [illegible] reinforcement against the [illegible] class. The return of [illegible] to the speakership of the [illegible] another grave ad-[illegible] for the South [illegible]. The Conservatives [illegible] improve-[illegible] Democrats [illegible] and true [illegible] that [illegible] have [illegible] their subsidies [illegible] befriend any [illegible] where the [illegible] promoted. [illegible]

Pastor of Ames Church, New Orleans.

Bishop Andrews has appointed Rev. George R. Bristor, A. M., pastor of Ames Church in this city. Bro. Bristor is transferred from the Wilmington Conference, and comes very highly endorsed by his Conference and also by our church at New Castle, Delaware, where he has been pastor for two years. He is a Baltimorean by birth, a graduate of Dickenson College, and entered the ministry in 1871.

The Wilmington Conference, at its late session when the transfer and appointment of Bro. Bristor to Louisiana was announced, passed the following preamble and resolutions:

WHEREAS It has been deemed desirable by the bishops of the Church that Rev. George R. Bristor, A.M., be appointed to Ames Chapel, New Orleans; and

WHEREAS In obedience to this call he has consented to a transfer from this body to that of the Louisiana Conference; therefore

Resolved, That we acquiesce in this result of the deliberations, though we most emphatically declare that we would prefer his continuance among us.

2d. That we shall hold an open door for his return to us, whenever his term of service in the South shall close.

3. That our affections, sympathies and prayers shall go with him as if he were still a member of this body.

4th. That a copy of the resolutions be given to brother Bristor, and also sent to the *Methodist* and SOUTHWESTERN ADVOCATE for publication.

On Thursday evening, March 27th, Bro. Bristor preached his farewell sermon to his congregation at New Castle. The house was filled to overflowing and there were many expressions of regret at his leaving. He was the recipient of many presents.

The following resolutions were adopted:

WHEREAS, The board of Bishops have deemed it wise to close the pastoral intercourse which has for two years so happily existed between our church and our beloved pastor, Rev. George R. Bristor. Therefore be it

Resolved, 1st, That we gladly avail ourselves of the opportunity in these closing services of expressing the respect, the attachment, and the love, which our pastor has inspired in our hearts during his sojourn among us, by his courteous bearing and truly Christian character.

2nd, That we desire to place on record our high appreciation of the success with which he has conducted all the services of the church and his assiduous attention to the interests of our zion.

3d, That while the ties which bind us are thus sundered, our late pastor is affectionately requested to accept the assurance of our most sincere regards for his present and everlasting happiness.

4th, That a copy of these resolutions be fowarded to the board of Stewards of the Ames Church, New Orleans, La.

We welcome this brother to the Louisiana Conference and to his new and important field of labor, and trust his success among us will be great.

The New Orleans Saving Institution has gone into the hands of receivers. This is where it should have been years ago, and we are inclined to think that none know this better than the Trustees themselves. The bank owes its depositors $1,396,000,000 owes for dividends uncalled for $36,000, making a total of cash liabilities of $1,432,000,000. After adding up all the assets of the bank at a reasonable figure there is still a deficiency of $614,955. In the sworn statements of the bank published from time to time the past years there has been manifest if not deliberately fixed, false estimates. Somebody has either sworn falsely or has permitted employees to do it for them. It is claimed that there has been a shrinkage of $600,000, the real estate in which loans were made. But in the first place the charter of the Institution was violated by the directors in loaning money in amounts more than 50 per cent the cash valuation of the property. Besides the shrinkage of property has been gradual and had the Trustees been as careful as they would have been with *their own* money this gradual shrinkage would have been provided against.

The result of this bad if not criminal management will be that the poor people who have confided their money to this Institution will loose over *half a million of dollars*. [illegible] what of the officers and the trustees of the Institution? [illegible], they will quietly recall what [illegible] made in dividends and [illegible] during the past twenty five years and more, and call [illegible] names who intimate [illegible] they are not above suspicion [illegible] of honor and business [illegible]

[illegible] bound passenger [illegible] railroad was [illegible] Hazlehurst and [illegible]

Sanitary Organization.

Some of the leading citizens of New Orleans have resolved to take an active part in the better sanitary regulation of the city. A very large meeting was held in Odd Fellows' Hall on the evening of March 31. Wm. C. Black was temporary chairman, John Henderson secretary. Prayer was offered by Rev. Dr. Markham. Rev. Hugh Miller Thompson, Gen. Bussey, Mayor Patton, Administrator Houston and George Horter addressed the meeting. It was agreed that every citizen was responsible for the defects or absence of a sanitary system, and that a permanent organization should be formed to co-operate with the city and State authorities.

The name chosen was "New Orleans Auxiliary Sanitary Association. Officers—C. A. Whitney, president; Gen. Bussey, G. H. Braughn, James I. Day, W. C. Black, Edward Fenner, A. Schreiber, A. Baldwin, E. LeCarriere and Frederick Fisher, vice presidents; W. C. Henderson, secretary; Wm. M. Burwell, corresponding secretary; Henry Ginder, treasurer. Several standing committees were also appointed, Dr. C. B. White, formerly president of the Board of Health was unanimously elected sanitary director. The people of New Orleans remember that under the efficient administration of Dr. White no epidemic occurred, and no man possesses their confidence in a higher degree as a sanitary expert. The public health of the city seems likely to receive hereafter the eminent attention it deserves.

The Death of Dr. W. Revels.

Dr. W. R. Revels, brother of our Dr. H. R. Revels of Mississippi, after suffering from the effects of a paralytic stroke for some weeks, died at his residence in Indianapolis, Indiana, last month. Dr. Revels was a prominent and leading minister of the African Methodist Episcopal Church. He was at one time before the war a pastor in this city and his name is spoken of with reverence by many to this day.

Rev. Dr. Turner, of Philadelphia, visited the doctor on his way to a late Conference. Dr. Turner, in describing the interview, says:

"I found him prostrated with asthma and general debility. After a few words of mutual courtesy, he said, "I am glad you have called in; I represented you once, and spoke for you when you could not speak for yourself. I want you now to return the compliment. I wish you to carry to the conference my Dollar money, and read my reports," &c. After a few moments pause he said, "Tell the brethren I shall not likely ever meet them again. I am worn out. I am nearing the better land. I hope to be in heaven before another conference. But tell them *I am a conquered conqueror*."

A Great Conference.

The Philadelphia Conference of the Methodst Episcopal Church is a great conference. Its ninety-second session has just been held, Bishop Peck presiding. The statistics are as follows:

Probationers, 5,053; members, 41,010; local preachers, 296; deaths, 585; baptisms (adults,) 1,110; children, 3,594; Sunday schools, 357; officers and teachers, 7,671; Sunday-school scholars, 60,644; books in libraries, 136,554; conversions, 2,333; churches, 314; probable value of buildings, $3,605,370; parsonages 99; probable value of same, $377,950; amount raised for building and improving churches and parsonages, $101,477 56; indebtedness on churches and parsonages, $798,467 30; receipts for missions from churches, $14,883 79; from Sunday-schools, $18,607 39; total for missions, $37,578 15; Woman's Foreign Missionary Society, $1,915 62; Board of Church Extension, $5,875 15; Sunday-school Union, $348 30; Tract Society, $1,249 59; Freedmen's Aid Society, $1,330 15; Education, $1,050 06; Bible Cause, $1,418 75; Sustentation, $1,601 69; Episcopal Fund, $2,998 73.

This conference alone it will be seen raises more than half as much in benevolent collections as the whole Methodist Episcopal Church South with its 750,000 members.

A Call for Help.

The following call for help is a most worthy one, and we hope will have many responses:

Dear Brethren, the West Tennesse Seminary has long been burdened with debt. The beautiful building was to have been sold last February, but we succeeded in borrowing money and arresting this sale, but only for a short time. The amount ($300) must be raised during this year, or our beautiful Seminary is lost to our Church. This district, (Memphis) is doing all it can. We are in straitened circumstances, and therefore earnestly ask our brethren and friends for help in this our time of great need. The loss of this property to our Church in the Memphis district will be a blow from which we will not soon recover. Send your contributions to Rev. J. R. Cole, Clarksbury, Carroll county, Tennessee, the receipt of which will be duly acknowledged.

J. W. [illegible], P. E.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. Austin Jones, Monroe: "I have taken in 15 members this year, and baptized 5."

Camp Parapet, New Orleans, Rev. G. B. Lynch, pastor. The first quarterly meeting was held March 29. A large number partook of the sacrament. $61.00 had been raised. The pastor's salary was fixed at $400. The Sunday-school has 80 scholars and an average attendance of 60. The year begins hopefully. The people are pleased with their pastor.

D. J. C., Washington: "Sunday March 23, was a grand day at St. Mark's church. A basket meeting was attended by a large concourse of people. Revs. Brooks, August, Brown and Landor preached, with excellent results. Our Sabbath-school is progressing fast; we have 100 pupils and nine teachers. The school is under Mrs. Nelson Lettgue, who is trying to make it the largest school in the parish. She has for her assistantes Messrs. Clark and Johnson."

MISSISSIPPI.

Robert Hayes, Coffedaliah: "The work at this time is prospering. I regret that we have no Sunday-school. We hope to get one soon."

Rev. J. H. Cook, Pontotoc: "March 29, we were visited by our presiding elder. He preached the funeral sermon of Rev. T. E. Miller. The outlook is promising."

F. M. Crump, Batesville: "On Sunday, March 23, the Sunday-school was organized into a missionary society. Elder Bradford was present and greatly encouraged us."

Rev. W. H. H. Gallion, DeKalb: "I regret very much that you got the names of my white friends wrong in my communication from this place, published March 27th. They should be John Pool, A. F. Rush and Wm. Rosenbaum.

Rev. D. Williams, Granada: "We have just closed a protracted meeting. The Lord accompanied us with his spirit. 26 were converted, and 22 joined the church. We tender our thanks to Rev. L. Bradford for his noble service. Rev. Samuel Cowan did great good also. The church is greatly revived."

Rev. A. Handy, Canton: "I have first been around on the Bicks circuit. The churches are all in good order. I received since conference 20 members in full membership, and one probationer. I visited Rick on the 30th, received 3 members in the church, baptized 2. One of the adults was 75 years of age. The Sabbath schools are in full attendance at every charge. Bro. Parks is having a glorious time since being converted."

Rev. Peter Blue, Corinth: "We are progressing finely with our work. Our new parsonage is completed, and we are living in it—a neat house, with 3 rooms, well ceiled, worth $400. The charge was in a low condition when we came to it, there had been no preaching in church for three months, and they were quite scattered. It seemed the young people had entirely left the church. We have been trying to get them back, and they are beginning to visit us."

TEXAS.

Rev. W. B. Pullam, Houston: "My meeting is closed. We had 10 converts, 32 joined the church. I received in full connection 5."

Rev. E. Dibble, Harrisburg: "I have a protracted meeting going on here: 7 converts; 34 accessions; joined the church 18. Sunday-school numbers 100."

L. Woodward, Moscow: "Rev. J. S. Shackelford held our quarterly conference; 26 joined the church. Our country is poor but God is rich in grace."

Rev. Wesley Childs: "Quarterly conference held on the 1 and 2. People well pleased with the elder. We had a large attendance of white and colored; 10 were added to the church."

Rev. V. M. Cole, Galveston: "Our protracted meeting has just closed. The result was 40 converted, 82 joined on probation. From Dec. 28 to April 1, 60 have joined the church. Our beloved elder, L. P. Cushman, is with us on his second round. He is a Christian that loves to do the work of the church and of the kind we want in Texas. The Sabbath-school is increasing greatly."

Rev. A. R. Norris, San Antonio: "Myself and brethren were greatly pleased with elder Carper, who recently visited us. The next Friday following myself and Rev. G. W. Townsend started for Hondo. On our way we passed through Castroville, a little town sitting on the Medina River, with beautiful surrounding country, the county seat of Medina county. The county is building a beautiful little court house. Fountain has a thick settlement around it and a good set of people. At the termination of the [illegible] Christmas [illegible] quarter and we had a glorious time."

TENNESSEE.

Rev. H. Primm, Memphis: "Centenary chapel moves on. Since I last wrote 9 more have joined the church. We have peace and love for one another so we may take the world for Christ."

Rev. I. C. Brown, Nashville: "We are having a good time at our church since the protracted meeting began. We have had about 20 conversions, and about 50 are at the anxious seat yet. We feel thankful for the presence of the Lord in our midst."

Rev. C. L. Seward, New Middleton: "During the visit of presiding elder B. B. Manson, he aroused my congregation. There were several white visitors present, and they were pleased with the elder's sermon, said they wanted to hear him again; they believed in free salvation."

Our First Work in the South Land.

We arrived at the city of Nashville, February 21st, of which finding a meeting in progress, and with the pleasure of hearing the first sermon in the South land preached by Bishop Haven.

With joy did we find Bishop, pastor, and church full of faith, and love, and whose hearts flowed with welcome to the writer, into the new work.

A few days after the date mentioned, the pastor, Rev. L. A. Rudisill, started to the North in behalf of the finances of the church; leaving the work in my care. We continued the work for about three weeks, with assistance of Rev. Davis; God giving us favor with the dear people, in bringing many souls from "darkness into the marvelest light and liberty of God's dear children," the people came from all parts of the city to hear the word of the Lord, and many came, finding the house full, left. I have not witnessed greater manifestation of God's power in the saving of souls, and the building up of believers for weeks as at this meeting. His temple resounded with the praises of God's redeeming love. Believers built up, and forty-three conversions; from the first of November last, there has been 96 converted. God is owning the labors of his servants, "Our God is marching on,

"O, for a faith that will not shrink,
Though pressed by every foe."

There has been over sixty persons united to the Church, making 103 members. The Sunday-school numbered about 50 in November 1878, and now it numbers 155 scholars. Prayer meeting and teachers' meeting well attended.

I believe God has designed in sending the Methodist Episcopal Church here to re-establish Methodism. The people are hungering after more of that food which bring joy,—the cry is, "thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good old way." There is nothing I believe that will bring back "the good old paths and ways," as men who are wholly consecrated and loyal to the doctrine of our beloved Church, which on its banner has written a free, full, and complete salvation from all sin, "an all able, all powerful, all willing, all ready Savior, a present Savior saying now," which is waving, and we trust shall wave until the globe is wrapped beneath its banner. Well may we re-echo the words of our sainted John Wesley, "it is the grand depositum which God has given to the people called Methodists; and chiefly to propagate this, it appears God raised them up," "God thrust them out, to raise a holy people."

We believe that God's design in raising up the preachers called Methodist in America was to reform the continent, and spread scriptural holiness over these lands." Dr. Adam Clark well understood the meaning of his words when he said "if Methodists give up preaching entire sanctification they will soon loose their glory.

Surely "it is the morrow of the Gospel,"—manna for the hungry soul, and joy to the soul who is athirst for God. We as God's servants who believe in the apostolic doctrine that "the blood of Jesus Christ cleanseth from all sin," preach it in all its fullness until this land shall shout the praises of God and his redeeming love, and the South re-echo it to the North, and the East resound to the far West.

REV. J. KIRKPATRICK.

The City.

Persons wishing to secure elegantly furnished rooms, with or without board, can suit themselves at 123 Carondelet street. Special rates for summer months can be secured.

Peru and Bolivia have declared war against Chili

Foreign Missions.

LIBERIA.—Miss Mary Sharp, some fourteen years a teacher among the Freedmen in the vicinity of Charleston, S. C., left New York on the steamer Montana for Liberia, under appointment by the Missionary Society of the Methodist Episcopal Church.

JAPAN.—Our church in Tokio is rejoicing in the possession and use of the Troy, N. Y., bell. Bro. Soper says: "They are much pleased with its size and sound—calling Christians to prayer every Sabbath and announcing the hours of service to hundreds who would otherwise not know of them. We already see a change in the size of our congregations, especially in the Sunday evening services."

Since we received the above Bro. Maclay writes: "Bro. and Sister Soper have been called to give up another darling child, their youngest son. They have the sincere sympathy of all their friends in this affliction." Yes, and of this office also.

I expect to start to-morrow for Nagasaki, and shall be absent four or five weeks, so that possibly I may not be able to communicate with you by the steamer succeeding this one. While absent I hope to accompany Bro. Davison to Kagoshima city, where the people are showing a great interest in religious matters.

Work on the building for the training school has been commenced. Please send forward our reinforcement as soon as possible. Our work goes forward encouragingly.

Rev. V. C. Hart of Kin Kiang, China, writes under date of Feb. 14th: "Our two eldest boys leave us Feb. 18 and Shanghai the 22d, and will reach Ingersoll, Ontario, about the 25th of March I presume. They are to go by the City of Pekin and in company with Rev. George Cochran, of the Wesleyan Mission of Japan. Miss Howe, of the W. F. M. S., leaves at the same time and will see the little fellows pretty nearly through their journey. Evanston, our oldest, is 12 years; Edgerton, the second, is 10 years; both in excellent health. It is a trial to part with them, but we know it to be for their good. They have an excellent home to go to; Mr. Galloway, of Ingersoll, kindly offers to take them until our return to America is necessary. They will have the best of educational advantages. Mr. Galloway is a class leader and Sunday-school superintendent of the Wesleyan Church and a grand, noble-hearted man, and we have no fears for the care the boys will get. We are all well. Bro. Stritmatter keeps about the same. He may yet surprise us all and be spared many years to the mission.

The arrangement of the return of the young men is very satisfactory indeed. We are doing all in our power to keep our out stations thoroughly worked, and we are much encouraged in our country work. We believe the day not far distant when we shall see grand results. Our faith is not the least shaken in our work, and we believe with all our heart that our Heavenly Father will soon come to us in power.

Rev. H. H. Lowry writes from Peking, China, January 31, that famine funds are no longer needed; fruitful seasons having returned. The news that all our estimates—except that for the house at Tientsin—had been granted, was hailed with great satisfaction by the mission, and I have great pleasure in thanking you for the part you had in securing this result. We can work with more zest when we have such assurance of support from home. We can wait for the house another year, since we have the opportunity of renting from our brethren of the New Connection Mission. Altogether this is the best appropriation we have had, and considering the state of the treasury we highly appreciate what has been done for us. We shall look for reinforcement during the year.

Since the annual meeting I have not been able to visit the circuits as often as I desired, but other brethren have supplied my place. My wife has just passed through a dangerous illness, but through a merciful Providence is now rapidly recovering, though still not able to be up.

Our work continues to give encouragement. Five young men and two of our local preachers are in the Training School, where they will remain two or three months longer. We trust that they may be truly called of the Lord to preach the Gospel. A score or more have been baptized by Bro. Chere Tayung on the Taunhua circuit, and several by Bro. Davis on the Tsangchou circuit during the last quarter. Bro. Davis reports some new inquirers on his work, but has not yet enrolled their names among the probationers.

Just at this time—Chinese New Year—we are having large audiences at all the street chapels. Bro. Pitcher is pressing a vigorous campaign at Tientsin. May the Master water the seed soon. Bro. Davis leaves early in the week for a four week's tour on the Yenshan and Nau Kieng districts.

Letter from Alexandria.

ALEXANDRIA, LA., March 24th, 1879.

DEAR EDITOR: Our first quarterly conference took place Saturday. The church was well represented and the business was transacted ably by our new presiding elder, Rev. J. Matlock. The people can't but love him as a Christian and a worker for the Lord. All the members expressed the opinion that it was the best quarterly conference they ever were in. Bro. Matlock is well received by the people. Thursday he preached in Pineville to a large number and administered the sacrament, when Rev. Mr. Shepherd, of the M. E. Church, South, joined and assisted and Mr. G. W. Hooper, a member of the same church, partook, which animated the people and all were made to rejoice. On Sunday morning he spoke to the children. His remarks were favorably impressed upon their minds, and there being a good number of older people out, he gave them the right kind of a lecture, telling them about being too old to attend the Sunday-school and keeping their children away by telling them that there was no one there to teach them. In the afternoon he administered the sacrament to a large number who bowed around the altar and again at night he preached to a good congregation. To-night he will preach in Pineville as there are a good many more who desire to hear him before he leaves. Sunday night after he had preached to us a loving sermon, our pastor, Bro. Marshall opened the doors of the church and called for those who wished to be prayed for: nine came to the mercy seat, and thus we were made to rejoice.

Our pastor's report to the first quarterly conference was: number of Sabbath-schools, 2; number of scholars, 129; average attendance, 90. Preached to the children once; classes of children formed for religious instruction, 13; died during the quarter, 2; made 4 visits to the sick.

Bro. Henry J. Wright was recommended to the quarterly conference for local preacher's license, and it was granted. Conference adjourned to Pineville, June 14th.

Yours in Christ, SUBSCRIBER.

Calvary Church, Thibodaux, Louisiana.

This church, the affairs of which had been somewhat neglected for some years, is now taking a new start, under the auspices of that fine gentleman and worthy pastor Rev Wm. Davis, for whose assignment the congregation cannot feel sufficiently grateful. Calvary Church formerly had the largest membership of any church in Thibodaux, and soon again will take the lead. Fourteen new members were added to the roll during last quarter, four of whom were new converts. Sixty dollars was also subscribed towards improving the church building, and a much larger sum will undoubtedly be raised.

A basket meeting will be held on Sunday next, with the assistance of Bro. Albert, of Houma, Austin Kennedy, of Terrebonne; Elder J. H. Harper, of A. M. E. Church of Thibodaux, and Jeff Rhodes of the Baptist Church of Thibodaux. The worthy minister, who is also a high dignitary of the order of Odd Fellows, has also organized, with the assistance of Elder James and Gen. T. M. Chester, a lodge of that order, which promises well. The officers are E. W. Warren, A. Panalle, L. H. Josey, J. H. Bailey.

A. J.

A letter to Gordon Pasha, governor general of Southern Egypt, from an officer sent to break up the slave depots in the neighborhood of Bahrel Gazal, in the province of Kordofan, reports an engagement with Suliman, one of the chief slave traders and owners of twenty-five depots, in which it is stated the women alone waiting importation into Egypt number 10,000. The Egyptian forces numbered 3000, and were entrenched, a part of them being armed with Remington rifles. On the morning of the 28th of December, Suliman, with 11,000 men attacked the entrenchments, and after numerous assaults, in which the Arabs, under the personal lead of Suliman, fought with desperate courage the attack was completely defeated and the assailants fled in disorder, leaving 1087 dead on the field. The Egyptians lost twenty [illegible]

The City of Mirogoane, Hayti, was completely destroyed by fire March 16.

Sunday School.

[illegible]—PROSPERITY RESTORED.
[illegible]—Job 42: 1-10.
[illegible]—"Behold, we count them [illegible] endure."—Jas. 5: 11.
[illegible] yourselves in the sight of [illegible] shall lift you up."—Jas. 4: 10.
[illegible] the National S. S. Teacher.]

[illegible].—The speech of Elihu [illegible] to an abrupt close by [illegible] up of a fearful storm. [illegible] upon its phenomena still [illegible] to impress upon Job the [illegible] character of the Most High, [illegible] manifesta[illegible] awe-inspiring that [illegible] become broken, and [illegible] together. The [illegible] in the grandeur in which the Lord has hidden his majesty so that [illegible] converse with his servant [illegible] the whirlwind the [illegible]. The address is full [illegible] majesty, such as be[illegible] of the Lord.

[illegible] to know who it is that [illegible] to act as censors of the [illegible].

[illegible] rebuked both Job and his [illegible] for their representa[illegible] policy with men. He [illegible] the doctrines [illegible]. By his silence [illegible] them he really endorses [illegible] then, we take it, [illegible] to Job, and [illegible] would [illegible] of the [illegible] Job no longer [illegible] wounds were [illegible] weapons [illegible] that they were [illegible] tender and [illegible] was [illegible] one [illegible] And [illegible] that [illegible] one of [illegible]

[illegible] effect upon [illegible] acknowl[illegible] of God. [illegible] his own [illegible] that [illegible]

had not spoken of either one the thing which was right. Job had just confessed that he had hidden counsel without knowledge, and had uttered things too wonderful for him. And yet God now avers that he had spoken the right thing concerning him! Job indeed had wrongly spoken—but he had atoned for it. He had confessed his error with humility, and had repented o it. He had justified God. At last he had spoken of him the thing that was right. But though they were in error as much as himself, and even more than he was, they listened to the words of the Lord, and witnessed the self-abasement of Job without at all being moved to repentance themselves. All the while they had stood self-righteously by. Hence it was that God endorsed Job and condemned them.

Job was already reconciled to God, but peace for the three friends was not yet made. Some means had to be provided for their return to the Lord. The first of these was sacrifice. They were told to take seven bullocks and seven rams and offer for themselves a burnt offering. The second was an intercessor. And for that office the Lord designated Job—the very man whom they had judged to be an outcast from the divine favor. There is no one whom man finds it so hard to forgive as the one whom he has wantonly injured. It was a severe test of the sincerity of their repentance that they had accepted Job as their intercessor.

Restoration (10).—But as yet the afflictions of Job are in nowise abated. And what is more there is no promise of their abatement. His losses remain the same, his disease is as great, and all sufferings are as severe as ever. But he is patient, unrepining, and even joyful. All that God now does is for the best. Satan's experiment was a complete failure. Instead of driving Job away from God, he only had succeeded in driving him closer to him. The Lord blessed the latter end of Job more than the beginning [illegible] property he gave him twice as much as he had had before. But he gave him only just the same number of sons and daughters.

General News Items.

Leavenworth, Kansas, elected a [illegible] ticket.

[illegible] damaged crops [illegible] Charleston, S. C. on the 4th. [illegible] Patterson Bon[illegible] in Baltimore on the [illegible]

[illegible] Zula King, has sent [illegible] with overtures for [illegible]

[illegible] of Cardinal Anto[illegible] will may fall through because [illegible] of the plaintiff.

[illegible] Lancaster [illegible]

[illegible] bill for a gov[illegible] 000,000 for in[illegible] improvements.

[illegible] steamer Plymouth, [illegible] Indies, return[illegible] account [illegible] fever on board [illegible] has been [illegible] of the house of [illegible] of Long [illegible] rulers, without [illegible] has written an [illegible] of the holders of [illegible] containing [illegible] the [illegible]

Letter from Alexandria.

ALEXANDRIA, [illegible] March [illegible], 1879.

Thinking you would like to hear a word from this section, I have concluded to say a few things about our quarterly meeting. On his first round, the Rev. Joseph Matlock, our very efficient and highly esteemed presiding elder, reached us on the 19th inst. After a little refreshing, presiding elder like, he set to enquiring after the spiritual and temporal condition of the Church. After learning the facts in the case seemed encouraged. But before leaving, he and all our people were delighted at meeting together under such pleasant circumstances. The Lord of hosts was with us!

At Pineville the Rev. Mr. Shepherd, of the M. E. Church South, worshiped with us and assisted in administering the sacrament of the Lord's supper. There was great rejoicing. On Sabbath at Alexandria we had a glorious time. The elder addressed the Sabbath-school at 11 a. m., and at 3 and 7 p. m., He preached to large audiences—administered the sacrament at 3 in the afternoon. Bro. Samuel Bowden, of the colored M. E. Church in America being present, assisted. At night an invitation being given to mourners, eight came forward for prayers. We feel highly edified and greatly blessed with the first visit of our elder, and shall remember his fatherly admonition and counsel; and no doubt hearts will glow as the time approaches for his return at each successive quarter. He left yesterday for Opelousas, where the District Steward's Meeting will be held on the 29th inst. It seems that the SOUTHWESTERN CHRISTIAN ADVOCATE is becoming more popular. Hope to be able to send more subscribers soon.

Yours fraternally,
J. T. MARSHALL.

Marriages.

At Pontotc, Miss., March 26, by Rev. J. H. Cook, Mr. Wesley Renean and Miss Frances Pinson.

At the residence of Mrs. Mary Finney, near Duck Hill, Miss., March 27, Rev. Wm. McKinney to Miss Eliza Finney. Rev. J. T. Burton officiating.

At Lebanon, Tenn., March 29th, at the residence of the bride's father, Rev. B. [illegible] Manson, by Rev. E. Provine, Mr. Andy Anderson, of Nashville, to Miss Mattie Manson, of Lebanon. The happy pair left on the evening train for Nashville, where they will make their home. Miss Mattie received several presents from her friends—one from Dr. Wilks of the M. E. Church South. E. PROVINE.

Deaths.

Sister Amelia Smith departed this life March 19, aged 62 years. She enlisted in the work about 24 years ago. She leaves behind four children. D. GREGORY.
Austin, Texas, March 24, 1879.

Sister Lavinia Jackson, after being a member of the M. E. Church for fifteen years, was called by her Heavenly Father to the house of the Redeemer, where she will join the Heavenly hosts. A. MOORE.
Algiers, La., March 29, 1879.

Sister Amey Melton died at the residence of her father, Rev. H. Melton, March 22, 1879. She lived a faithful member of the M. E. Church and died the same, and her testimony was that her troubles were over and Heaven was her home. J. N. REYNOLDS.
Greesbeck, Limestone Co., Texas.

Sister Amay Butler died March 20, 1879, aged 41 years. Sister Butler was one of the most faithful members of the St. Marks M. E. Church, of Washington, La., for ten years, and after an illness of about two [illegible] she [illegible] sweetly in Jesus' arms. She was much beloved by all who knew her. She leaves a husband, Bro. Isaac Butler, and many friends to mourn her loss. FELIX LANDON.

Fell asleep in Jesus March 29th, 1879, Bro. Frank Wilson. He was born July 15, 1848, in St. John the Baptist parish, Louisiana, and in [illegible] joined Clinton Street M. E. Church and remained a faithful [illegible] member, a highly esteemed servant of God. While we [illegible] his loss we bow in submission to the Divine will of our [illegible]. He leaves a dear mother, [illegible] and a large [illegible] to mourn his loss, [illegible] of reunion [illegible] immortality.

texts gives instructive chapters in each. In one chapter a short history of Methodism is given. On first page of this issue we give a specimen chapter. We will have the book on sale, and we recommend it very highly to our preachers and people. Dr. Stevenson has for many years been a successful pastor and knowing just the instruction needed by beginners in religious and church life, could write intelligently and well.

New Publications.

A most valuable number is the American Agriculturist for April. There is a great variety of timely, practical articles for the field and garden, with a full hundred original illustrative engravings, large and small. Orange Judd Company, publishers, New York. $1.50 a year; 15 cents a number of newsdealers, or post-paid from publishers.

The National Prohibitionist with its fifteen editions issued simultaneously for as many different States, is a grand paper, and is meeting with deserved success. It takes high ground by advocating the alliance of all temperance organizations for the entire suppression of the liquor traffic by law. Its contributors are many of the most celebrated temperance workers in the Union, and is now recognized as the leading and best temperance paper in the country. For sample copies, sent free, address Frank M. Bemis, 1504 Pine Street, St. Louis, Mo.

The April number of the International Review opens with an article on our Treaty Relations with China, by Mr. Hayes, a gentleman who has grown familiar with his subject by a long residence at sundry Chinese ports. The matter is treated in a lively and entertaining style. The second article on the Basque Legends, by Professor Crane of Ithaca, treats agreeably of the fairy lore of those people. Hillebrand's article on Bismarck is an admirably sketch of the great Chancellor, as he appears in his social hours, and in his frank intercourse with friends. Mr. Holden's article on the Cipher Despatches is probable the most striking in the number. Mr. Holden it will be remembered, was employed by Congress to decipher these famous messages, and no one can have a more thorough knowledge of them than he possesses. The article on Afghanistan, by Mr. Gustafson, is a trenchant and very successful article on Sir Henry Rawlison, convicting him out of his own mouth, by setting what he said a few years since in close juxtaposition with what he says now, and showing the direct contradiction between the two. The article by Mr. Belmont on the taxation of Municipal Bonds makes a very clear showing of the advantage of the usage of taxing these securities. The article on the Navy is likely to attract attention. The International Review is for sale by newsdealers. A. S. Barnes & Co., New York. Price for single numbers, 50 cents each; for a year (twelve numbers), $5.00.

I want to learn to sketch and draw, but have no teacher. What shall I get to enable me to learn without one? This is the question we have been often asked, but could never answer satisfactorily until now. Send $1.00 to Prof. E. E. Crall, Room 9, Cooper Institute, New York City, and you will get what you want.

NEW ORLEANS MARKETS.

NEW ORLEANS, April 7, 1879.

COTTON—	
Low Ordinary	9¼@—
Ordinary	—a 9
Good Ordinary	—@10¼
Low Middling	—@10½
Middling	—@10¾
Good Middling	—@11
SUGAR—	
Common	4½@ 5¼
Strictly Prime	5½@ 6
Yellow Clarified	7¼@ 7½
White	7½@ 8
MOLASSES—	
Common	20@ 22
Choice	24@ 25
Strictly Prime	32@ 33
COFFEE—	
Ordinary	11 @12
Fair	14 @14½
Good	15 @15½
Prime	15½@16
MESS PORK—per bbl	$11.25
BACON—	
Shoulders	—@ 4¼
Clear Rib Sides	5½@ 8
Clear Sides	5½@ 6¼
BEEF—	
Medium Western	10 00to12 50
Choice Extra Western	to12 00
HAMS—	
Plain	8½@ 9
Sugar Cured	9½ a 10½
LARD—	
Refined	7 a 7½
FLOUR—	
Common	$3 00 to 3 50
Extra	3 50 to 3 75
Double Extra	4 25 to 4 75
Family	5 50 to 8 00
Choice Fancy	5 75 to 6 50
BUTTER—	
Choice New York	26 to 28
Good New York	20 to 25
Choice Western	17 to 18
Good Western	12 to 13
DRIED FRUIT—	
Apples	2½ to 3½
Peaches	2 to 4
POULTRY—per doz.	
Old Chickens	3 50 to 3 75
Young do	2 00 to 3 5
Ducks	— to 3 25
Geese	3 50 to 4 00
Turkeys	14 00 to 16 00
EGGS—per doz.	
[illegible]	12 to 13
Louisiana	13 to 14
POTATOES—per bbl	2 75 to 2 50
SWEET POTATOES—per bbl.	1 50 to 1 7
ONIONS—per bbl	1 25 to 2 00
CABBAGE—per crate	3 00 to 3 50
RICE—	
[illegible]	[illegible] to [illegible]
[illegible]	[illegible] to [illegible]
[illegible]	[illegible] to [illegible]
[illegible]	[illegible] to 6½
BEANS—	
[illegible]	[illegible] to 3½
[illegible]	[illegible] to [illegible]
[illegible]	— to 95
[illegible]	[illegible]
[illegible]	[illegible]
Lake	[illegible] to [illegible]

Dr. Harter's IRON TONIC

is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates. Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

Manufactured by the Dr. Harter Medicine Co., No. 213 N. Main Street, St. Louis.

The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit.
Most gratefully yours,
TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

For Sale by Druggists and General Dealers Everywhere.

Forney, Kaufman County, Texas, July 25th, 1877.

Dr. C. C. Moore:

Dear Sir—I desire to express to you my gratitude for the great benefit I have derived from the use of your Pills in curing fever and ague in my family. I have always looked upon the majority of Patent Medicines as first-class frauds, and I do so still. But your Pilules are surely an exception; for after I had used quinine until it ceased to have any effect, and my neighborhood physicians could recommend nothing else, all uniting in the testimony that it was the best anti-periodic known to the profession, like a drowning man catching at every straw, I commenced using the most reliable patent medicines of the day.

I first tried Ayer's Chill Cure, then Vinegar Bitters, and afterwards several other preparations recommended to me by my friends, ***with not the least benefit.*** It seemed as though nothing but change of climate would do any good. I had lost confidence in everything, and from the bottom of my heart could have damned your profession here and hereafter, as the greatest fraud of the age.

Fortunately, though, your medicine had made its way into the country. I heard for sometime of one or two remarkable cures it had made, yet, having been deceived so many times, I had no confidence in it; refused to give it a trial, until I went and saw the parties who had been cured of chills, and especially a young lady school-teacher in my neighborhood, who had suffered with chills ever since she was a child, with the exception of not more than three months at a time. ***Her evidence*** induced me to try your Pilules.

I bought three boxes, commenced according to directions, and I will pledge you my word and honor as a gentleman, that ***I haven't had a chill in my family since.***

They are, without a doubt, the most ***remarkable preparation*** that has ever come under my observation. Possessing no perceptible taste, more than the sugar with which they are coated, the children will actually run races, when time for giving them comes, to see ***who will get its pill first.***

When I think, sir, of the many nauseous doses I have poured down my poor little sufferers—when I recollect the many times I have heard them say, "Papa, ***I never shall get well,***" and when I look upon them now, fresh and rosy, in all the enjoyment of perfect health, my heart swells with gratitude to you, sir, and words are inadequate to express it.

I hope, for the sake of suffering humanity, your Pilules may become widely known, for I am satisfied that where they are once used, ***Quinine will cease to be given*** as a remedy for fever and ague.

Most gratefully yours,
Thomas F. Ivey.

P. S.—The profession here maintain that your Pilules are principally arsenic I consider that "bosh," as I have used Fowler's Solution, and know arsenic to be very dangerous when the dose is increased. I have noticed the result, while in your Pilules I can see no bad effect when two instead of one pill is given.

I consider, sir, that you have saved the life of one of my children. I don't think I say too much. ***I would like to know who you are***—no idle curiosity, you may rest assured—but a genuine desire to know something of the man to whom I am so deeply grateful—if you are a regular graduate of medicines, etc., etc. If you are simply a farmer, like myself, and were accidentally to stumble upon such a remarkable remedy, hitherto unknown, I would have just as great a respect for you, as if you had a degree from every University in Europe.

An answer from you, sir, would give me great pleasure, but in any case, I shall ever remain,

Most gratefully yours, T. F. I.

The foregoing letter came to me unsolicited and is a sample of a great many that I have received and am constantly receiving every day, commendatory of my Pilules.

The ease with which letters that are entirely fraudulent can be manufactured by unprincipled parties, to deceive the people, has led me to produce in ***fac-simile*** a few letters from different sections of the country, so that those acquainted with the parties may recognize the ***genuineness*** of their handwriting, and which I offer as ***proof positive*** of the efficacy of my remedy, such as my unprincipled imitators ***cannot*** produce in favor of their worthless "stuff." See pamphlet, "Dr. C. C. Moore on Malaria," for *fac-similes.*

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AGROSTIC.

[illegible]

Lost Friends.

Here, we[illegible] many letters asking for information [illegible] friends. All such letters will be [illegible] in this column. We make no charge [illegible] publishing these letters from subscribers [illegible] the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR: Please allow me to inquire for my folks in Texas. My wife's name was Susannah; brother's Peter McKinsey; the elder girl's Harriet, the other Sally. They went to Texas with the widow McKinney, and lived on the Fulton road, one mile from Taylor.

Address TOM TAYLOR,
Prairie Station, Miss.

DEAR EDITOR: I wish information about my mother and two children. Mother's name is Beckie Wells, brother's Charlie, sister's Annie. They lived near Pontotoc, Miss., and left in 1865. I have heard from them but once since. They were then in Memphis. I ask all preachers and friends to make inquiries for them, for I want to see them very much. If found address me.

HENRY WELLS,
care Rev. J. M. Nevils, Ripley, Miss.

DEAR EDITOR: I wish information of my mother, Elvie Braxton, brothers Thomas and Archie, and sister Elizabeth Braxton. Our father, Harrison Braxton, is dead. I was sold from King Williams county, Virginia, in 1856, by Wm. M. Garrick to Messrs. Robinson & Smith, who brought me to Alabama; there I was sold to Edwin A. Glover and brought the Texas. I have many kin people in King William county, Virginia. Address

ROBERT BRAXTON,
care Prof. W. H. Jackson,
San Felipe, Texas.

DEAR EDITOR: I wish to inquire for my brother Jason or any of his children. He was sold from me in Mobile in 1848 to Mr. Lagoin, of [illegible]ppi, then he went by the name of Jason McKinzie. His [illegible] was Bettie, his daughter [illegible]. Our mother was Jollett [illegible]. I was sold to Edwin A. Glover and brought to Texas. I [illegible] by the name of Samuel, [illegible] a local preacher of the M. [illegible] Bro. Jason was also a preacher. Address

LEROY SAMUEL,
care Prof. W. H. Jackson,
San Felipe, Texas.

DEAR EDITOR: I desire to inquire for my mother's people. Her [illegible] Mary Duken; father [illegible] Reuben; grand-mothers [illegible]. Mother is from Frederick [illegible] Virginia. The last man [illegible] to whip her [illegible] and she ran off to Win[illegible] April (year [illegible]) October. [illegible] four brothers Robert, [illegible] and John and [illegible] Arkansas; [illegible] an aunt Eliza. Address

THOMAS YOUNG,
[illegible] C. L. Cramp, Batesville

DEAR EDITOR: A young colored [illegible] Geo. Washington has [illegible] as a butler in our [illegible] the last two years. [illegible] sisters and [illegible] slaves and [illegible] parish of [illegible]. In 1867 he came [illegible] other members of [illegible] Baton Rouge, [illegible] he has lost all trace [illegible] to find [illegible]

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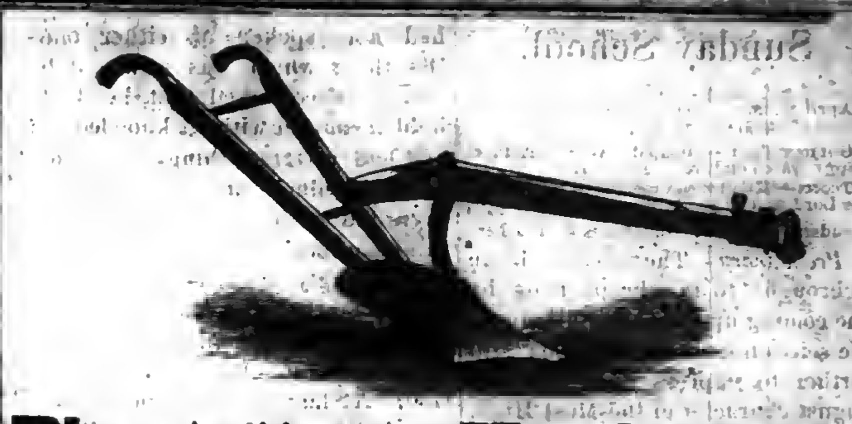

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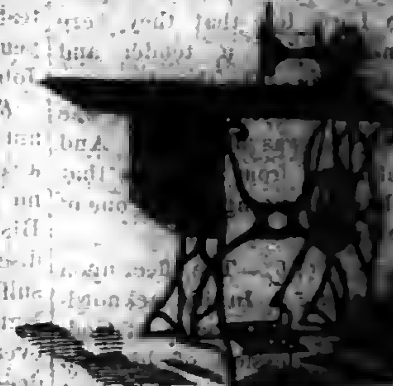

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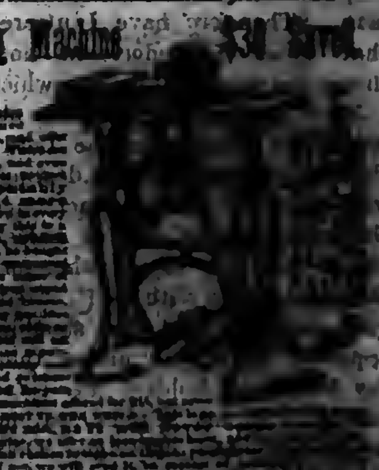

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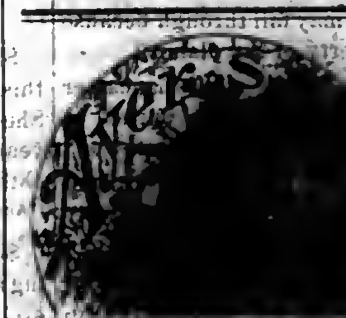

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Letter from Alexandria

[illegible]

Southwestern Christian Advocate.

VOL. 14--NO. 16. NEW ORLEANS, LOUISIANA, THURSDAY, APRIL 17, 1879. WHOLE NUMBER 350.

Southwestern.

[illegible] CONCERN,
[illegible] Orleans
[illegible] Agents.
[illegible]
[illegible] Advance.
[illegible]

may be because the bulldozer is yet at large; but it is tolerably clear that the migration is most felt in those States where there has been the most disposition to regard the negro not as a constituent element of the population with rights, but as an enemy to be subdued in one way or another.

COLORED MEN DENIED REPRESENTATION IN COURTS.
(From the Texarkana, Texas, Democrat.)

Pursuant to call, a large and respectable number of the prominent colored citizens met at Texarkana, Miller county, Ark., on Thursday evening last to take into consideration the colored man's rights—the rights guaranteed to him by the constitution of the United States and by the constitution of the State of Arkansas; also, what plan should be adopted for the purpose of laying the claims of the colored voters before the people.

C. Richards was chosen chairman and G. W. Westbrook, Secretary. The speech of the evening was made by E. Banister, which was forcible and to the point. Brief remarks were made by Mr. Patteat and others, after which a committee of five was appointed on resolutions as follows:

Messrs. Sumner Patent, G. W. Westbrook, J. A. Allen, R. Banister, and R. Davis. After a few moments the committee returned with the following report:

Notwithstanding a large number of our race have taken their departure for the far West that they might enjoy their rights during the remaining days of their half-spent lives, still we constitute about two-thirds of the voting population in this, the second Congressional district, and about 3 to 7 of Miller county. Our strong [illegible] have felled the trees, our [illegible] have cultivated the soil and [illegible] energy and industry we [illegible] contributed to the growth [illegible] of the Southern [illegible] Miller county, [illegible] have acquired large [illegible] such as farms, [illegible] Having thus be[illegible] with the develop[illegible] resources of [illegible] We feel that [illegible] recog[illegible] courts. [illegible]

[illegible]

ed their immediate release, saying that the men had commited no offence, had only been on a "lark" to inspire the "niggers" with wholesome fear, and concluded their demand with a threat that unless it was complied with they would burn the town. The prisoners were released, and the White Leaguers returned to their Louisiana homes. The planters, fearing that there will be other "larks" of the same sort, and finding that the authorities are powerless to arrest and punish the guilty, are organizing for self-protection and arming their laborers. One of the leading negroes on each plantation is appointed captain of this improvised home guard, and his employees enlist as privates in the company. This looks as though under her boasted home rule Mississippi has made a long stride toward anarchy.

SPECIMEN NONSENSE.
(From N. O. Times.)

It appears that agents of the Kansas Pacific Railroad have been in the section and distributing tempting lithographs of glorious life in the Western States; a buffalo for instance, is represented running through a corn field with a negro tranquilly lassoing him. Again, a negro is represented as surrounded with his beloved game, squirrel, coon, rabbit, etc., and these things being calculated to catch his imagination it is thought had much to do with the impulse of leaving.

A REMEDY.
(Chicago Inter-Ocean.)

Last fall the chivalric bulldozers of Tensas and adjoining parishes in Louisiana killed off fifty or sixty colored people. Now there is a colored exodus from the same parishes and from Hinds and contiguous counties in Mississippi. This exodus is contemporaneous with the acquittal of the bulldozers at New Orleans, and yet the Democrats affect to not understand it. The best way to allay the excitement is to punish the men who shoot negroes.

MANHOOD TO THE SURFACE.
(New York Witness.)

In the Southern States generally the freedmen have been treated with little justice and less courtesy, but in Louisiana and Mississippi the Ku-Klux and bulldozers have murdered, outraged and robbed at will without restraint or punishment. The consequence is natural. The men who have such pitiful tales to tell as those which were interviewed at St. Louis, could not too soon escape from shameful persecution, and as they say, no hardship or difficulty they can encounter will be so bad as what they are escaping from. They are thus setting their faces like flint toward Kansas, the nearest free State where there is room for new settlers. There is no use in trying to deter such men from their purpose or to turn them back to the bondage, from which they are escaping. Their manhood has come to the surface, and like all wronged races they will be apt to come out of their long sufferings with a strength of character that can overcome all difficulties.

CHRISTIAN SUGGESTION.
(Western Christian Advocate.)

Many of these emigrants are members of the Methodist Episcopal Church. But inasmuch as this movement is just now under headway, there is no provision made as yet to supply these people with pastors of their own race. It will, therefore devolve upon our brethren in Kansas to look after them with vigilance and faithfulness. We earnestly bespeak for them immediate and solicitous attention. Let them be looked up and have the pastoral oversight they need.

NOT [illegible].
([illegible] D.D.)

The colored people are poor, and [illegible] in society, it is true; but [illegible] to be free—not in name [illegible] but in the sense that other [illegible] free. They are not deluded [illegible] idea that there are sixty acres [illegible] ahead. What they are [illegible] freedom from perse[illegible] a chance to repair the [illegible] has made in [illegible] edu[illegible] in force [illegible] It is better to die [illegible] to en[illegible]

[illegible]

A Great Pioneer.

BY REV. C. P. HARD.

The South India Conference during its recent session at Madras unanimously by resolution expressed its love and thanks to Rev. William Taylor, and requested Bishop Bowman, presiding, to appoint him the "Agent" of the Conference. They recognized his providential mission with reference to South America and endorsed his delay as as to returning to India, while they very much regretted his absence. They were gratified for the assistance rendered in securing the consent of men to go from America to their eastern field, and that of Bishops in transferring them and for the furnishing of their passage money. Bishop Bowman encouraged the brethren in their submission to this providential detention by speaking of the magnitude and importance of that South American work. This calls to the mind of the writer some of the many traces of heroic effort which Brother Taylor left behind him in India, observed by those of us who saw him there but a few days, yet who traversed subsequently all of the scenes of his labors in South India, and toiled for years in some of the fields which he had secured for the victories of our great Master and our glorious Methodism, and hence are able to "speak that we do know and testify that we have seen."

We have marked how God has employed this great and humble man. This author whose ten volumes have been purchased in many countries to the extent of scores if not hundreds of thousands, this evangelist whose influence is acknowledged around the globe, as in Spurgeon's pulpit and the London labors of Moody and Sankey to join whom he was invited from India by a superintending committee; this pulpit orator, hardly equaled in his power over vast audiences, and welcome to the grandest churches of evangelical Christendom, has with rare self-abnegation started work in the most unpleasant and degraded portions of Asiatic cities, with no assistance but that of God, standing in some extemporized booth or in the open air. In an atmosphere reeking with filth and pestilence he has planted, among the debased the standard of our faith, and amid a babel of contending clamors has compelled audiences for the victorious truth of our holy religion and our denominational tenets. Societies have been happily transformed, and a saved and witnessing church has arisen amid such unfavorable circumstances.

In Bombay, where a Parsee hotel agent said in the beginning of 1872, that he had "never heard the name of Methodist" in that city, having a population in Queen Victoria's dominions ranking next to that of London, the foundations of our church were laid by this pioneer, with such real spiritual success that, as Brother Gamble says, in a letter last week, giving first impressions: "They are primitive Methodists and their Monday evening prayer meeting shames the frequently small attendance in Western lands. Their two hundred members represent many hundred attendants, daily street preachings in several languages and a native church and congregation having a pastor preaching in Mahratti, Rev. George Bowen, editor, author, scholar and holy man. Their printed quarterly plan, as long ago as June 1877, had the names of a half-dozen native (Hindoo) local preachers, who preach in real missionary work and win Hindoos to the Lord Jesus. One of his Parsee converts has now improved his education in London and has returned to India and is preaching powerfully and boldly to the sun-worshippers. The Bombay Methodists gave between seven and eight thousand dollars to our church work last year.

In Calcutta the long, arduous struggle of the great evangelist in visiting twelve hours a day, in palace and hovel—in hospital and street, to establish real religion in that dry moral soil, succeeded, so that now a half thousand members and probationers using their second church to which twelve hundred people come [illegible] witnesses the presence of [illegible] ed[illegible] listening to the Gospel [illegible] to the [illegible] work [illegible] The [illegible]

last year by their gift of between eleven and twelve thousand dollars. This conflict on land and sea goes forward under the leadership of Dr. J. M. Thoburn, whom the majority of the Methodist preachers in India desired as Bishop in 1875.

In Madras, the capital of the third Presidency, the swiftly prosperous toil of the grand pioneer was recognized and aided by some of the first military and civil officers of Government in India, some of whom are now glorified and no doubt rejoice they laid no obstacles in the way of that work of God but gave their hospitality by the half year. The Minutes of the Conference which have just arrived, report three Methodist circuits and four pastors in that city, where the foundation of the second church was laid at the close of the recent conference by the presiding elder, W. B. Osborn, of National Camp Meeting renown, as the Bishop who had just laid the corner stone of our third church in Bangalore, an adjacent city of the district, was obliged to take the steamer earlier than had been expected.

In Madras a native preacher, member of conference, gives all his time to the Tamil masses, as does another member of the conference, second preacher at Allahabad. Several of the pastors preach in the vernaculars. One-tenth of the membership of two thousand are Hindoos converted in our church. The conference of thirty has several natives of India.

We do well to pray for the evangelist. A Scotch gentleman, an editor visiting us from India last week, said, "I saw so plainly that God was with Brother Taylor that I judge it wisdom for me to press near him and share the work and the blessing."

That South India Conference has one of its probationers, dear Brother Oakes, at Drew Theological Seminary.

The Catholic Church has honored its Xaviers. Great commercial houses have favored those who have advanced their trade in new and rich territories; wise governments have approved their generals who have carried their flags victoriously over wide space to distant frontiers. The Methodist Episcopal Church does wisely when it warmly sympathizes with the self-sacrificing devotion of its great evangelist who seeks to add vast portions of two continents to the territory of our beloved Zion.—*Northern Advocate.*

Walworth, N. Y.

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The Sabbath is God's special present to the workingman, and one of its objects is to preserve his life, and preserve efficiently his working tone. In vital system it acts like a compensation pond—it replenishes the spirits, the elasticity and vigor which the last six days have drained away, and supplies the force which is to supply the six days succeeding, and in the economy of existence it answers the same purpose as the economy of income is answered by a savings bank. The frugal man, who puts aside a pound to-day, and another pound next month, and who, in a quiet way, is always putting by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man, who husbands one day of existence every week—who instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it up devotedly—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age gives it back with usury. The savings bank of human existance is the weekly Sabbath.—*Northwestern Review.*

Joss Houses in San Francisco.

The building in which the First Congregational Church once held its meetings is now a Chinese Joss house. The old colored Methodist Church building is in possession of the Chinese. The Second Congregational Church was compelled to change its location through being surrounded by the Chinese. The famous old Unitarian Church, in which the inspired utterances of Starr King used to resound, had to succumb to the encroachments of the Chinese, and it is only a question of time when the First Presbyterian Church will become a Chinese temple, as it cannot exist as a Christian church, owing to the [illegible] of the Chinese.—*San Francisco Post.*

The Church Extension Annual.

The Church Extension Annual for 1878, including the thirteenth annual report of the Board of Church Extension of the Methodist Episcopal Church makes an illustrated octavo pamphlet of 108 pages, filled up in every part of it with information of greatest interest and value to the Church; and the whole admirably arranged by its indefatigable editor, Rev. Dr. Kynett. About one fourth of its pages are made up of suggestions, illustrated with neat and economic plans for building church edifices—just the kind of information needed by building committees in every part of the Church. We heartily wish that every member of every Methodist congregation in the land might carefully read this number of the Church Extension Annual. It is the best, by a hundred per cent., which has thus far been issued by the Board. We make room for a few of the interesting statistical summaries:

This work was organized by direction of the General Conference of 1864, and the legal incorporation was effected in March, 1865. The first money was received by the the treasurer in October of the same year, and the first appropriation was made in the spring of 1866. During the thirteen years of active work which have followed, we have collected and disbursed $1,245,179, 51, of which $303,411 23 belong to our Loan Fund, from which churches are aided only by loans. Of this Loan Fund $121,951 65 have been returned to the treasury and re-loaned to other churches.

The Board has aided in all 2,396 churches. Of these 1,827 received only donations; 270 received nothing but loans; and 299 received both donations and loans.

The total number of our Methodist Episcopal churches in the United States is, in round numbers, 16,500, of which 6,500 have been built within the last thirteen years, so that one in seven of the whole number of our churches has received aid from our Board; and more than one third of all the increase since our work began.

The following tabulated statement will show the annual receipts and disbursements from the beginning:

NET RECEIPTS ON GENERAL ACCOUNT.

Year	Conf's.	Personal & Mis'lan's.	Interest.	Total.
1866....	$37,473 58	$2,803 59	$243 00	$30,520 26
1867....	27,961 42	3,111 07	......	32,072 49
1868....	50,216 67	3,459 60	390 84	59,067 11
1869....	62,009 63	6,832 75	872 15	[illegible]
1870....	63,768 01	3,737 05	1,757 14	69,262 90
1871....	71,775 80	6,030 66	3,724 22	81,530 49
1872....	66,554 89	2,441 61	6,086 85	75,006 66
1873....	82,112 21	3,364 30	6,533 27	91,799 [illegible]
1874....	79,304 67	7,506 66	8,011 48	94,223 17
1875....	68,262 96	6,749 93	7,874 94	82,577 [illegible]
1876....	56,851 59	14,216 90	7,176 60	78,245 15
1877....	54,506 75	18,862 56	9,814 11	83,183 42
1878....	52,636 94	8,255 06	9,807 85	70,799 85
	$794,606 84	$86,324 77	$61,404 67	$941,768 26

RECEIPTS ON LOAN FUND.

Year.	Donations to Fund.	Loans Returned.
1866........	....	......
1867........	....	......
1868........	$1,325 00	......
1869........	10,322 00	400 00
1870........	33,671 24	4,839 00
1871........	62,014 00	7,061 76
1872........	36,406 50	6,812 05
1873........	36,224 00	7,417 10
1874........	14,476 35	16,478 70
1875........	49,994 00	15,108 73
1876........	14,778 04	15,961 71
1877........	26,349 00	26,730 00
1878........	12,861 00	21,157 61
	$303,411 23	$121,951 65

TOTAL RECEIPTS.

On General Account........	$941,768 28	
On Loan Fund Account........	303,411 23	
Net Receipts........	$1,245,179 51	
If we add to net receipts on General Account...	$941,768 28	
Amounts borrowed from bank........	50,000 00	
And amounts borrowed on bonds........	48,950 00	
Whole amount in Gen'ral Account		$1,040,718 28
Net receipts on Loan Fund Account........	$303,411 23	
Loans returned........	121,951 65	
Whole amount on Loan Fund Ac't.		425,362 88
Total in use........		$1,466,081 16

DISBURSEMENTS ON GENERAL ACCOUNT.

Donations to churches........	$672,783 02	
Bank debts paid........	50,000 00	
Discounts, etc........	3,977 22	
Bonds redeemed........	29,350 00	
Interest and annuities........	70,247 29	
Office furniture........	1,000 00	
Office and incidental expenses, including rent, postage, stationery, etc.	36,755 32	
Salaries and traveling expenses........	106,987 57	
Publishing Annuals........	14,863 14	
Lithographic Plans........	748 37	
Expenses of Gen. Com. & Anniversaries........	6,776 95	
		$1,012,408 88

DISBURSEMENTS ON LOAN FUND.

Loans to Churches........	$366,187 90	
Property (as received)........	82,287 94	
		448,475 84
Total disbursed........		$1,460,884 72
Balance carried to 1879........		6,196 44
		$1,466,081 16

A NOTEWORTHY FACT.—The net contributions of the people to our cause, apart from property given and amounts subject to an annuity, (which are preserved intact,) amount to $985,583 97. The total amount donated and loaned to Churches is $1,059,070 92. So we have aided churches by donations and loans with $73,536 95 more than the people have given us. This has been by the use of amounts subject to annuity and of loans returned, which latter item already doubles the amount of annual expenses.

He who commences with certainty will end with doubts, but he who is content to begin with doubts may end with certainty.

Young Men, Beware of Drink.

One other fact—and I deal in facts. *A young man said to me,* "Mr. Gough, I never was intoxicated, or anything like it, but once in my life—never; and on the occasion to which I refer, I was not so far intoxicated but that I knew every thing which occurred. I went home. I had been with some young companions, and I ascended the stairs whistling. As I went up toward the top of the house, my room being at the very top, I saw the door of a room occupied by a servant girl open. I went in. I never should have gone in if I had not been drinking. I was not just right. The girl screamed.

"My mother came up and said, 'George, I never believed my son would be such a scoundrel.' Said he, 'I just shut my fist, and I struck her a terrific blow in the mouth. *This hand was stained with my mother's blood!* And now, sir, looking at that hand, I say sometimes, as Shakspeare makes Lady Macbeth say, "Out damned spot!" And I would give that hand to be cut off at the wrist if I could forget the blow given in that one act of intoxication, the first and the last of which I was ever guilty."

I say to young men, beware of this thing, because it is a snare. It is fearfully deceptive. Every man who drinks intends to do as other men do—intends to be a moderate drinker. I have said this over and over again, because I believe it to be important. Every man who becomes intemperate does so by a course of argument, from the beginning all the way down that fatal sliding scale to ruin.—*Gough.*

Bible Distribution in Texas.

Rev. W. B. Rankin, Superintendent of the American Bible Society for Texas, reports the following work done by Colporteurs during November, December, January and February: Days of service 828; miles traveled on official duty 10,634; families visited by them 10,005; families found destitute of the Bible 1,667; destitute families supplied 1,613; destitute individuals supplied in addition 587, number of books sold 4,388; value of books sold $1,600 15; number of books distributed gratuitously 1,163; value of books distributed gratuitously $336 67; received from churches and individuals in aid of the Bible cause $221 75. The people are learning that the Bible colporteur is the cheapest and best missionary. Through him every family in the field is offered the Word of God, whose entrance giveth light. He disseminates truth without mixture of error. Napoleon said, "The world owes its social order to the Bible."

A Case of Bulldozing.

It is ascertained from an eyewitness that about 3 o'clock on the afternoon of the 2d of April, while the police jury of the parish of East Carroll were in session at Lake Providence, an armed mob consisting of Paul Jones, Larche Jones, Jim Gargaro, Sheb Powell, the two McGinnesses, Tobe Stevens and B. H. Lanur entered the building, and presenting cocked pistols at the heads of the jurors, threatened to fire unless they instantly wrote their resignations. Under this threat the entire jury resigned.

The present jury is Leopold Meyer, Jackson Erling, Peter Bach, John Littleton and F. M. Hayes. How many were present has not been ascertained.—*Times.*

The Chicago & Northwestern Railway Company require every man entering their employ to sign the following pledge: "I hereby promise and agree that, while I am in the service of the C. & N. W. R. R. Co., I will entirely abstain from the use of intoxicating liquors of every kind, including ale, beer and wine, and that I will not frequent dram shops or billiard saloons or other places where such liquors are sold." A good example.

A colored man once said in a class-meeting: "Brethren, when I was a boy I took a hatchet and went in de woods. When I found a tree that was straight, big, and solid, I didn't touch dat tree; but when I found one leaning a little and hollow inside, I soon had him down. So when de debbil goes after Christians, he don't touch dem dat stand straight and true, but dem dat lean a little and are hollow inside."

A Greenbacker was elected mayor of Kansas City, Missouri.

General News Items.

Sir Anthony Panizzi, librarian of the British museum died.

The municipal elections in New Jersey show Republican gains.

The Pope declined to receive Archbishop Purcell's resignation.

The President nominated Thomas H. Dickson to be postmaster of Vicksburg.

The Grand Lodge of Louisiana I. O. G. T., elected officers in Baton Rouge on the 9th.

Chief Moses and several of his tribe called on Secretary Schurz and will visit the President.

A destructive fire visited Coffeeville, Miss., on the 9th. Several prominent buildings were burned.

Arrangements have been concluded for an international maritime exposition at Antwerp in 1880.

Republicans elected their municipal ticket in Springfield, Illinois; the Democrats in Albany, New York.

The Patrie announces it has reason to believe that the marriage of King Alfonso, of Spain, to Arch-Duchess Maria, of Austria, will take place in July.

The Khedive accused the foreign ministers of a desire to establish laws repugnant to Mohammedans, and removed them from office to make way for natives.

The Tennessee division of the St. Louis and Southeastern railroad was sold in Nashville to the Louisville, Nashville and Great Southern Railroad for $725,000.

Miners of Houghton and Calham districts, England, resolved to destroy the property of owners and managers. The latter are leaving or barricading their houses. A conflict with the police is imminent.

Judge Dundy, in the United States court, on application of T. H. Tibbles, granted a writ of habeas corpus, directed to Brigadier General Crook, commanding him to show cause why he held the Ponca Indians prisoners at Fort Omaha. Leading lawyers have volunteered their services to the Indians.

Col. Pearson's command at Ekowe, South Africa, is suffering from sickness and a scarcity of provisions. 20,000 Zulus are posted near. An English camp of a convoy was surprised on the banks of the Intambe, and only fifteen of Capt. Moriarty's men escaped; forty wagon drivers and followers, and 25 Zulus were killed.

A number of representative colored men of Boston held a meeting on the night of the 9th to consider a plan of furthering the negro exodus from the South. A committee was appointed to call a mass meeting in Faneuil Hall, and arrange for means to transport as many as may be desirous of leaving for new homes in the West.

The Russian revolutionary committee have sent letters to all the Imperial dignitaries, at St. Petersburg, saying that though they do not intend to attack the Czar, they will not cease to kill the attendants, especially the heads of the police deparment, so long as the treatment of political prisoners is unameliorated.

The Capitole publishes a letter written by Garibaldi before leaving Caprera. He says: Italy owes gratitude to the royal house for having contributed to its unity, but it did not acomplish it alone. The country was more flourishing under its old tyrants than it is now. It condemns Signor Depretis in unmeasured terms, and concludes "The monarchy is not eternal. Its duration will be in proportion as it merits the affection of the people and calls to its councils not flatterers, but capable and truthful men."

The Bulgarians are determined to have a national democracy of the severest simplicity. All parties are united in the determination that the legislature should be [illegible] ed wholly by the people. The Bulgarian Assembly passed six more articles of constitution receiving there shall be no censorship [illegible] the press. Even religious publications are to be free, though censorship therefore was demanded by some clerical deputies. The [illegible] bly has also received against the creation of a senate after a [illegible] debate, during which the [illegible] of a senate quitted the house. National party are greatly [illegible] ed at the progress [illegible] hope to finish the [illegible] fore Easter. The election [illegible] sixty-six additional [illegible] with the present [illegible] elect a prince, has [illegible] the 27th.

Southwestern ... [illegible]

APRIL 17, 1879.

[illegible]

The Negro Exodus.

The ... exodus has come to be ... [illegible] ... many said it would amount to nothing; only a few deluded negroes would go, and ... come back in disgust. Even now, because of ignorance of the real facts in the case, many consider the movement of no special consequence. The leading papers of the South keep the full significance of the movement from the people by suppression of the facts. Already thousands of colored people have left Louisiana and Mississippi, and many hundreds have gone from other States, and yet other thousands are planning to go. The tide has set in steadily and strongly and what the end will be no man can say. Some of the Western and Northwestern States will not want the colored emigrant, but others will, and two or three millions of them could be scattered through the Northwest and find homes, and their presence scarcely be known. At present the exodus is in the nature of a stampede, but rapidly organizations are being formed to organize and direct the movement. One organization at Washington has several United States Senators in its Executive Committee. Very much is said about the colored people starving on the way. No doubt there will be suffering, but colored people have more money put away than even their friends often think. Besides, organized relief associations are springing up in every city of the North. The old anti-slavery sentiment is waking up, and money and clothing will pour into St. Louis from a hundred cities. The religious papers of the North are urging that money and clothing be sent, and the appeal will be responded to. [illegible]

Kansas. His merchant ... the contract and the planter was a ... man financially. This is a specimen.

The ... of this movement of colored people northward are manifold.

A committee of Kentuckians said to Mr. Lincoln in 1862, "you must not free the slaves, because, 'they will run away and leave us.'" Mr. Lincoln's reply was: "They will not run unless they have something to run for." The South is the natural home for the colored men, and he is naturally loth to move from his place of residence. But in slave time the thousands who made their way to Canada, in spite of Southern patrolers and Northern slave hunters, "had something to run for," and they did it. We do not pretend to say that all the charges of outrages upon the colored people of the South are true, but enough are true to give them "something to run for" now. And in saying this we do not refer to the necessary antagonisms which come between the whites and blacks because of race, changed relations, ignorance, etc. After making full allowance for these, we say that the treatment of the colored people in the South since the war, has given exhibitions of ingratitude, inhumanity and brutality sufficient to bring the blush of shame to every honest American's cheek.

Of these and other phases of this movement we shall speak next week.

Will Some Brother Explain?

We are told over and over again by the bishops and editors and Ministers of the Methodist Episcopal Church South, that *that* branch of Methodism has nothing whatever to do with politics, either as to men or measures. Will some one then please explain the sensitiveness of the editors of that Church over adverse criticisms upon the doings of the Democratic party? Why is it that whenever any paper, especially if that paper be an organ of the Methodist Episcopal Church, has anything to say against any measure proposed by the Democratic party, there is a howl among the editorial fraternity of the M. E. Church South, against that paper and its editor? If the M. E. Church South has nothing to do with political parties or political measures why this haste to denounce critics of the Democratic party?

Then again why should a man be denounced as *unfraternal to the M. E. Church South*, if his paper speaks against any Democratic party measure. For example Dr. Fowler, of New York, sees in the ascendency and proposed measures of the Democracy in Congress danger to the Republic, and says so. At once from Galveston to Baltimore, his fraternity to the M. E. Church South is called in question, and he is belabored as having denied the faith he professed at Louisville. None of the Doctor's denouncers for a moment stop to discuss the merits of the great constitutional questions involved in the present contest going on in Congress. No, no, they have no time for that. Dr. Fowler has dared to say that the spirit and measures of the Democracy in Congress are too much like the spirit and measures of the same men and party in 1861 to be safe: *Therefore* Dr. Fowler is unfraternal to the Methodist Episcopal Church South. What puzzles us is to know what Dr. Fowler's opinion of any political party has to do with the question of his fraternal feelings toward the M. E. Church South? Or why is it that several prominent editors of that Church rush to the front with words of ... denunciation upon Dr. Fowler because he criticised the [illegible] ... Dr. Haygood for example, a ... dearly beloved brother, ... of Richmond, Virginia ... the world in these ... [illegible]

Alcorn University of Mississippi.

This Institution located at Rodney, Mississippi, is supported by the State and attended by colored young men and women. We are glad to learn that under the presidency of Rev. Dr. ... Revels of the ... Conference, ... The students are ... [illegible]

[illegible] Convention.

A national convention of colored men meets in Nashville, Tenn., May 7th. The gathering promises to be largely attended. Great good ought to come from this assembly. The executive committee has fixed upon the following subjects for discussion:

1—Migration.
2—The sanitary condition of the colored people.
3—Beneficial associations, the expediency of consolidating them.
3—Relation of the Negro to the labor question.
5—The present political status of the Negro.
6—The necessity of a National Review devoted to the interests of the Negro-American.
7—The moral and social condition of the Negro.
8—The opportunities and capabilities for educated Negroes.
9—How shall we promote race unity, and what are the elements which now retard it.
10—The necessity of agitating the question of the civil rights of the Negro until they are fully secured.
11—The necessity of Lyceums for the literary advancement of the Negro.
12—Theory and practice of American christianity.
13—The necessity of technical and industrial education of our youth.
14—The duty of assisting our youth of both sexes in attaining higher and special education.
15—Necessity of the cultivation of commerce.
16—Agriculture and its relation to the Negro race.
17—Are the laws administered with justice to the Negro?
18—Influence of woman.

A Good Indication.

The Texas *Christian Advocate* (Southern Methodist) says:

> Among the encouraging facts that the present outlook of Texas Methodism exhibits is the effort in so many charges to establish and sustain prayer-meetings and to organize class-meetings, which were among the chief glories of primitive Methodism.

Of course the reference is to the M. E. Church South in Texas. If we had intimated that our sister church in Texas was slack in the matter of prayer and class-meeting we would have been treated to such epithets as "slanderer," "falsifier," etc., after the manner of our Galveston contemporary of late. Our object in quoting the above is that we may sincerely rejoice in this indication of real prosperity in the Methodist Episcopal Church South in Texas.

A Delusive Hope.

The following card was published in San Francisco last Friday:

> The Chinese companies are daily in receipt of applications for laborers to go to the Southern States, notably Mississippi and Louisiana, to take the place of negro labor now emigrating. The officers of these companies wish to be expressly understood that they have no control over their people's labor, and have never brought or caused to be brought one of their countrymen here, and have never contracted their labor or collected their wages in any manner whatsoever, the press of California to the countrary nothwithstanding.
>
> THE CHINESE COMPANY.

How Girls are Ruined.

The Chief of Police of New York says that:

> Three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing, which, if taken under any other circumstances, these gentlemen would be reported as improper persons.

We commend this testimony to the parents who think it of little moment whether their daughters dance or not.

Judge Whitaker of the Superior Criminal Court of this city, in giving his charge to the Grand Jury, calls special attention to the crime of carrying concealed weapons. He makes this significant remark:

> It is not so much the idle and vicious who endanger the public peace by this practice, as those pretending to refinement, respectability and social position.

This is the exact truth. The real criminals in this popular crime against society are the "gentlemen" here referred to.

The May number of the *International Review* will be more than ordinarily interesting. Mr. Longfellow and Mrs. Mulock Craik the author of "John Halifax, Gentleman" will contribute and Mr. Hamerton will conclude his interesting account of the Art Exhibition in Paris in 1878, during this time principally with American artists. Felix Oswald has written an article on "American Autocrats" ... the same number of this periodical.

The May *St. Nicholas* will contain no less than seven short stories, besides the two serials. Among ... will be the conclusion of ... Spofford's story ... [illegible]

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. H. T. O. Abbot, Shreveport: "Our church is in a good spiritual condition. Have commenced a protracted meeting, with 2 converts."

Rev. W. A. Primus, Lake Providence: "The work here is growing. Poverty greatly prevails among our people."

Rev. Jas. Hayward, Franklin: "I commenced a revival on Monday night, March 31, continuing it until Friday, April 4. We were blessed with 4 converts—one the widow of the Baptist brother, McDonald, who died last year. She joined us in her old age, about 70 years. Sunday after sacrement we recieved 5 on probation."

Quite an interesting meeting was held in Union Chapel M. E. Church Monday evening April 7th in the interest of the colored Sabbath-school of the city. A good congregation was present, and the Sabbath-school under the management of the Superintendent Bro. Edward Augustus, was present and added greatly to the interest of the meeting. Addresses were made upon various subjects relating to the Sabbath-school work by Prof. A. A. Johnson, Rev. W. P. Forrest, and Rev. Jas. M. Vance.

Rev. J. H. Bully, Springfield: "I take occasion to add to the above that while our little church—some nine years old—has experienced of late some variances all has now quieted down. We meet Thursday evenings for prayer and exhortation and some four or five times, including Sunday-school, on Sabbath. Hard and discouraging as are the times, we wear along on our poor fare for this body and we trust better for the soul. The lecture of Dr. Perkins on Temperance was well received and a universal desire expressed to hear him again by a full house."

MISSISSIPPI.

Rev. L. Boone, Marion: "M. Adams held our first quarterly conference; 2 joined the church."

Rev. A. Davis, Jackson: "There have been eight accessions to date. The church is prospering."

Rev. D. D. Goodwin: "We have had quite a revival here. During five nights there were 22 accessions."

Rev. B. L. Nevils, Buena Vista: "The people are very poor. I want by the grace of God to make this a Methodist circuit. So pray for us backwoods folks."

A correspondent in Holly Springs says our people there have been having a grand revival during the last week; 33 converts and the good work still goes on.

Rev. P. E. Bradwell, Fayette: "A protracted meeting just closed resulted in 57 converts and 85 accessions. We ask the Lord to give us Fayette. Our Sunday-school is large, 250 in attendance."

Rev. C. W. Ivey, Shuqulak: "I arrived here in due time to save the church. The members were much troubled. The stewards met me in a good spirit. The church is looking up again. There was not a vacant seat at morning and evening services."

Rev. P. Jamison, Shubuta: "Our Sabbath-school is in a very prosperous condition. Elder Dunn was well pleased with it, and gave us a beautiful address. The children have been reciting verses, and I promised to publish the name of the one who recited the most verses. April 6, 161, of that number Miss Clara Delany recited 44."

TEXAS.

Rev. Jeremiah Smith, Huntsville: "The church is growing; Sunday-school also."

Rev. J. W. Childs Beaumont: "Presiding elder Shackleford held our quarterly conference. The people were glad to see him, and we had a protracted meeting with 16 additions to the church."

Thad Norris, Texarkana: "Our church under Rev. Taylor Moore has 37 members, 4 probationers; 25 children in Sunday-school. Revs. T. H. Harrison and Goldbor preached good sermons for us.

G. J. Starnes, Victoria: "Allow me to commend the work of Rev. P. Gates at this place. Our protracted meeting commenced March 30. Up to this time have 44 conversions. The meeting continues."

Rev. Joseph Harden, Beaumont: "On the 3d of April I visited Rev. C. August. I was requested by the elder of the A. M. E. Church to preach for them, and did so in the afternoon. The Sunday-school of our own church has 100 in attendance; a few weeks ago there were only 25."

Rev. A. Lockhart, Pilot Point: "I am at my post; arrived March 9. The people here are poor, mostly immigrants from other States, and few of them land owners. We organized at Bro. Trammel's house, 13 joined, several probationers, a Sunday-school was organized with 26 pupils. I have three other appointments. Pray that the Lord will prosper his church in Denton county."

TENNESSEE.

Rev. Peter Martin, Gallatin: "We have kept up a regular battle for eight weeks. The result has been victory on the Lord's side; 70 conversions to date. Rev. Wm. Bryant, Peter Ventrees, P. Phillips and Dr. Ellison of the church South will preach for us to-night."

ARKANSAS.

Rev. J. O. Thompson was transferred from Springfield, Tennessee conference to Wesley Chapel, Little Rock conference. His prospects are encouraging.

From Murfreesboro, Tennessee.

DEAR EDITOR—We are in the midst of a glorious revival which has been going on for the last five weeks. Up to date there have been 66 conversions and 73 united with the church and a great many mourners still at the altar. We have with us Dr. J. P. Andrews, of the Meharry Medical Department of Central Tennessee College. He has been with us all the time during the meeting and is much beloved by all the people. He preaches with great acceptability. We also had with us our beloved Presiding Elder, B. B. Manson. He preached three very acceptable sermons, held his quarterly conference and administered the sacrament to 249 persons. Bros. W. Lillard, H. Robinson, B. James, W. Miller, all of the Tennessee Conference; Revs. Phœnix and T. O. H. Thomas and Dr. Bass of the A. M. E. Church; Rev. McFerrin of the M. E. Church South, and Rev. Olden of the Baptist Church have all rendered efficient service. Our church has been crowded every night for five weeks and a great many nights over-run. The entire membership, with a few exceptions, worked as faithfully as I ever saw members work. Our love feast was a season of joy; over 200 expressed their love for Jesus in a few words, and a great many were debarred from speaking on account of the shortness of time.

The M. E. Church South, the Presbyterian and the Cumberland are holding a union protracted meeting here, night and day, with great success. Seventy odd have been converted. There have been among the white and colored, over three hundred conversions. Our church is the leading colored church here.

We anticipate building a new church for the congregation and membership of James' Chapel, which will cost us $3,500 to $4,000. We propose letting the contract out very soon. The members all are very anxious to commence the building and have pledged themselves to do what they can to complete it. I anticipate a success, as they are that class of members that never expect a defeat and whatever their hands find to do they do with all their might. I ask the prayers and aid of all the brethren. I have the promise from one of our beloved Bishops of $50, and I am satisfied that it will come in due time and that others will do likewise.

I was called to Shelbyville, March 26th, to celebrate the rites of matrimony between Rev. T. Ward, of the Tennessee Conference, stationed at Shelbyville, Tenn., and Miss Harriett Celtrick of Bedford county. It was a grand affair. The wedding took place at the bride's parents', eight miles in the country. The repast was given the next day by the good sisters of the M. E. Church at Shelbyville, of which the groom is pastor. It was an occasion of joy, and I predict a long and happy life for the bride and groom.

Sister J. A. Waterson, a much beloved member of the M. E. Church of this place, after a year of much suffering departed this life on the 5th of March in the living triumph of faith. The funeral service was preached by the writer, assisted by Dr. J. P. Andrews. The burial was according to the form of discipline. After the service at James' Chapel M. E. Church of which the deceased was a member, the casket was placed in a hearse and was carried to the city cemetery and deposited in the earth. The hearse was followed by the Sisters of Charity, of which the deceased was a member, and also by the members of the church. Sister Waterson has been a member of the M. E. Church for many years and was much loved by all.

H. W. KEY, Pastor.

April 8th, 1879.

The City.

The exodus of negroes does not attract the attention it deserves, but is making itself felt in commercial circles.

The *Times* urges the abolition of the Board of Health, and the incorporation of the Citizens' Association as its successor. No confidence is felt in the existing Board, and its action upon commerce is ruinous.

The arrest of publishers and sellers of obscene newspapers was an important event of the week. A committee of gentlemen was also appointed to wait on the managers of leading dailies and persuade them to leave out the names of ladies in scandalous society letters.

Death of Dr. Charles Jewett.

The New York *Times* of April 4th brings us the intelligence of the death of Dr. Jewett, one of the most widely known and experienced workers in the temperance cause of all the noble army of devoted men who have won renown in the conflict. He died at Norwich, Conn., April 3, in his seventy-second year. The writer of this brief notice, then the secretary of the Rhode Island State Temperance Society, sent him his first commission as agent in that State in the year 1837. He had been known from the age of nineteen as an earnest worker and effective lecturer in Connecticut, but from this time his reputation became wide-spread throughout New England and the Western States. As an editor and writer he was clear and forcible, and his natural humor made him one of the most entertaining of speakers. His fund of anecdote was inexhaustible, and was used always with telling effect. No one knew more thoroughly the devices and subterfuges of the liquor seller, and how to expose the fallacy of their arguments. He was a prohibitionist from the start. His most effective work for years was in the State of Massachusetts, which adopted prohibition, but this law was repealed in 1840 by the wholesale dealers, the State falling back finally on local option.

Dr. Jewett was a man of untiring energy and of great executive abilities. He achieved wonders through the judicious use of publications and newspapers which he largely edited in person. He labored in New Hampshire, and after the passage, in 1857, of the Maine liquor law joined Neal Dow in the campaign in that State. The *moderate drinker's* plea for an occasional drink he thus put into rhyme:

> "I like a little, sometimes, to use,
> Specially when its hot, in mowin,
> Specially when its cold as blues,
> Specially when its dry, and blowen,
> Specially when its wet and rainy,
> Spec'ly when I can git me any."

He also delivered addresses in the cause since then in Vermont, New Brunswick, Nova Scotia, Lower Canada, New York, New Jersey, Pennsylvania, Maryland, Iowa, Illinois, Tennessee, Michigan and Minnesota. He resided in each of several Western States for a few years, subsequently in New York City, and in 1872 came back to Norwich, Conn., a few miles from his old home, to spend his declining years. During all this time he has been engaged chiefly in unremunerative temperance work, and during his illness of the past few months has suffered from indigence. A movement was begun recently in Boston to collect money for his relief. His malady was heart disease, and he has been kept in an upright sitting position for many weeks.

A noble worker has gone from labor to his reward. The blessings of thousands will rest upon his memory.

ELIAS SMITH.

Help needed at Kosciusko Mississippi.

To Ministers and Members of the Methodist Episcopal Church of the Mississippi Conference, and all others whose sympathies are with the Church of God:

We, the Trustees of the M. E. Church property in the town of Kosciusko, having been driven to a perilous extreme in raising money to pay the debt of $440, in part payment of a debt of $800, for a beautiful house and lot, situated in the corporate limits of the city, and in every way admirably adapted to church purposes—having been used, before the war, as an Academy of learning by the whites. Knowing that a conspicuous location of our Church, in a growing town like Kosciusko, is most desirable, we were induced, having strong reliance upon the promise of our Divine Master, who says: "ask and ye shall receive," to make purchase of the same. We are now in possession of the property, and have to make the second payment within two months, and, in the event of failure, we shall not only lose the property, and the money already paid, but will, no doubt, damage the work, materially, throughout the country. We, therefore, call upon you, as lovers of God and our beloved Methodism, to aid us in this our great struggle, by asking from each church or congregation, in your Circuit, the sum of ($1.10,) one dollar and ten cents, and as much more as the courtesies of your congregation will give, the ten cents to be used in forwarding. Send to "Isaac Coulter, Treasurer, Kosciusko, Miss.," as per printed envelop herein inclosed, at your earliest convience, the receipt of which will be acknowledged through the columns of the "South Western Advocate." We ask not for millions. Yours in Christ,

ISAAC COULTER,
G. W. M'BURNEY,
HARDIN HUFFMAN,
ALLEN SMITH,
D. B. TAYLOR,
CALVIN WELLS,
ASA SIMPSON,
T. B. FLAMBAUX,
A. FRANKLIN,
Trustees.

J. G. JOHNSON, Presiding Elder Holly Springs District.
L. R. BROWN, Pastor in Charge.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, New York, on Thursday, April 3d, William Allen, President in the chair.

The Rev. S. Hutton offered prayer.

The new societies were reorganized as auxiliary, one in Michigan and one in Minnesota.

Secretary Gilman presented a report concerning the Society's work in Mexico, with recommendations suggested by his recent trip to that country.

Henry A. Oakley, of this city was elected Treasurer of the Society, and Robert L. Belknap, was chosen to fill a vacancy in the Board of Managers. Several copies of Scriptures in different languages were presented for the library.

Among the papers submitted to the Board were annual reports from its various agencies in China, Japan, Brazil, Uruguay, Russia, and Turkey, each of which showed some increase of Scripture circulation over the preceding year, this increase being especially large in Russia, Japan, and China. Other reports were received from Missions of the American Board in Prague, Santander, Zaragoza, and Jaffna; of the Presbyterian Board in Lodiana, and of the American Baptist Missionary Union in Stockholm, and from the Bible Society of France.

Upon applications connected with these reports and other communications, appropriations were made for Bible work in foreign fields to the amount of $34,000, besides grants of books, for sale and distribution at home and abroad, of the aggregate value of $12,750, including six volumes in raised letter for the blind.

The receipts for March were $60,265, and the entire receipts for the year ending March 31st were $462,274 66.

The volumes issued in March were 80,880. The whole number of copies issued from the Bible House during the year, *not including those issued in foreign lands*, was 950,349.

Denominational Sunday Schools.

We want an increase of 50,000 in our Sunday-school army this year. Why not? If every pastor will do his duty and preach upon the work, and the importance of the work of our Sunday-schools, we can have 50,000. Have with you specimens of our Sunday-school literature (you can get what you need by writing to J. M. Freeman, D. D., 805 Broadway, New York) and tell the people the worth of our own Sunday-school literature to our own children.

You are now re-organizing your Sunday-schools. Do all you can to make them denominational, especially in our own church ... The Union Sunday-school ... will not answer for the work of the Methodist Episcopal Church where we can possibly organize Sunday-schools of our own. You build a stronger and heartier Methodism where you have schools under your own pastoral care and supplied with our own literature, than when you allow other publishing houses, not Methodistic and with which the Methodist Episcopal Church has no connection, to furnish Sunday-school literature for the children of Methodist families. We need not be and ought not to be sectarian, but we can be denominational and do the work expected of us as preachers of the Methodist Episcopal Church. Don't forget the Sunday-school Union when you take your collections. J. B. FOSTER.

Letter from Springfield.

SPRINGFIELD, April 8, 1879.

Mr. Editor:—Upon invitation of Judge Acree, I came some two weeks since to Ponchatoula and on three different evenings had the pleasure of addressing the citizens on health and temperance. Coming to this quiet handsome village I have discussed the same subjects here, and the temperance order gathered thirteen new members, one of whom is their aged preacher another an intelligent school teacher. All classes feel cheered and more disposed to go forward. The colored friends, of whom Rev. James H. Bally seems chief, desired me to address them on temperance, which I took much pleasure in doing. Some three white men went with me to the nice little church on the main street in the suburbs and all listened with interest.

It is pleasant to observe the quiet order, industry and economy of this colored community, and also to learn that, excepting one ill considered raid never to be repeated, they live in peace with all the white citizens. May every class here and elsewhere learn that right in all respects and times is far preferable to error, and be happy in choosing it.

W. PERKINS.

General News Items.

Iquique, Peru, is blockaded by the Chilian squadron.

Austria and Turkey have reached a [illegible]

General Grant, will reach Hong Kong about the middle of April.

Italy decides not to participate in the mixed occupation of Egyptian finances.

Mr. Bell was admitted as U. S. Senator from New Hampshire by a [illegible]

Many political prisoners at Kieff, Russia, have been shot while attempting [illegible]

A resolution in favor of universal suffrage was discussed by leaders at [illegible] conference in [illegible]

The Liberals were excited over [illegible] at the American Congress [illegible] question and threat[illegible]

[illegible] nominated Robert [illegible] Pennsylvania, consul [illegible] W. [illegible] of North [illegible]

[illegible] the North [illegible] Sunday, terrified at [illegible]

[illegible] in the U. [illegible] to draw juries [illegible] of the [illegible]

[illegible] of colored [illegible] visit the Tuskaloosa [illegible] convention at [illegible] adjourns to [illegible]

[illegible] in the [illegible] of the [illegible] the South [illegible] the Kingdom [illegible] only one [illegible] the Kingdom [illegible] were [illegible]

[illegible] of the [illegible] He top[illegible] [illegible] only [illegible] the Kingdom [illegible] were [illegible]

[illegible] If the [illegible] the [illegible] regal [illegible] their [illegible]

[illegible] Grant [illegible] [illegible] in the [illegible] [illegible] to ex[illegible]

Sunday School.

April 20, 1879. QUEEN ESTHER.

Scripture.—Esther 4:10-17.

Golden Text.—"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."—Ps. 37: 5.

Notes.—"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10: 28.

(Condensed from the National S. S. Teacher.)

Introductory.—The history contained in the Boook of Esther reads like a romance. Some critics have observed the fact that the name of God [illegible] the book we have before us. But if it does not, the hand of God is plainly discernible in two principal characters, yet in the fear of the Lord.

The events which occur previous to the date of our lesson are: 1. The deposition of Vashti. That happened in the third year of Ahasuerus, or Achashverosh—Graecized into Xerxes. At a great feast given by that monarch, just before his disastrous expedition into Greece, upon which he set out with 5,000,000 of men and returned with not than 5,000. This feast was remarkable for its length, splendor, and the number entertained, a prodigal revelry of six months' duration. During one of its carousals, when the heart of the king was merry with wine, he sent for the queen to exhibit her beauty to the people. It was against law and usage, as well contrary to her own womanly instincts [illegible] to come before a half-drunken crowd for exhibition, Vashti did herself honor. But the monarch was wroth. And by the advice of counselors, Vashti was deposed from her high position.

2. The choice of Esther. Four years afterwards, upon the return of the king from the invasion of Greece, he [illegible] of fair virgins that the king might choose from among them a queen. Esther was among this number. By advice of her uncle, Mordecai, she concealed her Jewish origin. When [illegible] before the king loved Esther [illegible] upon her head, [illegible] instead of Vashti after her elevation [illegible] discovered the conspiracy [illegible] Haman to assassinate the king. [illegible] in the book of the [illegible] the king [illegible] Haman. Haman [illegible] his ambitious [illegible] He is made [illegible] By the king's [illegible] to [illegible] royalty. [illegible] Strange [illegible] with rever[illegible] alone, [illegible] stern [illegible] the throne. He top[illegible] the throne, as only one [illegible] the kingdom [illegible] were [illegible]

[illegible] of the [illegible] the [illegible] of the [illegible] regal [illegible] their [illegible]

[illegible] visit the [illegible] [illegible] in the [illegible] [illegible] to ex[illegible]

[illegible] and [illegible] [illegible] to be [illegible] [illegible] in [illegible] to ex[illegible]

[illegible] Queen [illegible] [illegible] Queen [illegible] [illegible] Queen [illegible] [illegible] Queen [illegible]

[

[illegible]

—Wide Awake.

[illegible] wanted to go home [illegible] confession of his [illegible] their forgiveness [illegible] met his [illegible] younger than [illegible] like the loving [illegible] she agreed to go with [illegible] brother and ask mother to forgive [illegible] met their parents just starting out to make purchases for the house, [illegible] when the mother saw the anxious look on the children's faces she willingly waited until John had told the story of his playing truant, and then asked to be forgiven. As in the case of the Prodigal Son, the parent was as willing to forgive, if not more so, as the son was to be forgiven. John was right; it was a good thing to go home for—*to be forgiven.*

The Niceties of French Law.

A Paris journal says: A gentleman is stopped on the street at midnight by a thief. Drawing a pistol from his pocket he forces the man to walk quietly before him to the station. Arriving there he tells the Chief what has occurred.

"Very well," replied that officer, "but have you permission to carry arms?"

"No, sir."

"In that case I must put you under arrest."

"But without the arm which I happened to have I would probably have been assassinated."

"That is possible, but the police ordinances exist, and it is necessary that it be obeyed."

"Is it allowed to carry arms which are not deadly?"

"Certainly."

"Then look at my pistol. It has no hammer. To oblige a friend I was going to take it to a gunshop to have it repaired."

"Oh, if I had only known," cried the thief.

A little fellow was eating some bread and milk, when he turned round to his mother and said, "O mother, I'm full of glory! There was a sunbeam on my spoon, and I swallowed it."

"Do you see my grapes, Bob?" [illegible] "Big [illegible]" "Yes, very big. [illegible] along—these grapes [illegible] you know."

[illegible]

LAME BACK. WEAK BACK.

Benson's Capcine Porous Plaster.

[illegible] over all other plasters. It is [illegible] endorsed by Physicians, [illegible] and the Press. [illegible] manufacturers received a special [illegible] and the only medal given for porous plasters at the Centennial Exposition, [illegible] Paris Exposition, 1878. [illegible] great merit lies in the fact that they are the only plasters which relieve pain at once. Every one suffering from Rheumatism, Lame Back, or Weak Back, Cold on the Chest, Coughs any local pain or ache should use Benson's Capcine Porous Plaster and be relieved at once. [illegible]

45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL. For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated. Each box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLane, spelled differently but same pronunciation.

HEATH, PIPPEY & LARA

Carpet Warehouse,

Finest Assortment and Lowest Prices in the South of

Carpetings, Floor Oil Cloths, NEW STYLES CHINA MATTINGS, WALL PAPER, WINDOW SHADES, CORNICES, PICTURE FRAMES, MIRRORS, MOULDINGS, ENGRAVINGS, &c.

Upholstery Goods

IN GREAT VARIETY.

WIRE SCREENS

For Windows and Doors at Greatly Reduced Prices. Special Attention to Country Orders.

HEATH, PIPPEY & LARA, 97 and 99 Camp Street, New Orleans.

[illegible] ORGANS,

Cheap

For

Cash.

[illegible] churches wanting to [illegible] write to us. [illegible] paid for by [illegible] [illegible] Address,

PHILLIPS & HUNT, New Orleans.

FOR SALE!

[illegible] Five-Horse Power Upright

Steam Engine,

[illegible] MAKE.

[illegible] at the office [illegible]

Wiley University

Situated at Marshall, Texas, is supported and controlled by the Freedmen's Aid Society of the M. E. Church. It offers to all desiring to secure an education special advantages.

The higher English Branches and Preparatory College Course are taught. A full College Course will be added as soon as practicable. Special attention given to the preparation of teachers.

A New Building is in process of erection and will be ready for use by opening of Winter Term, Dec. 30. Provision will be made for the rooming and boarding of young ladies in the Institution. Young men's rooming department will not be ready before beginning of Spring Term, March 24.

The expenses of attending this school are small compared with others of similar character.

Tuition per Month	$1 50
Room rent	1 50
Washing, Light and Fuel	1 50
Board, including room rent and tuition per month, about	$8 00

Arrangements can be made for students to board themselves.

Those studying for the ministry have tuition and room rent free.

All dues must be paid in advance.

CALENDER 1878–9.

First term begins Sept. 23d, ends Dec. 30th.
Second " " Dec. 30th, " March 21t.
Third " " March 24, " June 19th.

For circulars or further information address, W. H. DAVIS, Wiley University, Marshall, Texas.

n49 tf

Central Tennessee College

Teachers' Institute,

Will begin May 19, 1879, and continue four weeks.

The course of study will be that required to be taught in the public schools of Tennessee and other Southern States.

Lectures on the Theory and Practice of Teaching, Object Teaching, Physiology and Hygiene will be delivered during the Institute.

This Institute is held for the special benefit of those teachers desirous of reviewing their course of study and for those who are preparing to teach. Applicants must be at least sixteen years of age to be admitted, and give satisfactory evidence of good moral character. The use of tobacco or intoxicating drinks is most positively prohibited.

EXPENSES.

Incidental Fee	$1 00
Board with lights and furnished room	7 00
Room Rent, with lights, to those not boarding in the Hall	2 00

Bills must be paid in advance.

At the close of the Institution teachers will pass an examination and receive a certificate of proficiency.

For further information and reduced rates of travel over the Nashville, Chattanooga & St. Louis railroad, address the President,

Rev. J. Braden, NASHVILLE, TENN.

Shaw University

HOLLY SPRINGS, MISS.

A Grand Opportunity

For a Liberal Education,

CLASSICAL, SCIENTIFIC AND NORMAL COURSES besides the First Steps in

Theology, Law and Medicine.

A high grade of scholarship is required, and the moral and religious culture of the students is regarded as of the utmost importance. Our location is

BEAUTIFUL AND HEALTHY.

The school is supported by the Freedmen's Aid Society of the M. E. Church, and hence the expenses are small.

Tuition Free. Incidentals, 50 cts per month. Board from $8 to $10 per month.

We want One Hundred more young men and women to prepare for teaching.

SITUATIONS GUARANTEED to all who are qualified, at from $25 to $60 per month.

Our students are everywhere sought after. For catalogues or other information, address W. W. HOOPER, Holly Springs, Miss.

n6 tf

West Texas Conference

SEMINARY.

This school is located at Austin—central for the Conference and easy of access.

The object of the School is to give a thorough business education, or to prepare pupils for teaching or for the ministry.

This School has earnest, competent, Christian Teachers who have had success in other schools.

TUITION.

Primary Department, per month	$1 00
Intermediate "	1 50
Higher "	2 00
Music Lessons on the Organ, per mo.	4 00

Colored Ministers of the M. E. Church will have their tuition paid by the Freedmen's Aid Society.

Rev. G. O. RICHARDSON, President.
Rev. G. W. RICHARDSON, Ch. Tr'st.
Rev. M. HENSON, Financial Agent.

mar20m

LATEST THINGS IN MUSIC!

SHEET MUSIC.

"Where is my Boy To Night?" Song and Chorus, with Piano accompaniment. Mailed on receipt of 25 cents.

SACRED MUSIC.

Hymn Service.

115 Songs with Music, for the Sunday-School. Only $10 per 100 copies; 15 cents by mail.

Gospel Hymns No. 3.

With Music, $30 per 100; 35 Cents by mail. Words only, $5 per 100; 6 Cents by mail.

Palmer's Book of Anthems.

192 pages; $10 per dozen; $1 by mail.

Easter Annual No. 3.

Six beautiful Carols for Easter, $4 per 100; 5 Cents by mail.

If you cannot find them at the nearest Music Store or Bookseller's, send to

BIGLOW & MAIN, Publishers, 76 East Ninth Street, New York. [illegible] Chicago.

[illegible]

BELLS.

The following prices include the MOUNTINGS.

Diameter.	Weight.	Bell & Mounting	Price
24 inches	175 lbs	325 lbs	$40 00
28 inches	225 lbs	375 lbs	50 00
32 inches	350 lbs	530 lbs	75 00
35 inches	550 lbs	800 lbs	110 00
40 inches	750 lbs	1050 lbs	150 00
44 inches	1000 lbs	1350 lbs	200 00
48 inches	1300 lbs	1800 lbs	250 00
54 inches	2100 lbs	2900 lbs	400 00

We have arranged to furnish our churches with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The Bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

Phillips & Hunt, New Orleans, La.

LORD & TAYLOR,

NEW YORK.

Opening Spring Display

OF

NEW DRY GOODS.

WE CAN POSITIVELY ASSERT THAT AT NO PERIOD HAVE WE DISPLAYED AN ASSORTMENT OF DRY GOODS SO ADEQUATE TO THE REQUIREMENTS OF THE PUBLIC OR AT PRICES SO ADAPTED TO THE NECESSITIES OF ECONOMICAL SHOPPING.

SILKS.

[illegible]

DRESS GOODS.

[illegible]

Shawls, Cloaks, and Wraps.

[illegible]

Suits and Costumes.

[illegible]

Ladies' and Children's Undergarments.

[illegible]

Hosiery, Gloves, & Handkerchiefs.

[illegible]

RIBBONS.

[illegible]

Gents' Furnishing Goods.

[illegible]

Boots and Shoes.

[illegible]

Broadway and Twentieth St., Grand, Chrystie, and Forsyth, N. Y.

n14 apl3 3m

COMPOUND OXYGEN TREATMENT

[illegible] REMARKABLE CURES [illegible] STRONGLY ENDORSED [illegible] FREE! [illegible]

WARNER BRO'S CORSETS

[illegible] FLEXIBLE HIP CORSET [illegible]

WARNER BRO'S, 351 Broadway, N. Y.

EPILEPSY OR FITS CURED!

[illegible]

EAR DISEASES!

[illegible]

BOOKS

Baker on Discipline. A guide to the Administration of the Discipline of the Methodist Episcopal Church, by Bishop Baker. Every presiding Elder and preacher in charge should have one. Price ... $1 25.

Bible Geography, Hand-book of. By George H. Whitney, A. M. Illustrated by nearly one hundred engravings and forty maps and plans. Three hundred and eighty-six closely printed pages. For the size this is the most complete and best book published on Bible Geography. Price ... $1 50.

Methodist Discipline. The Methodist Discipline contains the Doctrines, the Laws, and the Ritual of the Methodist Episcopal Church. All Methodist Preachers and people should have this little book and read and study it. Price ... 40 cents.

American Methodism. A History of American Methodism, written by the great historian of Methodism, Abel Stevens, LL.D. This is abridged from Dr. Steven's larger work, and in size and price is within the reach of all. Price ... $3 50

Appeal to the Records. This is a vindication of the Methodist Episcopal Church in its policy and Proceedings toward the South. By Rev. E. Q. Fuller, D.D. This book should be read by all who have any doubts as to the duty of the Methodist Episcopal Church to carry forward her work in every Southern State. 12mo. Price, $1 50.

Inside the Gates. This is a beautifully written book for bereaved parents. By Rev. J. H. McCarty, D.D., of the Louisiana Conference. 16mo. Price, $1 00.

The Class Leader. His Work and How to do it. By Rev. J. Atkinson. This is a new and well written book on an important subject. Preachers should read it themselves and urge their Class Leaders to read it. 12mo. Price ... $1 50

One Hundred Years of Methodism. By Bishop Simpson. 12mo. This is the most interesting sketch of Methodism during the first hundred years of its existence. It is written in charming style and is full of information. Price ... $1 75

Wesley's Sermons. No Methodist Minister's Library is complete without it containing Wesley's Sermons. They are published in two large octavo volumes, bound in calf. The two volumes cost $7 00.

Deathbed Scenes. This book was edited by the late Bishop Clark and gives a large number of examples of persons dying with religion and without religion. Price ... $1 75

History of the United States. This is a history of the United States from the Aboriginal Times to the Present day. By John C. Ridpath. Half Morocco, 12mo. This is one of the latest and best histories and is very cheap. Price ... $1 75

Bible Manners and Customs. By Rev. J. M. Freeman. This book is invaluable as a help in studying the Bible. It contains many illustrations and explains nearly one thousand different manners and customs referred to in the Bible. 12mo. Price ... $2 50.

Manual of Methodism. This book contains the Doctrines, General Rules and Usages, of the Methodist Church, with Scripture Proof. By B. Hawley. Price ... $1 00.

Religion and the Family. An important subject well discussed by Bishop I. W. Wiley. Price ... $1 00

Saints' Everlasting Rest. By Richard Baxter. Baxter's Saints' Rest is too well known to need comment. Price ... $1 50.

Church Ritual. The Ritual of the Methodist Episcopal Church contains the forms of worship used in receiving members into the Church, baptizing, marrying, burying the dead, &c. They are as follows: [illegible]

[illegible] With the Testimony of God and Man thereunto, by Rev. W. McDonald. Price ... $1 25

Wesley's Works Complete. Wesley's Works comprise seven volumes, containing his sermons and all his important writings. The seven volumes cost ... $21 00.

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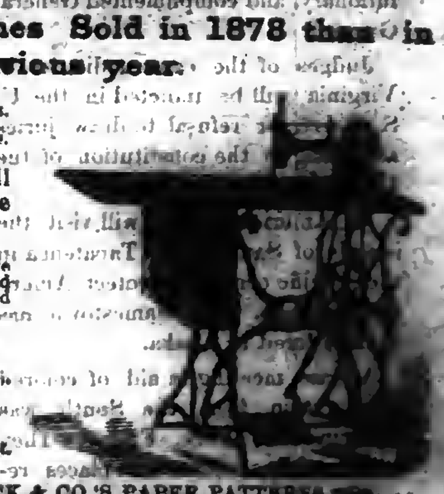

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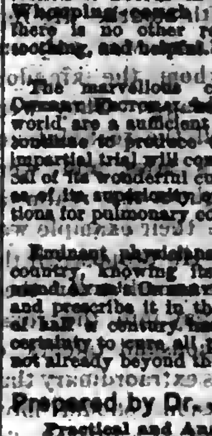

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Yours affectionately, N. N. BEERS.

The Rev. B. M. Adams, of the N. Y. East M. E. Conference, [illegible]:

I thank the Lord that I ever saw you. The Inhaling Tube I purchased of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. [illegible] was over fifty years old when he commenced using it, and he led the Lord's battles with a shout long after the doctors told him he must stop. Many other friends of mine have had their lives lengthened by its use.

From Rev. J. H. Vincent, D. D., of the Sunday-school Publications of the Church.

I have used your Tube at times for several years, and have unbounded faith in the philosophy. [illegible]

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Southwestern Christian Advocate.

VOL. 14—NO. 17. NEW ORLEANS, LOUISIANA, THURSDAY, APRIL 24, 1879. WHOLE NUMBER 35[illegible]

Southwestern.

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J. C. HARTZELL, D. D., Editor.

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[illegible]

stand at the head of this letter have agreed to serve as an Executive Committee.

It is intended to organize a general committee of one hundred, to be composed of eminent and active friends of the colored race in all parts of the country.

THE SPIRIT OF UNREST.
(New York Times.)

Accounts from North Carolina and from Louisiana and Mississippi, show that though the condition of the colored people in the former State is very nearly the same as in the other States, their movements are not identical. In North Carolina, where the Negroes have been oppressed and denied their political rights, they have ceased buying small homesteads and have hoarded their gains. *The Times's* correspondent at Newbern says that this change in the practice of colored people is marked, and it fairly indicates the spirit of unrest which pervades the black people. They are preparing for an exodus. In Mississippi on the other hand, the exit has already begun. Although less than 5,000 people, all told, have passed through St. Louis, bound for Kansas, it is certain that the exodus of this number of colored persons will have its effect on those who remain. They, too, will be influenced by the vague feeling of uneasiness which has driven so many to seek a more congenial home in the far West. The fugitives have been wronged, cheated, and denied all political rights. The evidence collected by our correspondents proves that neither prosperity nor political freedom can be enjoyed by the blacks in the cotton growing regions of Louisiana and Mississippi. It does not seem to affect the volume of this emigration to warn the [negroes] of the rashness of their venture. They are going, and they [absolutely] refuse to return.

IN KANSAS.

A Kansas despatch says: Of [illegible] who arrived at Topeka [illegible] have gone to Nicodemus [illegible] county, [illegible] near Council [illegible] following [illegible] A large [illegible] from the [illegible] Wyandotte, and [illegible] received [illegible] The negroes [illegible] their own [illegible]

[illegible]

Kansas, and to Kansas they are marching on.

A DESIRABLE ACQUISITION.
(Prof. Greener, Harvard University.)

Wherever the negro goes in the West he will be found a desirable acquisition. The statistics of the cotton crop since the war have forever disproved the charge of negro laziness, and shows him to be not a vagabond, but a thrifty and skilled cultivator wherever he has half a chance. Examine the tax-lists in any Southern State; read the educational advancement made by our race during the past decade, then think of the political turmoils through which which we have passed and the bitter persecutions we have endured for no crime except that of being black and professing Republican principles, and the cause of the present movement is not far to seek. I consider it the most hopeful evidence of the manhood of the negro we have yet had, and trust the work will go bravely on, guided, however, by sensible, practical men.

A LABOR CONVENTION.
(New Orleans Democrat.)

A call has been issued by a number of leading planters of Mississippi and this State for a Mississippi Valley Labor Convention, to be held at Vicksburg, Monday, May 5, to take into consideration the present agitation of the labor question. The call is signed by Gov. Stone, Jno. H. Woolfolk, president of the Vicksburg Cotton Exchange, and leading merchants, editors and planters of Mississippi and the upper river parishes of this State. The call requests the colored people to send delegates to the convention to participate in its deliberations and discuss the questions before it. The main question to be discussed by the convention will be the present negro emigration movement from the South, and the best mode of putting an end to it.

The Relation of the New Orleans University to the Louisiana Annual Conference.

BY PROF. A. A. JOHNSON.

A proper understanding of our relations to any institution is the basis of all successful action. Man cannot, and never has succeeded in any undertaking without a proper conception of the object to be attained, and the work to be accomplished. If this is true of individuals, it is especially true of co-operative bodies and joint organizations. Church work, and educational work as well, is the work of many individuals. One man cannot hold all the positions of trust nor do all the work. One man alone cannot achieve eminent success. There must be unity of action all along the line from the private in the ranks to the leader at the head of the column. Every man must do his duty and act well his part. Co-operation based on principle is necessary or failure is the inevitable result.

Pastors know that they cannot succeed in church work without the hearty co-operation of the membership of their churches. Their plans must be carried out by the membership. The pastor must work with the people, and the people with the pastor, and the entire efforts of the Church must be characterized by unity of action in order to win souls to Christ and build up the walls of Zion.

The Presiding Elder cannot succeed in carrying out his plans of finances, and in raising the benevolent collections without the preacher in charge, in his district, unite heartily with him, and assist him in his work. A conference is not a power in our great [illegible] without unity of action in its efforts to raise the masses to a higher standard of education and [Christian] experience.

[illegible] co-operation is one of the [illegible] elements of successful [illegible] work. In fact it is the [illegible] of success. [illegible] be a unity of all [illegible] and action. [illegible] belonging [illegible]

are interested in the success of the college just as pastors are interested in their own charges.

Brethren of the Louisiana Conference, the New Orleans University is your school. It belongs to you and your children. It is the training department of our conference. From it must come our preachers, our teachers, and our laymen who are to lead the mighty hosts of our Church on to victory. And the success of the New Orleans University largely depends, my brethren, upon you. You cannot escape the responsibility. It rests on you now. And the cause of education, among our people, will succeed just in proportion as you put your shoulders to the work and push the interests of our school.

Your professors cannot build up your University and make it what it ought to be without your hearty support, and cordial co-operation. The University before it can reach the highest success, must have the combined influence of the conference. Each pastor has a duty to perform in this respect; and every minister is a commissioned recruiting officer, and should seize every opportunity of bringing our University and its interests before the people; and thus aid in filling our halls with students.

Who is going to do this work if the members of our conference do not? Will the Congregationalists send their children to our Methodist schools? They will send them to Straight University. The Baptists will send their children to the Leland University. And that is right. And so Methodists must patronize their own school.

Do we want our conference filled up with young men educated in other schools? Do we want our Sunday-schools managed by those trained in other denominations? Yet this is just what is being done, and will be done [still] if our preachers do not [illegible] of this matter, and give the New Orleans University their attention and support.

This [illegible] sacrifice. [illegible] all the results of your labors. But rest assured it is the Lord's work. And God has promised that "your labor shall not be in vain in the Lord." Your posterity will enjoy the effects of your work, and Christ's kingdom will be helped on in its conquest of evangelizing the world.

A Nut for Materialists to Crack.

The doctors in convention at Washington have been giving the materialists some nuts to crack. The theory that the brain is the mind has been subjected to a severe strain by the facts reported. It has long been known that people might lose half of their brains without losing any of their wits, but it has been the the theory that while one hemisphere was intact it would do the work of two. Now comes a report of a perfectly sane and very intelligent person, who was proved by a post-mortem examination to have "suffered from a disease which wasted away one side of her cerebrum and the other side of her cerebellum till neither was one-fourth of the natural size." The theory now seems to be that the mental faculties reside in the focus of nerves at the base of the brain. Dr. Brown-Sequard says, however, that the brain like the hand, does the work of the mind, as it is ordered; but is the instrument, not the motor." And that is something very different from materialism.—*Sunday Afternoon.*

California, in her new Constitution makes some changes in the time-honored jury system. In civil actions three fourths of a jury may render a verdict. In criminal cases, not amounting to a felony, and in civil cases, a trial may be waived by consent of both parties. In civil cases and cases of misdemeanor the jury may consist of any number less than twelve, which the parties may agree upon in open court.

The honest magistrate is a terror to evil-doers. Laxity and carelessness in the administration of the law have emboldened villians in all parts of the United States, until thoughtful men are filled with alarm. Further progress in this direction will be fatal. Let a [illegible] public sentiment, and [illegible] judges and juries [illegible]

Who Shall Educate the Negro?

It has been with sincere pleasure that we have noticed from time to time the more prominent indications of the progress which the South is making in regard to the education of the colored people. It has not seemed to us that this progress has been very rapid, and not until recently has there been any evidence of its encouragement by those by whom the efforts for the physical, social, and intellectual improvement of the blacks ought to have been led; and we have joined in the just censure which this indifference of the Churches of the South to the most solemn responsibility which Providence has devolved upon them has received from the religious press of the North. This fact, however, does not diminish the satisfaction with which we note every indication of improvement. Last week we published the letter by Ex-Governor Brown of Georgia, in which he not only cites some important facts showing what his State has done for the education of the colored race, but very candidly bears testimony to those gradual changes which are taking place in Southern sentiments, and on the completion of which must rest all hope of active, hearty co-operation of the Churches with the State, in efforts for the education of colored people. We accept this testimony with respect to Georgia, one of the most progressive of the Southern States. We could cite facts of a similar character to show the progress made in other Southern States, but this is unnecessary. Let it be admitted that, in the South, as the Secretary of our Freedmen's Aid Society says in his last annual report, "already the idea of free schools for the children of the rich and the poor, without respect to color or condition or previous condition of servitude, has many friends in the South, and the number is rapidly increasing." The signs of progress, however, relate not alone to [these] schools, or to the State patronage of higher education. There [is a] manifest increase of interest on the part of the Churches in the South in the education of the negroes. The Southern religious press, which until recently has been significantly silent, or more significantly feeble in its utterances, on this subject, is beginning to speak with some show of a purpose to produce conviction. It is in these utterances of the press that we feel especially interested; for they are the voices of a sentiment which when fully developed and effective, will, more than any other influence, shape the educational policy of the Southern States, and it is in this sentiment that the efforts of Northern Churches for the elevation of the Freedmen must meet an influence which will be antagonistic or helpful.

What, therefore, are the motives which seem to control this progress? What the special purposes which enter into and modify the plans and efforts for the education of the colored people in the South? On the side of secular education and of State control, we might look for the presence and perhaps predominance of political motives and partisan aims. And yet here we find some examples of broad, generous co-operation worthy of high commendation. Ex-Gov. Brown, in the letter above referred to, makes mention of a notable instance, in which Georgia, "having for many years appropriated $8,000 per annum from the State Treasury to the University of Athens, for white people, appropriated a like amount to the Atlanta University which had been established there by a benevolent society of New England, to aid them in conducting a college for colored people. These appropriations were continued until 1878, when it was incorporated in the new State constitution that the appropriations should be continued in the future. Here is an instance in which the aid of Northern benevolence is accepted, encouraged, and invited, without any hint of suspicion. The door is thrown wide open, without fear, to the most radical portion of all the radical North, and a hearty welcome is promised. Eight thousand dollars per annum—the same amount as is appropriated to the college for whites—is guaranteed to help the Yankee school-master educate the Southern negro! If the spirit of this measure—if the spirit which characterizes Governor Brown's [letter] controlled the leading minds [of the] South, both in politics and in the Church, the "negro problem" would soon be solved. But when we turn to the Church, or, rather, to the religious press as representative of the Church, we do not find the same indications of brotherly confidence and the same unhesitating welcome to Northern philanthrophy.

We have before us several issues of the *Wesleyan Christian Advocate*, published at Macon, Ga.—a paper of positive convictions, and in point of merit second to none of the Church papers in all the South. We refer to its utterances, because they seem to us to fairly represent the most progressive element of the Church, South, especially in regard to the education of the blacks. The able editor labors hard, in various connections, to show that the religious press of the North wilfully, persistently and maliciously misrepresents of the South. He makes grave charges against the Northern editors—charges not sustained by a single quotation, nor by anything which we have seen in our exchanges—and adds:

"It is a shame that gifted men—that men we wish to regard as good men—should be so ungracious, so ungenerous, so unjust. They cannot deny the luxury of a stab at the long-suffering South. It has become their second nature to treat our people bitterly and unjustly; they are in bondage to an unlovely and unchristian habit of mind that prevents them from seeing or expressing the truth as to the character and spirit of the Southern people. Alas! that it should be so. Many years have passed since the South—crushed, conquered, humbled, surrendered. But these editors—these religious editors—do not forget, and they do not forgive. History furnishes other such instances; it is hard for the conqueror to forgive."

This misrepresentation of the spirit of the Northern Press is keeping with the declarations of a correspondent, on whose "platform" the editor confessedly stands, respecting the spirit and the purpose of the efforts of the Northern Churches in behalf of the freedmen. This correspondent boldly justifies the "social ostracism" (perhaps he does not include martyrdom in the [term]) which has, in the past, been visited on teachers of Negro schools, on the ground that "those who came among us to do that work, did not, generally, deserve to be received into pure society. He further affirms that the Negro has been badly taught when taught at all, and that "much of the instruction he has received has been from bad men" or from those who have "known little of his real wants and less of his peculiar nature." He characterizes the policy of the Methodist Episcopal Church in the South, soon after the war, as "religious proselytism Federal influence." He asserts that the Freedmen's Aid Society of the Methodist Episcopal Church has been supported largely by men who hoped by means of this society to influence the vote of the Negro." In short, he claims, and supports the claim by a variety of assertions, that the Church of the North cannot safely be intrusted with the education of the Negro.

This work, for which, it is asserted, Northern Christians are generally disqualified either by selfishness and partizan zeal or by ignorance of the wants of the black man, must, therefore, devolve upon the South. On this point, the writer says:

"We cannot delegate this trust to another; our social welfare depends on our doing the work after our own method, so as to meet the requirements of own civilization and of his [the Negro's] temperament. We understand him; no one else does. We cannot afford, for his sake and our own, to leave him in the hands of those who, however good their intentions, insist on regarding him as a stray prince, a hero in rags, and who, intentionally or not, educate him into distrust of his white neighbor. We must furnish him with Southern teachers."

Reduced to the briefest proposition, the expressions above quoted mean just this, that in all matters pertaining to the South, the North, or that part of which is represented in aggressive religious movements in the Southern States, is either a knave or a fool. Northern religious editors do not understand the South, or, if they do, they wickedly and habitually misrepresent the South; the Churches of the North putting forth efforts for the education of the blacks, are mainly actuated by political motives and are the mere channels of political influence, or, in so far as they are honest, they are ignorant of the wants of the negro and "educate him into distrust of his white neighbor." Therefore, Churches of the South must undertake and control the mental and spiritual culture of the Southern negroes. This duty, according to its teaching, is exclusively theirs; not only must it not be delegated to another, but it must be wholly assumed by themselves, the only party that can perform it intelligently and *with fidelity to the interests of this Southern civilization.*

Now we accept this zeal of our Southern brethren in the cause of Negro education as an indication that the world moves—though in the South not always steadily and smoothly. There is progress and we rejoice in it. But if our Southern brethren, awake, at last, to the certainty that the negro is to be educated, resolved that his education shall be conformed to the distinctive fundamental ideas of "Southern civilization"—shall be so restricted and controlled as to make it promote the realization of the Southern idea of society—they may rest assured that the Christian people of the North will take issue with them. The organized efforts which the Churches of the North have put forth for the intellectual and moral improvement of the Freedmen have been based not upon any peculiar or sectional idea of civilization, but upon the Christian doctrine of human brotherhood; and there is no insult more unjust and cowardly than that which drops so easily from Southern pens wielded in justification of the "social ostracism" of Northern teachers of negro schools, on the ground that they belonged to a class of persons who were unfit to be received into pure society. The change of partisan designs in the benevolent and ecclesiastical movements of Northern Churches among the Freedmen is equally unjustifiable and wicked. Not one in a hundred of the teachers or ministers who have gone South to labor among the blacks have known any other than the highest Christian motives—the love of Christ and of souls. Not one in five hundred of the contributors to our Freedmen's Aid Society has ever thought of possible political results in connection with his contributions. In short, all these efforts have been purely and simply Christian; *and they will continue to be such;* they will leave civilization to be what Christianity shall make it. But this will not prevent antagonism: if our white brethren of the South shall attempt to make "Southern civilization" a cardinal feature of Christian education, they will present themselves as guarding a system which cannot stand against the power of untrammeled Christianity. Is such a system worth preserving?

And then, that which is known as distinguishing Southern civilization has little in it to command the respect of the Christian world. It is breaking down and passing away just as fast as Christianity is admitted to fully control the regulations of society. There is not one of those changes to which Governor Brown refers in his letter as having been reluctantly accepted by the people of the South, that is not recognized as a change in favor of Christian principle and Christian government. We know what "Southern civilization" is; and the Northern Christian will not, if true to his principles, yield to it; but not yield to it is to practically antagonize and resist it. As for its ever having developed an idea of social economy, social virtue or Christian brotherhood, which the colored race should accept as a central and governing principle in their education, the thing is preposterous. Christianity has done something to give the South a civilization which is not Southern, and we trust her destiny is to enjoy more of its benefits. At any rate our Northern Methodists, through the agency of the Freedmen's Aid Society and an organized evangelism, will continue their work of intellectual and spiritual culture among the colored people, without special care to conform it to distinctively Southern ideas.—*Northwestern Christian Advocate.*

I do wish the Lord would make us all gooder and gooder and gooder, till there is no bad left. So said a little Quaker lad once in a pause in meeting; and, in saying it, did he not express the great longing of a truly Christian heart, as well as it could have been explained in a volume!

At the reception of Gov. Hoyt in Philadelphia, Gen. Grant was unanimously spoken of as President Hayes' successor.

General News Items.

Stephenville, Texas, had a $50,000 fire.

Chilli has formally declared war against Peru.

Greece negotiated a loan of [illegible] million dollars.

Wade Hampton took his [seat] in the Senate on the 16th.

Senator Thurman was [illegible] President pro-tem of the [illegible]

Paris proposes to name [illegible] streets Washington and Lincoln.

Tucker & Cook's cotton mill, Conway, Mass., burned. $45,000.

Solowjeff is the name of the [per]son who fired at the Czar [illegible] is now in prison.

Striking miners are emigrating from the Durham, England [coll]eries to America.

The Canadian Commons [illegible] to investigate Chinese [illegible] British Columbia.

Several houses and churches were blown down at [illegible] Tenn., on the 16th.

The Senate committee [illegible] leges and elections are [illegible] Spofford-Kellogg case.

E. W. Keightley, [illegible] tive of Michigan, [illegible] auditor of the treasury.

The pretty village of [illegible] Vichy, France, [illegible] houses, has been [illegible] down.

The Republicans [illegible] Michigan by 4000 [illegible] candidate for [illegible] of the supreme court.

Pensacola [illegible] by a heavy hail storm on [illegible] a thing unknown before [illegible] hens' eggs.

150 employ[illegible] railway postal service [illegible] discharged to reduce the [illegible] of the app[illegible]

Private [illegible] St. Petersburg [illegible] revolutionists have [illegible] in Russia with in the [illegible]

The [illegible] general in north[illegible] doing great damage abo[illegible] and [illegible] sana. [illegible] neighborhood, [illegible] families [illegible] homeless.

The [illegible] people of [illegible] celebrat[illegible] anniversary of the adoption [illegible] amendment [illegible] a procession [illegible] Odd Fellows [illegible] and other civic societ[illegible]

President [illegible] message to [illegible] that the order [illegible] the pursuit of [illegible] revoked; and [illegible] to international [illegible]

The attempted [illegible] Czar creates [illegible] St. Petersburg. [illegible] houses were searched [illegible] the revolutionary committee [illegible] a proclamation threatening the [illegible] of the Czar and a second Bartholomew.

The colored convention of Arkansas at Little Rock, elected delegates to the Nashville conference May 6; affirmed they could not enjoy the elective franchise unmolested, endorsed Senator Windom's resolution, and a national loan to carry it into effect.

Six thousand British [illegible] gone to the relief of [illegible] who is surrounded by 35,[illegible] Col. Pearson signaled that [illegible] of his garrison were ill, and [illegible] wounded. Zulus attacked Col. Woods' camp and killed seven officers and seventy men.

A large number of houses were destroyed by the cyclone which passed over Collinsville, Missouri, on the 14th. The cemetery, just outside the town, was laid in waste, nearly every tombstone being leveled to the ground. Total damage estimated at $50,000.

A Washington dispatch says: That the charge has been made that the negro exodus from the South is being promoted for political purposes, and it has been suggested that Kansas may gain an electoral vote by it at the expense of Louisiana or Mississippi in time to tell. This, however, is impossible, as the basis of representation cannot be changed until Congress shall have taken action upon the census report, which it will not have before it until after the presidential election. Even if it were possible to submit the report before the close of a long session of [illegible] and 1880, it is not likely that Congress would be in haste to [illegible] if the Democratic party [illegible] lose thereby.

Southwestern [illegible]
[illegible] C. HARTZELL, D. D., Editor.
THURSDAY, APRIL 24, 1879.

[illegible] of Rev. A. E. P. Albert [illegible] "The Negro," was republished [illegible] form, and is now [illegible] this office, for the author, [illegible] a copy.

[illegible] in the *Methodist* [illegible] of Atlanta claims that the [illegible] Methodist Episcopal Church [illegible] Southern soil after the war was organized March 5, 1864, fifteen years ago. Twenty-five persons [illegible]

[illegible] are indebted to Rev. S. H. [illegible] for complimentary tickets [illegible] concert, to be given for [illegible] Avenue [illegible] of which he [illegible] evening next [illegible] Hall. The congre- [illegible] to engage in a [illegible] and we wish [illegible] success.

[illegible]

[illegible] future it is theirs to mar or to mar. Widowers [illegible] more than [illegible] indicate the existence of a degree of inconsolable grief among men who lose their better halves far greater than we should have thought possible! judging by the number of those who, under such circumstances take to themselves a second wife.

Children tend to keep married women in the paths of virtue. We need not go far to find a reason for this. When affection for a husband has died out in a wife's heart, love for the children often remains in even intensified force and prevents the springing up of any unlawful passion when it might otherwise be looked for. It would hardly, however, be expected that widows with children should be more inclined to entertain criminal thoughts than those without. Yet so it is, according to M. Bertillon. The explanation is probably that widows with children are more often tempted to wrong doing through inability to provide for the little ones who are dependent on them.

Bertillon's statistics may not be reliable, but their publication should lead husbands to form a higher estimate of domestic life and induce bachelors to change their mode of life and make their [illegible] single ladies happy in wedded life.

The Negro Exodus.

Last week we said that the negro exodus had come to be a tremendous fact, that it was a more serious fact for the whites of the South than for the negroes, and that the causes of the exodus were manifold. [illegible] *now state some of the main* [illegible]

It is not necessary to enumerate the many inadequate explanations we hear and read. One of the most popular is that "it is [illegible] of the mule and forty acres [illegible]." Another is that [illegible] were in danger of [illegible] a few months a large [illegible]

[illegible]

in helping the colored people to go to Central America. His death put a stop to this scheme. Before the war the underground railroad took thousands of fugitive negroes from the South to Canada. Since the war there has been a steady stream from almost every Southern State. In Chicago one ward is largely settled by negroes, and in one of the public schools of that city are nearly a thousand colored children. In the little city of Keokuk, Iowa, there are a thousand colored voters. It is so in all the cities of the North. These people there are lost in the vast multitudes about them, but they have schools for their children, can buy property and hold it unmolested, vote as they please, find work at fair wages and have protection in the courts. These multitudes already throughout the North write to their friends in the South, and so for years the stream of emigrants has been enlarging rather than diminishing. Just after the war some colored men in Tennessee began an emigration movement which has settled several colonies in Kansas. These historical facts show the absurdity of the remarks we hear and read that colored people cannot live in northern climates, and that this exodus began the sixth of last March when a company of negroes left Vicksburg for St. Louis. The only singular thing about the present exodus is that it threatens to be more general than any which has gone before. Instead of individuals and families it now threatens to be whole neighborhoods and states.

The first immediate cause of the present exodus of negroes is, *The general condition of poverty in which the colored people find themselves after fifteen years of freedom.* There are many exceptions, for millions of property have been accumulated by the negroes, but the masses are poor, and year after year they find themselves just where they began the year before. No doubt this is largely owing to lack of thrift and economy on their part, and to the general financial depression in the country by which money is scarce. But it is also true that as a rule they are unjustly dealt with in the matter of prices, rentals, etc. We were standing in a freight depot in this city not long since and saw a colored boy pick up an article of some value which had been thrown away, some white boys saw him and at once as by common consent took it from him by force. One white boy got the article and started off. Other white boys [illegible] to take it from him. "No," said one, "let him have it. Of course we would not let a nigger have it, but he is a white boy." This spirit pervades the South, especially in the country. There are noble exceptions among planters and families, but as a rule the negroes are the victims of every sort of unfair dealing. And the bad thing of the whole matter is that public sentiment in the South is yet largely the same toward the negro as it was when he was a slave, and had no legal redress but the will of his master. "He is only a nigger." Take for example one plantation owned by a millionaire who resides in the North, and is noted there for his liberality to the Episcopal Church of which his family are devout members. We visited the place and got the facts on the spot. The wages are, for men fifty cents a day, and four pounds of pork and a peck of meal a week, and for women where they can work forty cents a day and they find themselves. These wages are fixed yearly by a convention of planters. The laborers lose all rainy days and all time between seasons. Often it takes two [illegible] to make one. Cabins are [illegible] in which to live, but as a rule no gardens or stock is allowed to be had or raised. On the place is a store, where the laborers must do their trading. The prices here are fixed [illegible] rates; sometimes the [illegible] exorbitant for very ordinary [illegible] and worst of all whiskey [illegible]. The prevailing sentiment [illegible] moderate use [illegible] beneficial, and so [illegible] encouraged to drink, [illegible] with a view of [illegible] store pay. The [illegible] drink for the [illegible] whiskey, [illegible] storekeeper on [illegible] that the [illegible] run as a [illegible] dollars a [illegible] more. On [illegible] sometimes a [illegible] from [illegible]. The [illegible]

[illegible] plantation represents the rule in the sugar regions of the [illegible]. Is it any wonder that these people should chafe at their condition of poverty, and as they see their children growing up in the same ignorance and vicious surroundings with which they have all their lives been cursed, that they should listen to any plan that would help them away?

If we look at the cotton regions the picture is the same in its general effect, differing only in details. Cotton lands of the South can be bought for five and ten dollars an acre, yet, as a rule, colored men are charged from five to ten dollars an acre rent for cotton lands, and then must pay from three to five dollars a bale to have their cotton ginned, to the man they rent from usually, and also, as a rule, buy their provisions from him at the inevitable "store" at high prices. To secure the payment of rent and provisions, and often for mules and plows he is compelled to buy, a cut-throat mortgage on everything the man has or can raise is inserted in the lease. Of course at the end of the year, as a rule, the negro is in debt or not anything more than even. His year's work and all he has raised gone—and he has nothing. As we said before there are exceptions, but we have illustrated the rule. The crop is raised, three-fourths of it by colored people, but they are, as a rule, swindled out of their wages. And the matter grows worse and worse. Our extended tours through the country convince us of this.

The only remedy is for the white people who, as a rule, own the soil and make the contracts to deal justly with their laborers, or the laborers will and ought to leave.

The Resurrection.

REV. GEORGE R. BRISTOR'S SERMON, ON ASSUMING THE PASTORATE OF AMES M. E. CHURCH.

Yesterday morning was one of unusual interest to the congregation of Ames Methodist Episcopal Church of this city. Rev. George R. Bristor, A. M., the newly appointed pastor, preached for the first time. It being Easter Sunday, the pulpit and altar were profusely decorated with flowers, and the entire service was arranged appropriately for this solemn [illegible].

Mr. Bristor was introduced by the presiding elder of the New Orleans district, Rev. J. C. Hartzell, D.D., who gave him a cordial welcome to the pulpit and expressed the hope and belief that his coming would be signalized by a gracious outpouring of Holy Spirit upon the church.

Mr. Bristor is unmarried; is about thirty years old; is a graduate of Dickenson College; is a native of Baltimore and entered the ministry in 1871 by uniting with the Wilmington Conference of the M. E. Church. Since then he has been a successful pastor and popular preacher. Judging from the sermon yesterday morning he is a man of much more than ordinary talent. He is both a natural and cultivated orator. The congregation gave him a cordial greeting at the close of the service, all expressing by their actions and many by words their delight with their new pastor.

Mr. Bristor took for his text: St. Matthew xxviii—6—first clause: "He is not here, for he has risen as he said."

The varied conceptions of the words of Jesus Christ, as evinced upon the part of His appostolic followers and by the chief priests and Pharisees, contain much to awaken thought. It was to be supposed that some perception of His mission would have dawned upon at least one of His companions. Those who for many years had followed Him, listening to His words, noting His deeds, and, seemingly, entering largely into His mental state, it was presumable, would have caught some glimpse of His mission, have had some grasp of His invisible character. It goes beyond presumption, and becomes reasonable to judge that he, at least, who openly avowed, "Thou art the Christ, the Son of the living God," should have felt some lingerings of this proclaiming now to cheer him after the crucifixion of his master. And yet such was far from the fact.

It does not suffice for this strange condition to declare that the resurrection from the dead was not a clearly revealed doctrine in the Israelitish traditions, with which all probably were familiar. Again and again Jesus had taught them—first in figurative language and afterward in open avowal—of his death and reappearing. But to their carnal minds there was no possible conception of his Messiahship, save in the words and regal [illegible] earthly kingdom. The [illegible] to Emmaus give a [illegible] of the hearts of all [illegible]. "But we trusted [illegible] He which should [illegible] Israel." [illegible]

[illegible] that had suddenly encamped within their hearts—among all the [illegible] of the apostles than the language of Peter. Many months ago, at the invitation of a passing reputed King, he had abandoned his nets and his boats. They were of but little value, but they were his all. He had expected to become great and mighty. This one, as Messiah, would have positions to give upon his right hand and upon his left, there would be large gifts dealt out to his friends; there would be for his followers during the preliminary days of strife, hereafter the ermine and purple, and faring sumptuously every day. This asked for a present sacrifice, and received it. The little had been risked for the great. Now, the bubble burst, the hope blighted, the expectation crushed. Despair, like an armed warrior, stalks in. "I go a fishing." A wiser, but an infinitely sadder man, I go back to my discarded and despised boat and nets. The lost threads of his former life are to be again gathered up, and the old course of tiresome living to be renewed. Every hope is gone. The death of Christ has crushed every loving heart.

But there was some remembrance of His words. The chief priests laughed at his claims, the Pharisees mocked at much of His doctrines. To all of them there had been manifest, comparative as to the disciples, but little of His miracle-power; of His great deeds they had learned only from report. Jesus, to them, was a poor deluded fanatic, an impetuous fellow led astray by impious and heretical thoughts. He deserved death as the only means of quieting His disquieting words. They recollect, strange as it seems, amid the forgetfulness of Jesus' friends. They remember. "Sir," says a large deputation unto Pilate, "we remember that that deceiver said while he was yet alive, 'After three days I will rise again. Command therefore, that the sepulchre be made sure.'" The heavy stone, Pilate's seal, the surrounding guard, tell not only of their fears, but of their faith. To them the words "Destroy this temple, and in three days I will build it again," had been as awakening [illegible] forebodings. If you decide [illegible] precautions arose not from faith, but from some doubt, or [illegible] in the minds of Christ's [illegible] one potent fact still abides. [illegible] and even fear, is but a foundation for faith. Nay, stronger, they are but weak forms of faith.

But aside from the faith is there visible another fact—the broader [illegible] thought as regards [illegible] by His enemies than by His friends. The Pharisees recalled not only his words, but caught a glimpse of the possible meaning, in the dark saying, "And in three days I will build it again." The disciples, hungry for such a chering truth, disconsolate and discouraged, hurry as they are able to other scenes and other means of living. The enemies, desiring not such a consummation, tarry and guard, lest their fears become actual, and their conception of his utterance truths. Fearing unbelief, watching and unbelieving, desire fleeing, these are strange figures to throw around a crucified God, or a forsaken tomb.

Now in studying this resurrection of the Lord—aside from the suggestions previously given—several thoughts are briefly to be compassed, and carried to our homes for enlargement and for meditation. We are not only to understand the resurrection of our Lord, and the necessary preliminary to His ascent to the eternal throne, but as embodying many lessons. Only a few of the most salient can be expected to think upon this morning.

One of the leadin thoughts to be gathered from the scene and its surroundings is the thought that matter is not inherent, is not necessarily an evil. Many of those who constituted the original churches were those who, searching for truth, had studied or hearkened to the Roman or Greek philosophies. So fondly devoted had these become to the tenets of their philosophic masters that in entering upon the new doctrines, they carried much of the influence derived from Plato, or Zeno, or the shadowing words of Socrates, with them. Rapidly from such influences the pure doctrines of the Lord began to be impregnated with the dogmas of these masters. In this way, Gnosticism had crept into many of the churches. Borrowing from Plato's dual-divinity, God and matter, the thought of the evil of matter, the idea was gaining rapid foothold among the new Christian converts. The teaching was prevalent that all sin was to be referred to the material, the soul was incapable of wrong-doing. They spoke with rapture of the day when the body should be cast aside as the time when they should be free from a burden and from a [illegible] part of their nature. [illegible] the body and the [illegible] organism as an [illegible] mitigated evil. In the midst of the [illegible] letter [illegible] nearer God, to settle the strife engendered. He declares to them that if, because of the evil inherent in matter, the resurrection from the dead be an impossibility, then, necessarily it had never occurred. But if this be true, then we have no risen Saviour, and all revelation and all preaching and believing in vain. Then, as an advance upon this strong argument, he demands: "What! know ye not that your bodies are temples of the Holy Ghost?" and lest they should fail to grasp the full import of the words, adds the declaration, "Whosoever defileth this temple, him will God destroy." Your material parts are not necessarily evil, to be wounded assailed, despised at will. I see here besides me flowers, placed as reminders that I am come to a land of flowers, and in remembrance of the day we celebrate. They are material. True not of that grosser form of matter, yet still material. Are they evil? This rose which breathes its fragrance about it, and by its beauteous form awakens within me a sense of the æsthetic and enlarges my conception of the beautiful, is an evil? This magnolia that is breathing its life out upon the surrounding air in perfume, and by its snowy casement reminds us of purity, is it inherently evil? Are there to be no fadeless flowers in the "land of bloom?" Will they be spiritual flowers?

When God made Adam and placed him amid Eden's beauties and vernal scenes, the book says, he pronounce him "good." The Hebrew word will bear the rendition "beautiful." But he was Adamah, the red clay being material. Was he necessarially evil? If so, how pronounced as "good"? When the Great Deliverer had finished His earthly career, He carried back a material form—in some directions, surely—to His throne and dominion. This body in which I now dwell shall bye and bye pass under the ban of its mortality but shall come forth again. Resurrection for Jesus and for us does not mean an escape from failing, nor a new outgrowth from former possibilities, it means the actual coming back again. My soul shall never enter the grave, it cannot be resurrected. Nothing but my material shall become the prey of the worm and decay, it alone can be brought out of the grave. The word is re-surrection—the bringing back of the same thing, the material.

Pause for a few moments upon another thought. This resurrection of Jesus teaches us that while our bodies shall be restored to just the same, they shall not be the same. Paradoxical as it sounds, it remains the truth. The man speaking to Mary, and whose feet she would gladly have clasped, as her lips utter "Rabboni," is the same friend whom she saw crucified; but the sudden disapperrance from her view is not according to His usual past manifestations. Two disciples, journeying to Emmaus, talk with the unknown stranger. They speak of Him and to Him as a man they treat as human; in this He partook of His former way, but His sudden flight from that inn-room is contrary to former materialism. All the disciples, save plodding Thomas, are in a little upper room. The barred doors and windows, a defence from persecuting Jews, speak of security from sudden and unheralded approach. But suddenly a figure stands in their midst. No bolt has flashed back, no bar been withdrawn. Neither from above nor below has He come. He is simply there. Is there the old materialism? Yet, He says, "Handle me and see that I am flesh and blood." And fingers touch the nail-marked hands and the spear-opened side, but to announce he is material, human. So of Ascension so of all His after appearings. The grosser forms of His materialism are gone, the purified matter remains. A parable seems to exemplify: "Sir, did you not sow only wheat? Whence then these tares?" The reply was, "An enemy in the night has done this." Let both grow together until harvest, and then" separation. In the pure form of material Adam, sin has scattered the seeds of corruption, of woe, of gross carnality. After awhile these shall through the grave be separated and cast away—the old-time pure retained. You speak of the after-preservation of this material organism as a stupendously wonderful thing? Pardon a homely illustration: I find the careful housewife in the wintry days places upon her table what looks, tastes and seems to be the luscious peach or fragrant strawberry. But the season for such fruitage is many days past. Ah! by some preservative power she has learned to check the easy decay of the peach or berry, preserve them regardless of passing days or years. Think you if the culinary arts can so defy and arrange above the loss or decay in nature, that it will be a hard task for my God to so envelope and cover our material natures—here only seen as decaying—as to forever preclude change?

Another, briefly noticed thought, and I leave the theme. I notice in the resurrection the proof of Christ's divinity. It is useless to conceal that Jesus' life, humanly speaking, was a failure. What books did he project upon the world? He started in motion no machinery. He left no organized school of followers and no formulated creed. He had quaffed sorrow, and His humanity had been clearly revealed. The Jews, speaking for the whole world, had announced His epitaph. "What shall I do with Jesus?" asks Pilate. "Away with him." God will speak and declare Him henceforth worthy of all power and life and praises. He had died as a just penalty for sin, His life is renewed as a world-token that His work was accomplished. He had conquered sin by His life; upon every hand evil assailed Him, but spotless he had come forth from the thirty-three years testing. Now the question remains as to His struggle with Death. Of that struggle in the darkened sepulchre, of that fierce conflict between this Jesus and the leagued powers of Death and corrupting grave, no eye caught a glimpse, no ear caught the sound of single blow. But on it hangs all hopes, all destiny. Lazarus had come forth only to die again; again come under death's bands; how of this conflict?

Amid the things seen by John in the upper land, amid the sights unspeakable by mortal lips or to mortal ears, one beatific fact bursts from his closed lips. He must tell them, upon the throne sat One ruling earth and sky, things terrestial and things celestial; and John shouts out the glad news, "He was like unto man." Naturally he cries to the enthroned ruling One, 'Who art thou?' Hark, to the reply! "I am he who am living and was dead. I am alive forevermore." The victory is known henceforth. Do you doubt yet? About his waist was a girdle, and upon it hung mighty keys. What are these? you ask. Hear His reply. "I have the keys of death and of hell." Our leader is from the grave gone up, holding captivity captive. So shall you and I ascend if we are His. We shall be made spiritualized humanity, and be abiders in His everlast[illegible] power and glory.—*N. O. Times*, 13th.

Letter from Columbus.

We have been in this place over two months, dividing our time equally among the Baptists and Methodists. The former have a flourishing Sabbath-school of one hundred pupils or more, with a corresponding number of teachers. One of these a white gentleman of Southern birth and education, seems to feel a deep interest in the spiritual welfare of his pupils, and labors earnestly to impress on their minds the necessity of a regenerated heart. We are glad to see that they use the Lesson Leaves. The superintendent is a live man, and means to keep up with the times. The pastor of this church is a young man of fine natural abilities, which if properly cultivated would elevate him to the best positions in the land; but his education, like most of his race, is limited, and in the years to come he will find this a great draw back to his usefulness. In some localities the people are already calling for an educated and refined ministry. This is one of the most encouraging signs of the times, and will increase as the masses become enlightened. In view of this fact the ministers of every denomination ought to set arpart certain hours of each day for study; this could be done without conflicting with their ministeria duties in the least. The M. E. Sabbath-school is growing. Some changes have been made, which we think, will prove beneficial ones, but there is still room for improvement. A few Sabbaths since a proposition was made to introduce the Berean Lesson Leaves into the school, but it was voted down by the members of the school board. I mention these things that you may fully understand the difficulties under which we labor. The first Sabbath in every month is the one set apart for the recitation of verses. The secretary reports five hundred for last Sabbath. Miss Hattie Austin, a young lady formerly of Louisville, deserves credit for the manner in which she acquitted herself, also Miss Fannie Billips, a little girl of not more than eight summers. The pastors of this church are now engaged in a protracted effort which promises to result in much good; a number of persons have already professed faith in Christ, while many others are soliciting the prayers of the Church.

H. A. DAVIS.

Columbus, Miss., April [illegible]

The Turks are fortifying the [illegible]

OUR SOUTHERN METHODISM

TEXAS.

Rev. Joseph Harden, Bleakwood: "I think I will soon have a church at this place."

Rev. R. Dibble, Harrisburg: "Baptized 11 on the 13th, seven of whom were adults."

Rev. A. R. Norris, San Antonio: "We are preparing for a Sunday-school picnic and exhibition."

Rev. W. M. McKenzie, [illegible]: "Elder Malloy visited us March 8; there were 105 at the communion table."

Rev. D. Gregory, Austin: "We have just closed a protracted meeting of near three weeks, which resulted in 30 converts. So the Lord has undoubtedly blessed us this year in Austin."

Rev. W. H. Mosby, Lavernia: "Our people are poor. We have no church; congregation numbers 25. We are going to build a church. Brothers Jacob Pastson, class leader, and R. Eads, an old member have died."

By letter from Rev. C. L. Madison, presiding elder of the Dallas District, Texas, we learn that the minutes of the annual conference have not been published, and possibly may not be. There is something wrong, and it may be submitted to the next conference. The elder desires to hear from all the preachers of his district to post him on the condition of their work. He has been detained at home owing to the long and severe illness of his wife.

MISSISSIPPI.

J. K. Comfort, Hickory Flock: "I am happy to see the work go on."

Rev. D. D. Goodwin, [illegible]: "We are stirring up Vicksburg. My protracted meeting is still going on."

Rev. Perry Jamison, [illegible]: "At the visit of our new presiding elder 135 partook of the communion."

Rev. P. Harris, Crystal Springs: "The prospect is bright. Received in full membership 11, conversions 13, on probation 18."

Rev. James Ellis, [illegible]: "Elder Bradford was [illegible] on the 29th and 30th. On Sunday he preached, and 92 were at communion. The collection for the elder amounted to [illegible] [illegible] a bite on his horse, and [illegible]. So you see that the work is [illegible] up here in the Yazoo Valley."

Rev. Henry York, Oxford: "The Lord is yet with us. My Sunday-school is a prosperous one; my church is growing. On Sunday I added seven to the church, and on the Sunday previous [illegible] brethren, that this year may [illegible] rich harvest year [illegible] are poor, but we are trying [illegible] and complete our church [illegible] year."

Rev. W. McDonald, Starkville: "Elder McLachlan administered the sacrament to 116, and preached two powerful sermons. When I came I found a debt of [illegible] on the church, and it was on the eve of being sold. We have gone to work to pay it, and raised [illegible]. Our white friends say they will help us. We have a Sabbath-school with 80 in attendance."

LOUISIANA.

Rev. A. Moore, Algiers: "Little Zion is improving much in membership. Fifty-five attended Sabbath School, of which Elijah Clark is superintendent, Miss Mary Lee, secretary, and Misses D. Washington, C. Cole, D. Makaise and Jane Harvey teachers. We are repairing the church building."

TENNESSEE.

Rev. J. Summerhill, Prairie Plain: "Elder Manson is much loved by the people of all classes. The ministers of all denominations speak in praise of our first colored elder. There will be a Sunday-school convention, May 11, at Southerland's chapel, for the purpose of organizing missionary societies on this work."

The City.

The new sanitary [illegible] is working in harmony with the city administration.

A severe hail storm [illegible] day evening 10th inst [illegible] surprise, and caused [illegible] to window glass and fruit [illegible]

The convention of [illegible] called to consider the [illegible] emigration, met at the [illegible] Church, on Common street, [illegible] 18th. Rev. Dr. Thompson [illegible] elected permanent chairman. [illegible] discussions were of an [illegible] character. We shall [illegible] tended notice of the [illegible] next week.

The Mower Post, G. [illegible] pointed the following [illegible] superintend the [illegible] Union graves [illegible] tional cemetery [illegible] May: Col. W. [illegible]

The Freedwomen.

Our missionaries among the Freedwomen in New Orleans have already over 200 young girls under their influence and teaching. [illegible] very much needed to [illegible] expenses. Will all who [illegible] cards with which to [illegible] for this great work, [illegible] collections and forward, [illegible] all money [illegible]. If your cards are not [illegible] forward [illegible] you [illegible] cards till the whole amount is raised.

[illegible] acknowledgment of [illegible] the following sums have been most thankfully received:

[illegible]

My Financial Tour.

[illegible] I lectured at Wesley [illegible] but money was [illegible] only received $31 35. [illegible] Rev. D. Gregory, says [illegible]

[illegible] May 2, [illegible] May 3-4, [illegible] San Antonio May 10 11, [illegible] May 17-18, Halletsville May 21-23, LaGrange May 24-25, all in May.

I have written in as brief a manner as possible. Please publish to the end that all may be informed.

MACK HENSON,
Financial Agent.

Words of Commendation.

MR. EDITOR.—I wish, through your columns, to say a few words to my kind brethren of the Mississippi Conference, in regard to our Church organ, the SOUTHWESTERN CHRISTIAN ADVOCATE. It was remarked at our last conference that less was done for that excellent paper in the churches of Mississippi than in any of our churches in the surrounding States. As a friend to the editor, and admirer of the paper, I deeply regretted that such was the case, but was at at no loss to find the cause of it. In doing so, I will first remark, that it is not because they are not pleased with the paper that our people in Mississippi do not more generally take it,—for I only express the opinion of the leading portion of the preachers and lay members of our church in Mississippi when I say the SOUTHWESTERN CHRISTIAN ADVOCATE is one of the best and most ably edited and conducted papers of the M. E. Church; that its able editor, and the enlightening and interesting information, not only on church and religious matters, but also on all the great subjects, and topics which are now engaging the attention of the enlightened world, render it one of the most interesting, useful and profitable papers to reading people everywhere. I would say further, that not only our own people, but the numerous readers of the SOUTHWESTERN without the pale of our church do not hesitate to say that the extent to which its broad columns teem every [illegible] with instructive and, is every [illegible] interesting and profitable [illegible] matter fully evinces the in[illegible] of its [illegible] editor [illegible] our [illegible] and [illegible] to the [illegible]

[illegible] the admiration of our [illegible] and people in Mississippi [illegible] our Church organ, [illegible] they [illegible] take the same [illegible] of his [illegible] behalf of all [illegible]

[illegible]

Sunday School.

April 27, 1879.—THE COMING SAVIOUR.
SCRIPTURE.—Is. 42: 1-10.

GOLDEN TEXT.—"This is my beloved Son, in whom I am well pleased."—Matt. 3: 17.

TOPIC.—A Covenant Saviour.

[Condensed from the National S. S. Teacher.]

The Connection.—Our lesson falls in a cycle of prophecies which extend from chapter xl–xlvi. In those which precede the one of which our lesson forms a part, there are prophecies of a deliverance to Israel from her captivity, some of which also refer to the great deliverance to be wrought for her through the Messiah.

A New Servant (1-4).—That which confused the Jews when Christ came was, that he should come as a servant. Instead of a king, he stood among them as "one that serveth." They could not reconcile that with the glory which the Messiah must have with the Father before the world was. He was perfect in his character—the one of whom God could say, "In whom my soul delighteth." At his baptism, and at his transfiguration, this expression of delight in him was repeated. Matt. 3: 17; 17: 5. "The Father loveth the Son, and hath given all things into his hand." John 3: 35. The service that he was to do for the world was to "bring forth judgment to the Gentiles." Through him the Gentile nations first learned to have true notions of the God who had manifested himself to Israel so frequently and so gloriously.

V. 2. In this verse the humility of Christ is particulary dwelt upon. "He shall not cry, nor lift up, nor cause his voice to be heard in the street." He was not to appear like a conqueror, preceded by a blare of trumpets. All of his wonderful works were to be quietly done.

V. 3. His tenderness. "A bruised reed shall not break, and the smoking flax shall he not quench." A rush, or reed, such as grows in marshy places, with its hollow stalk, is the emblem of frailty.

V. 4. "He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law."

A New Covenant (5-7).—The one who makes this covenant is one upon whom we can rely. The prophet reminds us that he has the power to carry out all that he promises. He is the one that created the heavens, that stretched them out as a curtain, and spread forth the earth as a carpet, and that giveth breath unto the people upon it, and spirit to them that walk therein. He points out the fact that some scientists deny, that the God of nature is the same as the God of the Bible. The one who does wondrous things in the realm of nature is the same one who promises to do wondrous things in the realm of grace. Why should he be any more hampered in the one realm than in the other.

The covenant was made with the Messiah for the world. "I the Lord have called thee in righteousness." Christ is the means by which the love of God is made the permanent possession of man. He is the covenant by which that is assured—not only the Mediator, as in the New Testament he is termed, but the fulfilment of the promise itself.

"To open the blind eyes." He was "the light of the world," the New Testament says. So is the sun, but there are many who can not behold its light. And there are more people morally blind than are physically so. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

"To bring out the prisoners from the prison, and them that sit in darkness from the prison house." The religion of the Saviour not only brings light, but liberty. The sinner [illegible] to moan, "For the good that I would, I do not; but the evil which I would not, that I do." But whom the Son shall make free, shall be free indeed.

The Song. 1. It was to be a new song. It was to catch its inspiration from a new theme. That theme could be none other than redemption through Christ. It was the song of Moses and the Lamb. [illegible] be a song of praise. [illegible] by those [illegible] opened, and [illegible] released from their [illegible]. 2. It was to be [illegible] to come "from [illegible]." All were to [illegible] in the sea" [illegible] inhabitants [illegible] how [illegible] and [illegible] until [illegible] had

General News Items.

The Attorney General of Ohio decides that women can be appointed notaries public.

The majority of Upson, Democrat, for Congress, sixth district of Texas is near 4000.

Martial law was proclaimed in Odessa, and many political arrests made in Russia recently.

The President nominated T. W. Minor, to be United States attorney, for the northern district of Texas.

A syndicate of nineteen firms of New York and Boston subscribed for $150.000.000 of four per cent bonds.

Aleko Pasha is appointed Governor of Eastern Romelia for five years, with approval of the treaty powers.

The Secretary of War recommends the continuance of an appropriation for the survey of the Mississippi river—158,000.

The Argentine Confederation has ceded the city and district of Villa Occidental to Paraguay, in accordance with the award of President Hayes.

The Colored Emigration Society of St. Louis, J. Milton Turner, President, is to be a permanent organization. Over 6000 people arrived from the South.

Judge Spofford, before the elections committee of the Senate, charged that Senator Kellogg had bribed members of the Legislature to secure his election to the Senate. Senator Kellogg obtained leave to interrupt Judge Spofford and denied the assertion. He said a committee of the Nicholls legislature, composed of two Democrats and one Republican, appointed in March 1878, failed to find anything to substantiate the charge, and never made a report. He believed it could be readily proven that Democrats had used money to induce members to desert the Packard legislature.

"A Tribute."

EDITOR SOUTHWESTERN—Your late interesting obituary and reminiscences of Rev. Rufus Spaulding, who died at San Antonio, Texas, and followed the youthful and heroic Cox as the first Methodist Missionary to Africa, revives the memory of events near half a century ago.

The old Methodists of New England will recall the following beautiful [illegible] the first missionary [illegible] Africa, [illegible] Church [illegible] the [illegible]

[illegible]

THE GRAVE OF COX.

From Niger's dubious billow,
From Gambia's silver wave,
Where rests on death's cold pillow,
The tenant of the grave;
We hear a voice of weeping,
Like low toned lutes at night,
In plaintive echos sweeping,
Up Mesurado's height.

The Moon's low chain of mountains,
The plain where Carthage stood,
Jugurtha's ancient fountain,
And Tsembo's palmy wood,
Are wild with notes of sorrow,
Above their sainted friend,
To whom there comes no morrow,
But glory without end.

The palm trees o'er him waving,
The grass above his head,
The stream his clay-couch laving,
All—all proclaim him dead;
Dead—but alive in glory,
A conqueror at rest,
Embalmed in sacred story,
And crowned among the blest.

Marriages.

At the Murrey street M. E. Church, Wednesday at 8 p. m., by the Rev. J. F. Marshal, Mr. Edward Powell to Miss Peggie Gaines. The couple are both young members of the above church. After the ceremony we repaired to the residence of Mr. Sarah Robinson to spend an hour or so of pleasure.

H. J. WRIGHT.

Alexandria, La., April 11th, 1879.

Our beloved superientendent, Prof. G. W. Williams, has taken to him Miss Callie Kennedy of the Baptist Church. Rev. S. Miller officiated at 2:30 p. m. Returning home from the church to the bride's residence, all dined most heartily, after which the choir gave congratulation by singing. Both are of Choctaw county, Mississippi.

B. R. WARREN,
Hopewell S. S., Secretary.

April 6, 1879.

Deaths.

Bro. Hiram Sathure, a steward at Ocean Springs, Miss., departed this life on the 15th. He died in the full triumph of faith.

JOHN GASTON.

Our beloved sister, Maria Randall, departed this life April 8, 1878, leaving a husband and six children to mourn her loss. She died in the triumph of faith. She said there was not a wave or cloud between her and God. She was one of the [illegible] founders of our church in [illegible]. She was [illegible] death [illegible] carry it on. She was born in Lexington, Ky. Her age was forty-six.

JOHN RANDALL.

Springfield, Livingston parish, La.

A SAD DEATH.—*Dear Editor*—I wish to publish the death of a stranger, which occurred on the 17th inst. His occupation was working on the railroad. He had been here on this section about a week. I was called by his companions on the railroad to attend his funeral, and in doing so I asked them where he was from. Said he came from Louisville Ky., some time ago. His name is James McFowlen. He is about 45 years old. Complexion yellow, scattering beard and gray hair, and whiskers. He is a heavy built man. He said he had a wife and three children in Louisville, Kentucky, and a mother. I hope that his family may learn his decease through this. He also said that during the war he belonged to a regiment in Indiana, 5th Heavy Artillery.

Fraternally,
H. HESLUP.

Durant, Miss., April 18th, 1879.

DEAR EDITOR: I desire to add a few words to what Bro. Gregory has said respecting the Christian life and triumphant death of Mrs. Amelia Smith, my mother-in-law, who departed this life March 19th. She was the wife of Mack Smith, (formerly known as McKinney) who died a Christian two years ago. My mother-in-law was converted when she was thirty-eight years old, and joined the M. E. Church South and continued a faithful member of that church till the Methodist Episcopal Church was organized in Austin. She was among the first to welcome the old mother church, and gave largely out of her scanty earnings toward the erection of the stone church on the hill, known as Wesley Chapel. She was always at her post and always contributed liberally toward the support of the minister. The poor and sick have often had occasion to "arise and call her blessed" for her liberality. As she came near the Jordan of death she asked Bro. Thomas King to sing part of the 1032 hymn:

"I suffer on my three score years
Till my deliverer comes," etc.

And then she said, "I am only waiting for the old ship," and from her words it was a glorious waiting, for the old ship was ready at the banks to take her over to the promised land.

G. W. SMITH.

Columbus, Texas, April 16, 1879.

MERIDIAN, MISS., April 8, 1879.

The M. E. Sunday schools of the Meridian district are respectfully solicited to participate with the M. E. Sunday-school on the 8th of May at the laying of the corner stone of the Meridian Academy.

H. E. MCELROY, Sup't.
M. ADAMS, Pastor.

New Publications.

The evidence of one's own senses is more convincing than any argument or indorsement; therefore, we say, examine the Golden Hours for yourself, and see if it would not be wise and kind to put it into the hands of the children. Address, Hitchcock & Walden, Cincinnati, Ohio, or Phillips & Hunt, New York.

A "tidal wave" of popular favor seems to have struck Scribner's Monthly. The increase in sales during the past six months has been nearly twenty thousand copies, and the addition in England has doubled. The May issue (95,000) contains thirty-three articles and departments. In order to give new subscribers the opening chapters of Mrs. Burnett's Great Novel, "Haworth's," the publishers offer, or any dealer will supply, the bound Volume XVII in the new and elegant olive-green embossed covers (instead of the unbound numbers) for the past six months without charge; that is, for $4.00 will be sent Volume XVII bound, and a six months' subscription (May '79 to October '79 inclusive), with four frontispiece portraits of Longfellow, Emerson, Holmes and Whittier. Scribner & Co., 743 Broadway, N. Y.

A new serial story by Jean Ingelow will begin in the number of Littell's Living Age for the week ending April 26th. It is published from the author's advance sheets, and opens in a very interesting way. The progress of a new story by this popular writer will be largely watched. A new volume of The Living Age, by the way, began with the first number of April, affording a good time for the beginning of new subscriptions. For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, publishers.

The May number of Haus und Herd maintains well the average standard of excellency of our German monthly. It spreads before the reader a great variety of very readible articles, many of which are original productions. The beautiful steel engraving, "Catharina von Bora" (wife of the great reformer, Luther), is accompanied by a sketch of her life, by the Editor. Next follows, "Revolutions within the Domain of Science," showing [illegible] late discoveries, how uncertain [illegible] ground is on which all scientific [illegible] rests. Illustrated are [illegible] of Nature," and "In Olden Times." Among the other articles we mention, "Confession of a Spendthrift," "From the Journal of a Martyr," "Protestant Sisterhoods," "The Grave in the Ice," and "The History of Rings." There are several poems. The Sunday-school and Editorial Departments are well supplied as usual.

A Good Account.

"To sum it up, six long years of bed-ridden sickness and suffering, costing $200 per year, total, $1,200—all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done her own house work for a year since without the loss of a day, and I want everybody to know it for their benefit."

"JOHN WEEKS, Butler, N. Y."

Compound Oxygen

Does not cure by the substitution of one disease for another, as when other drugs are taken, *but by an orderly process of revitalization*. See what has been said before in this paper, and send for our Treatise giving full information. It will be mailed free. Drs. STARKEY & PALEN, 1112 Girard street, Philadelphia, Pa.

Many readers of this paper little think or even suspicion that they are the selected victims of a very dangerous disease that is slowly but surely fastening its intestine and cancerous fangs upon their system, and dragging them down to an untimely grave. It is Catarrh in its incipiency; and delay in treating it is very dangerous. If any reader is desirous of obtaining relief speedily, and a permanent cure, we would recommend to use the remedy of Messrs. Dobyns & Mitchell, North Middleton, Ky. See advertisement in another column.

Somebody's Child.

Somebody's child is dying—with the flush of hope on his young face and an indescribable yearning to live and take an honored place in the world beside the companions of his youth. And somebody's mother is thinking of the time when that dear face will be hidden where no ray of hope can brighten it—when her heart and home will be left desolate—because there was no cure for consumption. Reader, if the child be your neighbor's, take this comforting word to the mother's heart before it is too late. Tell her that consumption is curable, that men are living to-day, aged, robust men, whom the physicians, pronounced incurable, at the age of twenty-five, because one lung had been almost destroyed by the disease. Dr. Pierce's Golden Medical Discovery is a most efficient alterative for separating the scrofulous matter from the blood and lungs, and imparting strength to the system. It has cured hundreds of consumptives.

NEW ORLEANS MARKETS.

NEW ORLEANS, April 21, 1879.

COTTON—	
Low Ordinary	10 @—
Ordinary	—@10¼
Good Ordinary	—@10¾
Low Middling	—@11
Middling	—@11¼
Good Middling	—@11¾
SUGAR—	
Common	4¼@ 5¼
Strictly Prime	5½@ 6
Yellow Clarified	6¾@ 7¼
White	7½@ 7¾
MOLASSES—	
Common	20@ 22
Choice	—@ 35
Strictly Prime	30@ 32
COFFEE—	
Ordinary	11½@11¾
Fair	14 @14¼
Good	15 @15½
Prime	15½@16
MESS PORK—per bbl.	$11 25
BACON—	
Shoulders	—@ 4½
Clear Rib Sides	—@ 5¼
Clear Sides	5½@ 5¾
BEEF—	
Medium Western	to 9 50
Choice Extra Western	to 12 00
HAMS—	
Ordinary	8½@ 9½
Choice	9¾ a 10
LARD—	
Refined	7½ a 8
FLOUR—	
Common	$3 50 to 3 75
Extra	3 75 to 4 00
Double Extra	4 25 to 4 50
Family	5 25 to 5 50
Choice Fancy	5 75 to 6 00
BUTTER—	
Choice New York	22 to 24
Good New York	15 to 20
Choice Western	17 to 18
Good-Western	12 to 13
POULTRY— ₩ doz.	
Old Chickens	3 50 to 3 75
Young do	2 50 to 3 00
Ducks	3 00 to 3 50
Geese	3 00 to 4 00
Turkeys	17 00 to 18 00
EGGS— ₩ doz.	
Western	11 to 12
Louisiana	11 to 13
POTATOES— ₩ bbl.	
New Louisiana	5 25 to 5 75
Western	— to 4 25

Quarterly Conferences.

Greenwood (Miss.) District.

SECOND ROUND.

Goodman, May 3-4; Lexington, May 10-11; Pickens, May 17-18; Hernando, May 24-25; Caney Creek, May 25-26; Benton, May 31 and June 1; Deasonville, June 1-2; Yazoo Circuit, June 7-8; Yazoo City, June 8-9; Silver Creek, June 14-15; Holly Grove Circuit, June 15-16; Mississippi City, June 21-22; Rosbuck, 22-23; Greenwood, June 28-29; Good Hope, July 5-6.

L. BRADFORD, P. E.

Okolona (Miss.) District Conference.

SECOND ROUND.

Corinth, May 3-4; Okolona, May 10-11; Buena Vista, May 17-18; Aberdeen, May 24-25; Athens Tabernacle, May 31 and June 1; West Point and Tampico, June 7-8; Columbus and Columbus Circuit, June 14-15; Crawford Cross Road, June 21-22; Starkville and Circuit, June 27-29; Whitefield and Pleasant Grove, July 5-6; Walthall and Spring Valley, July 12-13; Bellefontain, July 19; Mt. Pisgah and Woodward, July 19-20; Houston, July 22; Pontotoc, July 26-27; Union Grove, August 2-3; Tupelo, August 9-10.

Over two-thirds of the Quarterly Conferences in the Okolona district have asked me to discontinue the District Conference, therefore I hereby notify the brothers of the Okolona district that all the business heretofore done in the District Conference will be attended to in the Monthly Conference.

[illegible] P. E.

Okolona, Miss., April 4, 1879.

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates. Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

Manufactured by the Dr. Harter Medicine Co., No. 213 N. Main Street, St. Louis.

The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, [illegible] of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. [illegible] returned and I found that my natural force was not permanently abated. I have used [illegible] of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a [illegible] thought never before enjoyed. If the TONIC has not done the work, I know not what. [illegible] credit. Most gratefully yours,

TROY, O., Jan. 2, 1879. J. P. WATSON, Pastor Christian Church, Troy, O.

For Sale by Druggists and General Dealers Everywhere.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee, $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't.
" Hagar Lewis, Lady Steward.
" Keziah Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWN, President.
LAZARUS O. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALL, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice-President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committee on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.

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Furnished Rooms,

WITH or WITHOUT BOARD.

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NEW ORLEANS.

☞ SPECIAL RATES GIVEN FOR SUMMER MONTHS.

The New Hymnal.

The Mississippi and Louisiana Conferences at their late sessions, made it the duty of every preacher having charge of a station or circuit to see that their pulpits were supplied with a New Hymnal, and all were to use their influence in having the people supply themselves with Hymnals and to use them in the public congregation and in social meetings.

We are now prepared to supply the following styles of the Hymnal at the prices named. Our terms are cash before sending, or we will send by express C. O. D. Specimen copies sent by mail on receipt of price.

Pearl, Double Column.

Cloth, each	40 cents
Cloth, red edges, each	50 cents

24 mo.

Cloth, each	50 cents
Roan, embossed, each	75 "
Morocco, gilt edges	$1 50

16 mo.

With sections 481–484 of Ritual.

Cloth, each	75 cents
Cloth, red edges, superfine paper,	$1 00
Roan, embossed, gilt edges	1 50

12 mo.

☞ Suitable for Pulpit Use.

Contains sections 481–484 of Ritual.

Sheep, each	$1 50
Roan, embossed	2 00

12mo., with Tunes.

With sections 481–484 of Ritual.

Cloth, each	$1 00

This book is well adapted to the use of choirs, has all the hymns with the same numbers as the pulpit hymnal and all the tunes.

8 vo., with Tunes.

With sections 481–484 of Ritual.

Cloth, leather back, superfine paper,	$1 75
French Morocco, gilt edges	2 50

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Finest Assortment and Lowest Prices in the South of

Carpetings, Floor Oil Cloths,
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WALL PAPER, WINDOW SHADES,
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Upholstery Goods

IN GREAT VARIETY.

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For Windows and Doors at Greatly Reduced Prices. Special Attention to Country Orders.

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97 and 99 CAMP STREET,
june8'78-tf. New Orleans.

You Can Learn TO PLAY IN ONE DAY

Correctly, on Piano or Organ, even if you never touched the keys before and have no knowledge of notes. A child ten years old can learn easily. Before you pronounce this a humbug write for full particulars, and we will send, free, such proof as will satisfy the most skeptical. Address at once A. C. MORTON & CO., Atlanta, Ga.

n13 tf

ARTISTS' MATERIALS, Wm. [illegible], [illegible], Chicago.

West Texas Conference SEMINARY.

This school is located at Austin [illegible] for the Conference and easy of [illegible]. The object of the School is to give a thorough business education, or to prepare pupils for teaching or for the [illegible]. This School has earnest [illegible] Christian Teachers who have [illegible] in other schools.

TUITION.

Primary Department, per month [illegible]
Intermediate " [illegible]
Higher " [illegible]
Music Lessons on the Organ, per mo [illegible]

Colored Ministers of the M. E. [illegible] will have their tuition paid by the [illegible] men's Aid Society.

Rev. G. O. RICHARDSON, [illegible]
Rev. G. W. RICHARDSON, [illegible]
Rev. M. HENSON, Financial [illegible]

THE GREAT **JACKSON ROUTE**

Having been rebuilt with STEEL RAILS

Equipment improved, Track ballasted, Speed increased, is now the Smoothest, Safest, and Most Attractive Line [illegible] all points

North and East

[illegible] 120 Miles Shorter to Chicago, 112 Miles Shorter to St. Louis, [illegible] Miles Shorter to Louisville, [illegible] Miles Shorter to Cincinnati [illegible] THAN ANY OTHER [illegible] Pullman Palace Sleeping [illegible] Through without change [illegible] Louis, to Louisville [illegible] but one change to New York, [illegible] ington, Baltimore, Philadelphia [illegible] leading Eastern Cities. No Transfer at any [illegible]. All Connections Strictly First [illegible] Express Train leaves New Orleans Daily at 6 p. m. Ticket Office, [illegible] City Hotel.

LATEST [illegible] MUSIC [illegible]

BIGLOW & [illegible]

Indexical Silver Soap [illegible] For Cleansing and [illegible] Plated Ware, [illegible] and effective preparation ever offered to the public. [illegible] Many of our largest Manufacturers and Importers of Silver and Plated Ware used this soap, and have given it their qualified approval. CAUTION.—The original and only genuine Silver Soap is known world-wide as the INDEXICAL SILVER SOAP, and is the only proper thing to use for cleaning Silver, Electro Plated Goods, Marble, Jewelry, Statuary, etc. Made only by ROBINSON BROS & CO., Boston, Mass.

MODEL OF [illegible]

A. H. NELSON,
COMMERCIAL
Stationer, Printer,
Blank Book Maker and Lithographer
57 Camp Street,
NEW ORLEANS, LA.

MUSIC BELOW COST.

Having secured control of a bankrupt stock of about 100,000 pieces of new sheet music—the lot will be closed out at prices one-twentieth what such music is sold at.—For 25 cents we will mail a roll of pieces, vocal or instrumental, that your dealer can not duplicate for less than $2 to $3. Five rolls for one dollar; twelve for $2. Order at once. A. C. MORTON & CO., Atlanta, Ga.

AGENTS WANTED [illegible]

Young Men or Girl [illegible]

Young Folks' Corner.

GIVE ME A LETTER FROM HOME.

Oh, give me a letter from home,
'Tis the place that is dearest to me,
For my mother is there,
And her dear loving care
Goes with me where'er I may be.
Oh, home! dear home!
Give me a letter from home.

Yes there are the friends of my youth,
The hearts that will ever be true,
In adversity's blast
When troubles come fast,
Then old friends are better than new.
Old friends! tried friends,
Ah! old friends are better than new.
—Household.

Chip Lee.

A TRUE STORY.

He is not a squirrel nor a monkey, but a live boy, with skin in color more like a new leather trunk than anything else. His eyes are [illegible] and black; his hair is perfectly shaven with the exception of one lock, into which are braided black silk cords—and then the whole is wound in a coil around the crown of his head.

His loose white cotton sack has tiny brass buttons, and his funnily turned up shoes have soles of many thicknesses of cloth; he wears [illegible] cotton aprons, which are [illegible] clean. When he goes [illegible] "Hang High" at the wash-house, he leaves his apron and puts on a [illegible] queer coat. It is of black cloth, is lined with blue, is very [illegible] wadded and neatly quilted, and buttons with the same tiny brass buttons always used by his people.

Chip Lee is only sixteen, and yet [illegible] you suppose he spends his [illegible] does not play baseball, [illegible] nor marbles; does not have [illegible] mind baby," nor run errands; [illegible] not go hunting or fish- [illegible] go to school or to church. What does the boy do? What can he be good for?

He has [illegible] at our house for six months, and we could not spare him for a day, for the boy does all the cooking and house work for our family of six.

He makes good bread, pies and [illegible] and vegetables [illegible] charge of the [illegible] some of na[illegible] ection, but al- [illegible] a good re- [illegible] fresh papers [illegible] a shining [illegible] as white [illegible] them.

[illegible] blunder [illegible] bill of [illegible] of [illegible] treating [illegible] berry jam; [illegible] sixteen [illegible] lessons [illegible] great [illegible]

[illegible] Chip Lee [illegible] tub at four [illegible] to call him [illegible] down to breakfast. He [illegible] at night, [illegible] and early in [illegible]

[illegible] the industrious [illegible] shirt bosoms that [illegible] appear anywhere, [illegible] dresses that are [illegible] and smooth. As a [illegible] I do not think he [illegible] by any one, for a [illegible] work; he came to [illegible] a wash-house where he was [illegible] Then when sweeping [illegible] he goes through the [illegible] dusting even in the [illegible]

[illegible] Chip Lee is a treasure! [illegible] here we found so [illegible] so engaged [illegible] he [illegible] wash- [illegible] the Chinese [illegible]

[illegible] that Chip did [illegible] at Hang High's [illegible] o'clock night— [illegible] o'clock—no no [illegible] Perhaps the soft [illegible] table was not [illegible] but Chip [illegible]

[illegible] bed, two [illegible] and establish [illegible] our unfinish- [illegible] Before the first [illegible] was gone, [illegible] of one corner of [illegible] had papered it, had [illegible] table, taken posses- [illegible] hang up a [illegible] of him- [illegible] hand, and [illegible]

[illegible] book shows [illegible] is not en- [illegible] walls of [illegible] does not [illegible] time he [illegible] a Chinese [illegible]

Think of a boy of sixteen hard at work all day, and then spending his evenings in painfully spelling out word after word of the great truths of salvation! That he is thoroughly in earnest is clear from his anxiety to re-read, and from the questions he asks.

If our American boys were half as ambitious and industrious, we would have less anxiety about the future of the coming generations.—*Congregationalist.*

Lincoln on the Auction Block.

Of the good stories told of President Lincoln, the following is lately published:

"Soon after President Lincoln went to Washington he attended the Foundry Church, occupying a seat within the altar while Bishop Simpson preached a missionary sermon. After the collection was taken at the close of the sermon and the congregation was about to be dismissed, an irrepressible brother rose and proposed to be one of a given number to raise $100 to make President Lincoln a life director of the missionary society. The proposition was put, and Brothers A, B and C responded glibly. But the inevitable pause finally came. A balance was wanting. When the Bishop announced, "Who will take the balance?" the pause became slightly impressive. The tall form of Lincoln was seen to rise, a long, bony arm was extended imploringly, and he said. "Bishop this is the first time I have ever been placed upon the auction block. Please let me pay the balance myself, and take me down."

"Like a Christian."

I heard of two children—a boy and a girl—who used to play a great deal together. They both became converted. One day the boy came to his mother and said, "Mother, I know that Emma is a Christian?"

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother, the expression sounding a little odd.

"Yes," replied the child; "if you take everything she's got, she don't get angry. Before she was selfish, and if she didn't have everything her own way she would say, 'I won't play with you; you are an ugly little boy.'"

A lady was asked by her servant about the nature of the next world, and whether it would be just like this. The lady, being blessed with a happy family of eleven children, has a skeleton in the house in the shape of a stocking basket that never gets empty, and at whose side she has spent many a midnight hour in darning. With this spectre before her eyes, she replied to the girl playfully: "I don't think we shall be required to darn stockings after midnight." "Shure that's thrue for you, mum—for all the pictures of angels I have ever seen were barefooted."

A case of much public interest has just been decided in the court in Toledo, Ohio. Mrs. Eliza Ross left all her property to a Catholic priest for performing masses for soul and that of her deceased husband. Her daughter sued to break the will, and the court decided that the will was unlawful, and the property must go to the child instead of the priest.

It is a noticeable fact that the people in the prairie country of Iowa (says the *Burlington Hawkeye*) do more work than any other people in the West. This is because there is nothing about the top rail of a barbed wire fence that invites men to sit on it and talk politics while the grasshoppers get in the crops.

The Rev. Louis Wazawacanayana—Louis Iron Thunder—once a hostile savage, is now pastor of a church at Buffalo Lake, Dakota. His congregation numbers fifty-five persons, all full blooded Dakota Indians.

It is one thing to be familiar with a saint, and another to be in fellowship with God; saints may be separated from their companions, but God will not cast away His suppliants.

It is easy enough to pick holes in other people's work, but it is far more profitable to do better work yourself.

Remedy for Hard Times.

Stop spending so much on fine clothes, rich food and style. Buy good, healthy food cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive or [illegible] doctors or using so much of [illegible] medicine that does [illegible] and dislike the pro- [illegible] put your trust in [illegible] simple, pure [illegible] that cures [illegible] cost, and you [illegible] and good [illegible] of it in [illegible] column.

LAME BACK. WEAK BACK.

Benson's Capcine Porous Plaster.

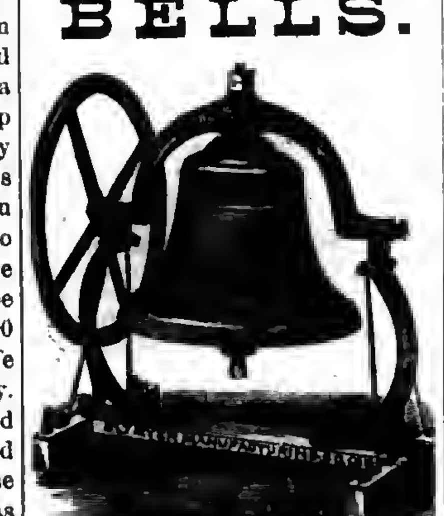
Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press.

The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition 1876 at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

Every one suffering from **Rheumatism, Lame Back, or Weak Back, Cold on the Chest, or any local pain or ache** should use Benson's Capcine Porous Plaster and be relieved at once. Price 25 cts. Sold by all Druggists.

BELLS.



The following prices include the MOUNTINGS.

Diameter.	Weight.	Bell & Mounting	Price
26 Inches	175 lbs	325 lbs	$40 00
28 Inches	225 lbs	375 lbs	50 00
32 Inches	350 lbs	550 lbs	75 00
36 Inches	550 lbs	800 lbs	110 00
40 Inches	750 lbs	1050 lbs	150 00
44 Inches	1000 lbs	1350 lbs	200 00
48 Inches	1300 lbs	1800 lbs	250 00
54 Inches	2100 lbs	2900 lbs	400 00

We have arranged to furnish our churches with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The Bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

Phillips & Hunt,
New Orleans, La.

THE GENUINE
DR. C. McLANE'S
Celebrated American
WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

The genuine DR. McLANE'S VERMIFUGE bears the signatures of C. McLANE and FLEMING BROS. on the wrapper.

—:o:—

DR. C. McLANE'S
LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Each box has a red wax seal on the lid with the impression DR. McLANE'S LIVER PILLS.

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Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane,* spelled differently but same pronunciation.

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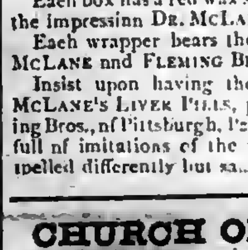

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The higher English Branches and Preparatory College Course are taught. A full College Course will be added as soon as practicable. Special attention given to the preparation of teachers.

A New Building is in process of erection and will be ready for use by opening of Winter Term, Dec. 30. Provision will be made for the rooming and boarding of young ladies in the institution. Young men's rooming department will not be ready before beginning of Spring Term, March 24.

The expenses of attending this school are small compared with others of similar character.

Tuition per Month	$1 50
Room rent	1 50
Washing, Light and Fuel	1 50
Board, including room rent and tuition per month, about $8 00	

Arrangements can be made for students to board themselves.

Those studying for the ministry have tuition and room rent free.

All dues must be paid in advance.

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First term begins Sept. 23d, ends Dec. 30th.
Second " " Dec. 30th, " March 21t
Third " " March 21, " June 12th

For circulars or further information address, W. H. DAVIS,
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Teachers' Institute,

Will begin **May 19, 1879**, and continue four weeks.

The course of study will be that required to be taught in the public schools of Tennessee and other Southern States.

Lectures on the Theory and Practice of Teaching, Object Teaching, Physiology and Hygiene will be delivered during the Institute.

This Institute is held for the special benefit of those teachers desirous of reviewing their course of study and for those who are preparing to teach. Applicants must be at least sixteen years of age to be admitted, and give satisfactory evidence of good moral character. The use of tobacco or intoxicating drinks is most positively prohibited.

EXPENSES.

Incidental Fee	$1 00
Board with lights and furnished room	7 00
Room Rent with lights, to those not boarding in the Hall	2 00

Bills must be paid in advance.

At the close of the Institution teachers will pass an examination and receive a certificate of proficiency.

For further information and reduced rates of travel over the Nashville, Chattanooga & St Louis railroad, address the President,

Rev. J. Braden,
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BEAUTIFUL AND HEALTHY.

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Superb assortment of fine French hand-made UNDERWEAR, comprising every requisite for a lady's wardrobe. Also, children's suits for every age and size.

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In placing this remedy before the public as a positive cure for obesity, we do so knowing its ability to cure, as attested by hundreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen:—Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN'S drug-store for the second bottle." Another, a physician, writing for a patient from Providence, R. I., says, "Four bottles have reduced her weight from 192 pounds to 192 pounds, and there is a general improvement in health." A gentleman writing from Boston, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and one-quarter pounds." The well-known Wholesale Druggists, SMITH, DOOLITTLE & SMITH, of Boston, Mass., write as follows: "Allan's Anti-Fat has reduced a lady in our city seven pounds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks, and altogether I have lost twenty-five pounds since commencing its use." Messrs. POWELL & PLIMPTON, Wholesale Druggists, of Buffalo, N. Y., write: "TO THE PROPRIETORS OF ALLAN'S ANTI-FAT: Gentlemen,—The following report is from the lady who used Allan's Anti-Fat. 'It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have lost.'" Anti-Fat is an unexcelled blood-purifier. It promotes digestion, curing dyspepsia, and is also a potent remedy for rheumatism. Sold by druggists. Pamphlet on Obesity sent on receipt of stamp.

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The following are among those diseases in which my **Favorite Prescription** has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorrhœa, Excessive Flowing, Painful Monthly Periods, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or Falling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriage, Chronic Congestion, Inflammation and Ulceration of the Uterus, Impotency, Barrenness, or Sterility, and Female Weakness. I do not extol this medicine as a "cure-all," but it admirably fulfills a **singleness of purpose,** being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

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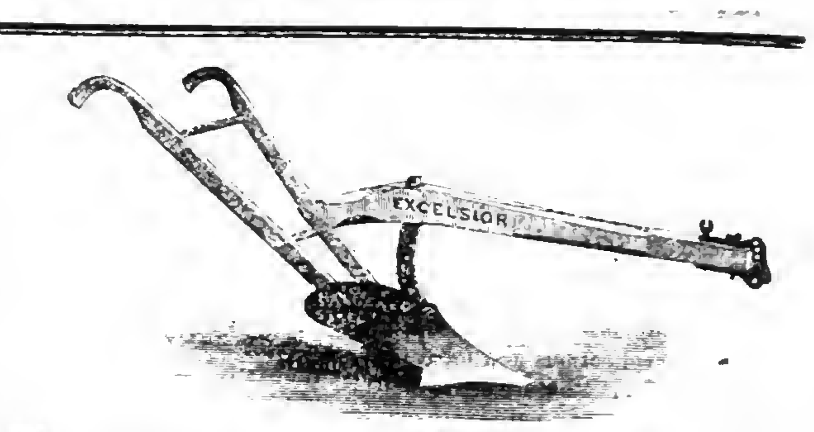

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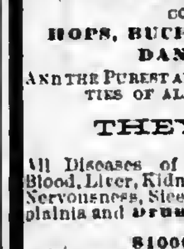

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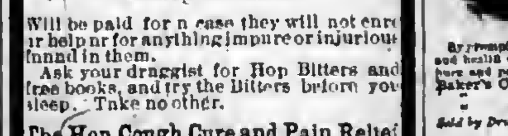

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Southwestern.

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ALLATAH!

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The Exodus.

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in power is to reduce the laborer and his interests to the minimum of advantages as freemen, and to absolutely none as citizens, has produced so absolute a fear that in many cases it has become a panic. It is flight from present sufferings, and the wrongs to come!

Kansas, with her freedom and broad prairies, with the memories of John Brown, and his heroic struggle, seems naturally the State to seek. There is a halo of liberty, justice and right about its very name which give the untutored minds of our people in this miserable condition, the same longing, and all pervading desire to leave here and go there as the magic name Canada gave in that time to the slave. The feeling is indentical, occasioned too, by nearly like conditions.

Your committee find that this exodus movement owes its effectiveness to society organizations among plantation laborers, began with the persecutions and political mobs of the years 1874-75 and organized as a Colonization Council, in August, 1874, for emigration. This organization, beginning in Caddo, spread rapidly from parish to parish, until it has permeated the State, and in the sections particularly known as the cotton belt, whose lawlessness and outrages upon black citizens are most frequent the society has been most active. To-day, this organization, your committee has definitely learned, numbers on its rolls 92,800 names, men, women and children over 12 years of age in Louisiana, Northwestern Texas, Arkansas, Mississippi and Alabama. Sixty-nine thousand of these are represented in the different parishes of this State. The cohesiveness of this organization in its secrecy and management, entirely committed to plantation laborers and their direct representatives, secured its potency. The representative political leader was neither entrusted with nor informed of its existence. Year by year, from 1874, the organization, as encroachment after encroachment was made on the rights of the colored people, grew and strengthened, and now when reduced to virtual peonage and the threatened deprivation of all rights as freemen and citizens is imminent, the exodus has ensued and its consequences are manifest.

Your committee, had it the power in its recommendations or counsels to stem the tide of this mighty movement, would not prove so delinquent to all ties of brotherhood and every attribute of manliness as to impede or offer a single check to so righteously just a migration. On the contrary, we would wisely and practically aid it. Kansas is a free State, rich in uncultivated virgin lands, boundless prairies, awaiting immigration and labor for their development. A new and sparsely settled State, it is, therefore, comparatively a poor community. There are no large farms and rich farmers, in the general sense, as pertains to the South. The struggle for life on the Western prairies is keen and sharp, the value of existence and free institutions being thereby enhanced in the very effort made for daily bread. The government—national—gives each head of a family, over twenty-one years of age, a good quarter section of land, simply for planting trees upon it, and paying when he enters the land at the land office, the sum of $5 if the tract is 80 acres in extent, and $10 if he takes 160 acres. This liberal act was approved March, 1874. But there are conditions attending this grant which the intending immigrant from the South should well understand before he sets out. First, it is absolutely necessary that the immigrant should have money enough to sustain himself and family with food and clothing for at least three months after his arrival; that he possess farming implements, and [illegible] look not back [illegible] Egypt.

[illegible]

ple therein of all the turbulent, bulldozed parishes in this State. Then all sections yet remaining in Louisiana, mainly within the sugar-growing parishes of the State, where life and personal liberty are comparatively secure and where labor commands fair pay and good guarantees are given.

These parishes begin at Iberville, enter the Teche and portions of the Atchafalaya river country, and extend south along either bank of the Mississippi to the Gulf. Facilities for reaching these and for securing the advantages of Kansas, or the great West, or to inviting States in Mexico and Central America will be matured and presented by this convention's committee on relief and migration, which will sit after the adjournment of this body, and will be clothed with full power for aid. The representatives of freemen, imbued with a love of country and local attachments all the stronger from the very misery we have endured, the determination our people have come to relative to this matter is unyielding. There remains but the orderly process of a combined system of migration to insure success.

Let this be done. Let there be no undue haste, no impetuous stampede of any of our toiling masses, but under safe and judicious file leaders, with strong wills, earnest purpose and an abiding trust in God, and the people's own right arms, we will achieve our liberties, secure peace and homes and moral Christian independence and citizenship in its broadest and best sense.

G. T. RUBY,
T. MORRIS CHESTER,
JOHN G. LEWIS,
REV. EMPEROR WILLIAMS,
REV. GEO. B. LYNCH,
REV. L. GARDNER.

We, the representatives of the colored people of African descent in Louisiana, in convention assembled, solemnly and truly declare before God and the country, that we are denied the freedom of the ballot and equality before the law, and that in the unholy persecutions visited upon us for our political opinions, the utmost limit of endurance has been reached.

Our grievances, which we have patiently and hopefully borne, have been numerous and cruel.

We have suffered ostracism in violation of divine precepts.

We have been denied our civil rights in utter disregard of the laws of the commonwealth.

The courts have aggravated our wrongs by mocking our appeals for redress.

Our schoolhouses, churches and homes have been reduced to ashes with impunity.

We have been systematically cheated and plundered by planters and country merchants, until starvation stares us in the face.

By a wicked combination we are forced to rent land at $10 an acre per year, which could not be sold in fee simple for $5 per acre.

Our representative men have been driven from their homes and forced to abandon their property and household goods, because of their Republicanism.

Our people have been whipped, murdered and outraged when they would not be seduced and could not be coerced from the party which emancipated them.

Our cry in terror for help, for protection and against political assassinations has been shamefully ridiculed by our guilty enemies as the waiving of the "bloody shirt," without any foundation.

We have been astounded at the holy horror of the whites over the presence of the soldiers of the republic to protect American citizens in their rights, while they were organizing and equipping marauding military bands to perpetuate our wrongs. We have seen the cowardly murder of John Gair and a dozen other prominent men of African descent sanctioned by the press; the terrible massacre in Grant parish approved by the pulpit; assassination of 5000 of our people in Louisiana justified by public sentiment because of our loyalty to the government during the rebellion, and our fealty to the party which preserved the Union.

If we are illiterate, it is because white men made it a crime to teach us to read the Bible.

If we are poor, it is because we have been denied the right of [illegible] liberty and the pursuit [illegible]

[illegible] the South has been [illegible] of sorrow, tears and [illegible] under the unchristian and despotic public sentiment, the future is without a ray of hope.

We have almost been driven to desperation through the combined calamities at the same time of yellow fever, the Southern policy and political massacres.

For these and other reasons, which are a matter of record, we appeal for material aid to the official and moral influences of the President of the United States, for whom many persons of African descent, rather than be false to principle, willingly sacrificed their lives.

We appeal to Congress for a favorable consideration in behalf of the suffering, hunted, persecuted and starving exiles.

We appeal in our necessities, to the Republican party, to which we have conscientiously and faithfully adhered, and for which we have been scourged and massacred.

We appeal to the liberality of good men in the Democratic party who are opposed to the wicked method practiced upon a defenceless people for political opinions.

We appeal to the hearts of the Christian public; to the churches and all other organizations who have observed our patience and endurance under the reign of terror.

We appeal with confidence to the loyal sentiment which saved the republic, because much of the bitterness and hostility visited upon our people was intensified by our devotion to the Union in the struggle with rebellion.

We appeal for aid to the old anti-slavery apostles, who never failed us in the past when we fled from the house of bondage, and upon whom we now rely in our enforced exile from the spirit of oppression.

We appeal for succor to the Society of Friends, in this, our journey through the wilderness of Southern hate to the land of promise, where we may live in peace, security and happiness.

We appeal in our distress to the country at large, which has authentic and historic evidence of the outrages and massacres visited upon us with impunity, for no other reasons than attempting to exercise our rights as American citizens.

We appeal to these and all other classes and conditions who sympathize with us in our wrongs, who are willing to help us in our flight to save our lives and enjoy our liberty, to respond to our wail for moral and material aid to migrate to a State where political assassinations are unknown and where the bull-dozer cannot reach us.

The following committee on migration was appointed: Rev. Dr. Charles H. Thompson, Rev. Marcus Dale, A. R. Blount, A. N. Newman, Emperor Williams, G. Gardner, W. P. Forest, J. A. Kyser, G. H. Fayerweather, James L. Davis, Henry Adams, John G. Lewis, and T. Morris Chester.

Mr. Ruby moved that when the convention adjourned it should adjourn singing "John Brown's body lies mouldering in the grave." It was so ordered and when the hour for adjournment sine die arrived, three verses of this song were sung.

AN IDEA.

[From the New York Mail.]

The negro migration may yet prove Providential in helping to bar the way of the Bourbon South and of the oligarchic monopolies of California towards an occupation of Northern Mexico.

THE COLORED EXODUS SCHEME.

(From the Houston, Texas, Telegram)

It has been known for some time that certain agitators in this country where endeavoring to start an exodus of colored people from Harris county, as well as other counties in the State, to some Western State, and it appears the movement has been steadily gaining ground, yet in a quiet way. Particular avoidance of imparting any information on the subject to newspaper men has been observed by the leaders of the movement, yet it crops out that Dick Allen is prominently connected with the movement, and is assisted by Hon. Shack. Roberts, the colored representative in the lower house from Harrison county. A secret meeting was held in the city last week, "to consider the propriety of colored emigration from Texas." Among the topics discussed were, "When shall we emigrate? and where to?" It was finally decided to call a State convention of leading colored men to be held on June 10, to consider the matter and to freely and fully discuss the feasibility of the movement. Circular letters to this effect have been sent out over the State laying the subject before the colored people, and inviting the selection of delegates to the June convention.

THE FEELING IN VIRGINIA.

(Norfolk Correspondence Boston Traveler.)

I accepted the invitation, and, at 9 o'clock at night, went to the schoolhouse, where about three hundred assembled. The room could not hold more than half the number, but those unable to gain admission hung about the door and windows, anxiously waiting to hear the committee's report, which was very indefinite, as they could get no direct reply from the railroad officials. Several short speeches were made, and from these, and the questions asked, it could plainly be seen that the colored men feared that the landowners had influenced the railroad companies. Most of the blacks present were able bodied men, one of whom, in his speech,—and holding up his large hands, said: "Dese hands of mine once sold for $1800, an' de whites here wants my labor for nuffin', but afoe God dey shan't have it, I'll go West if I have to crawl out dar on dese hands and knees." The loud applause which followed showed the temper of the assembly. The fact cannot be denied that the land-owners along the Rappahannock, the James river, extending into Fairfax, Fauquier and Culpepper counties, are much excited over the exodus, and are fearful that they will be left without a sufficient number of hands to work their plantations for the coming season. The rise in the price of the labor of field hands already being offered by the whites, and in many instances declined by the blacks, clearly shows the fears of one and the hopes of the other.

WHAT TO DO WITH THEM.

(A Topeka, Kansas, dispatch.)

A large meeting was held at the Opera House last night, to consider what should be done with the negro immigrants from the South. Gov. St. John presided. Resolutions were adopted asking the citizens to contribute to keep such freedmen as come from suffering, and transport them to localities where they may enjoy rights and privileges with all other citizens. Over five hundred dollars were subscribed. The governor to day appointed an executive committee, and a State committee will be appointed on Thursday.

Letter from Austin.

AUSTIN, Texas, April 21, 1879.

MR. EDITOR: Please chronicle the following from me. We have just held the second quarter. The Elder, Rev. L. Gale was at his post and did his work well. He is a warm-hearted Christian minister. The spirit of the Lord was with us and has wonderfully blessed us this year. Our protracted meeting was a great success: about 30 were converted, and have had about 50 additions to the church this year. At our Love Feast on Friday night there were 360 present who partook of the Feast. I used Love Feast tickets and charged each one entering ten cents, for benevolent purposes in the church, and found it a great means of raising money for this purpose. I believe the Austin church and congregation is the banner church of Texas, though, as in all churches, some of our members are not all that they should be. I do not care to write unless I have something of interest to communicate. Will you be kind enough to give full statement as I give it to you. Sister Amelia Smith departed this life on the 24th day of March, aged about fifty one years of age. She was a devoted Christian and a converted member of the M. E. Church. She died at her post, faithful to the end and clinging to the cross triumphed at last over death and the grave. She leaves behind her two dear Christian daughters who are unconverted.

I am blessed with a good board of stewards who are well posted in their duties. I feel grateful that it was my lot to assist in planting the old Church in this great Empire State of Texas, under Rev. J. P. Newman and Bishop Thompson, in Galveston in 1865. I am now 51 years of age. The Lord has made me an instrument in His hands to help to plant Methodism among the colored people of this State. Although I have suffered almost untold misery with liver diseases for 13 years, I have, with the blessing of God, been able to keep at my work.

When I have anything further of interest to communicate, you will hear from me. In the meantime I remain yours in Christ,

D. GREGORY, P. C.

The Board of Education.

The following questions are often asked, and the answers will supply a demand.

Question. Has the Methodist Episcopal Church any general organization for the encouragement of education?

Answer. Certainly. The Board of Education of the M. E. Church was incorporated in 1869 by the State of New York, according to the petition of the General Conference. It consists of twelve members, six ministers and six laymen, two of the ministers must be bishops. Each General Conference appoints four members and supplies vacancies, and the term of service is twelve years. The Board now consists of the following persons. Term expires in 1880: Bishop Bowman, Dr. J. W. Lindsay of Boston, Mr. John Elliott of New York and Hon. O. Hoyt of Stamford, Conn. Term expires in 1884: Dr. C. A. Holmes of Louisville, Ky., Dr. E. O. Haven of Syracuse, N. Y., Hon. Wm. Claflin of West Newton, Mass., Mr. F. H. Root of Buffalo, N. Y. In 1888: Bishop Simpson, Dr. D. P. Kidder, of Madison, N. J., Mr. C. C. North of New York and Mr. J. Long of Philadelphia. Bishop Simpson is President and E. O. Haven, corresponding secretary.

Ques. What is the object of this Board of Education?

Ans. It was established primarily to take charge of the money collected in 1866 during the Methodist Centennial Celebration, which is invested in the form of two funds: the Centennial Educational Fund, collections in the Churches, and the Sunday-school Children's Fund, collections in Sunday-schools. The present amount of these funds are: Centennial Educational Fund $13,000; Sunday-school Children's Fund $89,000; total $102,000. The income of the first fund is used only to aid students called to the ministry. The income of the second is used for the same purpose, and may also be used to aid any needy pious Sunday-school scholars, male or female, to obtain an education for greater usefulness in the Church of Christ.

Ques. When did the Board of Education actually begin its work?

Ans. In 1872, when the General Conference elected a Corresponding Secretary.

Ques. Has the Board of Education any other income?

Ans. The General Conference has recommended all our Sunday-schools to observe the second Sunday in June as "Children's Day," and to take a collection to increase the income of the Sunday-school Children's Fund, on that day, and to send it to the Board of Education. This practice is regularly increasing. Last year Children's Day was observed by at least two hundred Sunday-schools that contributed about five dollars apiece on the average. Some contributed less than a dollar, but we did not "despise the day of small things." This year it will probably be observed by a thousand Sunday-schools, for wherever practiced it is a delightful success and the contributions will increase.

Ques. How does the Board use its money?

Ans. Thus far the Board has not deemed it best to undertake to help schools. That is too vast an undertaking. But simply to help needy pious students by loaning them each not more than a hundred dollars a year, to be repaid by them if they live and are able to do so, after obtaining this school education. The first student (now a missionary in India) was aided in 1872: now 475 names are on our books, the most of whom are still students, but of the others some are in India, China, Bulgaria and in many of our home conferences. The demand for such assistance is great. The Board is now distributing $8,000 a year among at least 100 students. These are all highly recommended by competent authorities.

Ques. The Conference Minutes record large collections for "Education," what becomes of that money?

Ans. Each Conference has a right to use the money taken *in the Churches* for "Education" just as the Conference may vote. The Conferences mostly vote that money to home schools or to conference education societies. If the Conference takes no vote on the subject, the money should come to the Board of Education. By-and-bye, probably, the Board will receive more and more of this money: heretofore it has not received it. But the Children's Day collections, though reckoned by the pastor in with the education collection in his report to the Conference, must, according to the Discipline, be sent to the Board of Education. See Discipline, paragraph 247, section 5, page 154. The collections can be sent directly to the Corresponding Secretary, Syracuse, N. Y., or to the Book Concern, but in the latter case they should be expressly stated to be Children's day Collections for the Board of Education.

Ques. How can Children's Day be best observed?

Ans. That requires so long a reply that we will devote a whole article to it in a future number, but before June 8th, Children's Day for this year.

E. O. HAVEN,
Corresponding Secretary.
Syracuse, N. Y.

Points of Brazilian Civil Law.

The empire is subdivided into twenty-one provinces, each of which is under the control of a president. They have their respective provincial assemblies, as also in turn have the cities and towns their municipal councils. In these particulars the divisions of Brazil and their administration so closely resemble our States that they may be passed without notice. The following are some of the rights guaranteed by the Constitution:

No citizen is bound to do, or leave undone, any thing unless by the virtue of the law.

No law can have a retroactive effect.

Freedom of speech and liberty of the press, subject to action for damages for libel.

No one can be oppressed for his religious opinions.

Titles to property are guaranteed in all their plenitude.

The right of petition.

It will be seen from the foregoing that nothing exists in the laws of Brazil to prevent her people from acquiring as advanced a state of civilization and as great national prosperity as any nation on the globe. How nearly the spirit of the people approaches the spirit of the Constitution may be best determined by a glance at various localities.—*National Repository for May.*

Infidelity and Crime in Germany.

Crime is increasing fearfully in Germany. In 1871, the number of offences legally investigated was 82,000; in 1876, it swelled to 133,700. Perjuries increased from 491 to 800; offences against morality rose from 1,072 to 2,000, and bodily injuries from 7,900 to 15,400. In six years the number of offenders, under eighteen years of age, increased nearly 2,000. This increase in crime has kept pace with the growth of infidelity. The Sabbath has been abandoned to a large degree in that land, and as the moral barriers with which it shielded society against vice, which have broken down, the flood of crime has overspread the land. Let these facts be pondered by those who desire to substitute the beer-garden for the house of God, and would change the peaceful Sabbath of our ancestors to the bold license and wild carousal which makes up the heaven on earth for the reveler.

Success in Africa.

Great prosperity is reported in regard to Bishop Crowther's work among the Negroes along the Niger River, in Africa. The Bishop is a colored man and a native of Africa. He is in the service of the English Church Missionary Society, and has ordained missionaries at nine stations on the river. At Bonny, which is one of the principal of these stations, the converts suffered from bitter and protracted persecution, which has now nearly ceased. About eleven hundred persons are reported in attendance at the preaching services on Sundays. One of the triumphs of the missionary work is that an important chief named Sambo was recently married according to the forms of the Church of England. Another eminent chief who bears the pleasant name of Oko Jumbo, has thrown his influence in favor of Bishop Crowther and the work, and says he will do what he can to win the subordinate chiefs to his way of thinking.

Give according to your means, or God will make your means according to your giving.—*Dr. John Hall.*

The Czar, when he drives out, is surrounded by Cossacks, for fear of assassination.

General News Items.

Ekowe was burned by the Zulus after its evacuation.

The government will encourage the development of Alaska's resources.

There is a deficit of $250,000 in the account of State Treasurer Gates of Missouri.

Louisiana members of Congress declared there is no reason to fear repudiation by the constitutional convention.

A majority of the Cuban elections for members of the Cortes were in favor of Liberal Conservatives.

Garabaldi, at a meeting of Republicans, declared Italy must be armed and ready to claim her unredeemed provinces.

Italy has pledged herself to support the claims of Greece to the utmost limits of the frontiers assigned by the treaty of Berlin.

The Legislature passed resolutions tendering the hospitalities of the State of New York to General Grant on his return from abroad.

Aleko Pasha, the newly appointed governor of Roumelia left Paris for his post. He intends to accept the throne of Bulgaria, if it is offered him.

Lord Chelmsford's camp, at Girglilova, on the road to Ekowe, was attacked at day-break, on April 3, by 11,000 Zulus, who made frequent and desperate attacks on all sides, but were repulsed and pursued with great loss. 471 Zulus were found dead round the trenches, Col. Pearson was rescued.

In order to supply the mint at New Orleans with silver bullion for the coinage of the standard silver dollars, the treasury department is inviting bids from bullion dealers at St. Louis, Denver, Omaha, and the more eastern points of the silver producing regions, for bullion delivered at the New Orleans mint.

The suit against the Northwestern University, at Evanston, Ill., to decide whether or not the charter granted by the Legislature, whereby all University lands were excepted from taxation, was a power vasted with the legislative body, has been decided by the U. S. Supreme Court in favor of the University. The case has been one of many years' standing; three lower courts have decided successively against it; but the final decree from the United States Supreme Court gives it a clear verdict. The taxes in question amounted to $60,000, and the payment of that amount at this time would have seriously crippled the institution.

A memorial signed by the pastors of the Methodist, Congregational and Episcopal churches in Yankton, Dakota, was presented to the Senate in behalf of the Ponca Indians, who recently made an attempt to escape from the Indian territory, and return to their homes in Dakota. The memorial sets forth that the climate of the Indian territory is deadly to Northern Indians like the Poncas; that one-fifth of their number have already died; that they still own their reservation in Dakota; that they have always been peaceable and friendly; and that they were removed against their wishes and under protest from all their white neighbors. The memorial prays that they be allowed to return to their former homes in Dakota, or that at least a commission be sent to investigate their unfortunate case.

A special from Mt. Vernon, Ky., to the *Courier-Journal*, states that for some weeks past a party of men have been holding meetings near that place, and have effected an organization to kill several persons in the town and county, now on trial in the circuit court, should they escape conviction. They have also threatened to burn the town and hang certain county officials. On Saturday a warrant was issued for several persons known to be members of the organization. The writ was placed in the hands of Ashley Owens, the county detective, who summoned a posse of twenty-five men and proceeded to the house of Jesse Pillman, who lives near Pinehill; not finding him they returned, and when a short distance from Pittman's house they were fired at by a party of bushwhackers. Fire was returned; two hundred shots were exchanged, when the bushwhackers withdrew. Two officers and one of the bushwhackers were wounded.

Southwestern.

J. C. HARTZELL, D. D., Editor.

THURSDAY, MAY 1, 1879.

An Odious Municipal Order.

The several ministers in charge of colored congregations in this city, numbering perhaps fifty, have had the following extraordinary order served upon them by policemen:

To the Preacher of ——— Church on ——— street:

Your attention is called to the following order:

Office Chief of Police, April 22d, 1879.

To all Stations:

Commanding officers are hereby instructed to notify the preachers of the various colored churches in your precinct that services whenever held must terminate at 10 o'clock, p. m. Under no circumstances must they be allowed to hold services after that hour. Affidavits must be made against preachers violating this order for disturbing the peace.

By order of the Mayor.

T. N. Boylan,
Chief of Police.

By this order it is made the duty of all policemen in New Orleans to arrest as a disturber of the peace any pastor having charge of a colored church in the city, who under any circumstances holds a service later than ten o'clock p. m.

This order is an outrage upon the liberty of public worship. If the Mayor of New Orleans can justly command one class of congregations to close their services at a given hour, he can with equal justice command all religious bodies to close their services at any hour he may see fit. And if he can name the time of closing he can name also the time of beginning. And if he can fix the number of hours during which a congregation may worship when they are together, he can also with equal justice say how many times they shall be permitted to come together. The principle is the same in all these cases. The constitution of the United States prohibits all laws—"*respecting an established religion or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble.*"

[illegible] Mayor Patton forbids any [illegible] of religious wor[illegible] to hold their services after [illegible] at night, or after any [illegible] he is a violator of the [illegible] law of the land. [illegible] "free exercise" in the [illegible] religious belief and wor[illegible] too sacred, and have cost [illegible] world too much blood and [illegible] to be infringed upon, in [illegible] particular, by any officia[illegible] bringing upon [illegible] of the people [illegible] to make [illegible] correct his error, he [illegible] be made to suffer [illegible] the law he violates. [illegible] Episcopal Conven[illegible] in this city [illegible] its evening ses[illegible] Mayor Patton or [illegible] who might complain to [illegible] Does any [illegible] suppose [illegible] Mayor could legally dis[illegible] Or to put [illegible] suppose that Con[illegible] after 10 o'clock p. m. [illegible] Episcopal [illegible] New Orleans [illegible]

Bishop Edward Raymond Ames, D. D., L.L.D.

This distinguished minister of the Methodist Episcopal Church was born in Amesville, Adams, Co., Ohio, May 20, 1806, and died in Baltimore, Md., April 25, 1879, at 3:25 a. m. He was at the time of his death within a few days of seventy-three years old.

Of his childhood life or education we know nothing, except that he grew up amid the earnest activities and not unfrequent hardships of early western life. He belonged to a family of strong physiques, vigorous intellects, great business tact and sagacity, and of untiring energy. He completed his education in Ohio University, and for awhile afterward engaged in the profession of teaching. He was converted during his student life, and united with the Methodist Episcopal Church at the age of twenty-one. In 1840 he joined the Illinois Conference, which then included Indiana, Illinois and the whole northwest, so that in his early ministry he shared in the hardships of western frontier itinerant life. In 1832 the Indiana Conference was formed, and his lot was henceforth, up to his elevation to the Episcopacy, cast with Indiana Methodism. In 1840 he represented his Conference in the General Conference, and was elected Missionary Secretary for the West. During the four years he held that responsible position his powers as a pulpit orator and executive officer impressed the whole church. He traveled extensively throughout the frontiers of the West and North-west, establishing schools and churches among the Indians, from what is now Minnesota to Arkansas. In 1844 he was again in the General Conference and took part in the proceedings of that great historic gathering, in which the aggressions of the slave power in the Methodist Episcopal Church received their complete and final check. The organization of the Methodist Episcopal Church South followed that Conference. From 1844 to 1852, Bishop Ames held prominent positions in the Church in Indiana as Pastor or Presiding Elder. He was elected President of Indiana Asbury University, but declined the position, preferring the active ministry. In 1852 he was elected to the Episcopacy by the General Conference, of which he was a member and which met in Boston. In the same ballot which elected him, were cast the votes which elected to the same high office, Levi Scott, Matthew Simpson and Osmond S. Baker. Of that group of remarkable men Baker has preceded Ames across the flood; while Scott, the John of our Methodism, and Simpson the Holy Man Eloquent of the American pulpit, yet linger among the churches everywhere loved and honored.

The office of a Bishop in the Methodist Episcopal Church is one of the highest and most responsible ecclesiastical positions in the world. The number of bishops are few in proportion to the membership; now there are but ten to a membership of twelve thousand preachers and [illegible] and three fourth millions of the laity. Ever year these thousands of ministers are stationed by the Bishops. The borders of our Zion now extend to nearly all the principal nations of the earth, and it is the work of our Bishops to travel throughout the connection in all lands each year, dividing the labor as they may mutually arrange. Our Episcopal superintendency is general, that is, the authority of each Bishop is the same in every Conference whether in China or Louisiana. Besides, they are official advisers in all the benevolent enterprises of the church.

To this great work Ames brought a stalwart manhood; an intellect clear and cultured in the earnest, practical affairs of life; a profound conviction in the truth as preached by his church and in the divine commission of that church to carry that truth to the uttermost parts of the earth; a heart, saved by divine grace and in sympathy with humanity; a will which knew no law which meant failure, and an executive ability which made him the acknowledged peer of the great statesmen of the nation. He had his faults, chief of which perhaps, was his outspoken and sometimes harsh judgments of [illegible] on the conference floor [illegible] unfrequently these brought [illegible] his instantaneous and [illegible] from wounded brothers [illegible] when great constitutional que[illegible] came to be discussed, [illegible] responsibilities met, [illegible] interest of the [illegible] to be defended, [illegible] of Bishop Ames [illegible] He was himself a man [illegible] and he believed in men [illegible] their work and [illegible] [illegible]

of conservative mould he was not given to extremes in thought or act; and so it was, that in the exciting tumults which immediately preceded the war Bishop Ames was not a prominent actor. But when the hour of trial came, he gave his great heart and intellect to the national cause. Living on the border he had many friends in both sections, and understood perfectly the tremendous issues at stake. But his faith in the preservation of the nation never faltered. In the darkest hours of that terrible struggle, when to human thought the nation's life trembled in the balance; his counsels whether to Mr. Lincoln and his cabinet, or to the soldiers in camp, or to the thousands of citizens who hung for advice on his lips; were always, to the end, that the Republic would survive, that slavery would die, and that America would step to the front among the nations of the earth. He was tendered responsible positions in the gift of the President but these he invariably declined, stating his work was that of the Christian ministry.

In the reorganization of the Methodist Episcopal Church in the Southern States since the war, Bishop Ames had from the first a leading and in many particulars a directing part. To the older Bishops—Ames, Simpson, Scott and Janes—the Church is chiefly indebted for the wisdom which marked the organization of our Southern work. Others have built on the foundations they laid. An illustration of Bishop Ames' power to grasp a critical situation and inspire his ministers and the Church occurred in connection with our work in this city. It was in one of the dark hours of the organization of our work under Dr. Newman. A bitterly adverse public sentiment had concentrated its power against the Doctor and his faithful associates. Money was needed to inaugurate an aggressive policy and it was not in hand, and the policy of the general church was not fully settled as to giving the men and means needed for the South. Dr. Newman wrote to Bishop Ames the whole situation. The answer came by telegraph: "Occupy till I come." That was enough. It meant endorsement, men, money and the sympathies and prayers of the whole Church.

A prince indeed has fallen in Israel. He has fallen on the field of battle with his armor on. On the tenth of the present month he closed the East German Conference with these words: "This is my last conference. My work is done." From that hour he knew he must die. He saw few friends. He spoke but little, but his mind dwelt on the church he loved. He approached the grave without a shudder or the expression of a regret. He knew his work on earth was over and he had no desire to tarry longer. "It's all right; it's all right," often fell from his lips. His last words were, "It's all right, bless the Lord."

MEMORIAL SERVICES

Memorial services were held in Ames Methodist Episcopal Church in this city last Sunday night. A large audience was present, among them many of the oldest citizens of the place who in former years knew Bishop Ames.

The church was tastefully and appropriately decorated. The altar railings, the pulpit, the bible, the altar and pulpit chairs were all draped in black, relieved by an occasional magnolia. On small stands on each side of the pulpit were large boquets of orange blossoms and heliotropes. Behind and above the pulpit the drapery was festooned in excellent taste. On the pulpit front, in full view of the whole congation, in large capital letters made of white rose buds and mignonettes, was the name AMES.

After singing and prayer the editor of the SOUTHWESTERN gave a biographical sketch of the dead Bishop, closing with the following telegram received by him Saturday evening from D. H. Carroll, Esq. of Baltimore:

Baltimore, April 26th, 1879.

Rev. J. C. Hartzell, Editor Christian Advocate, New Orleans:

Bishop Ames was dying for months, yet his indomitable will sustained him until on the tenth inst., when he closed the [illegible] German Conference in this city, saying: "This is my last Conference. My work is done." He then went to bed, but [illegible] medicines or stimulants or anything [illegible] prolong life beyond his natural powers. He had no desire to live, but rather to depart, saying: "Life is worth nothing now my work is over." During his illness he saw [illegible] few friends and spake but little, but his mind dwelt on the Church. As the end drew near, he showed as little concern as the approaching the commonest incident of his life. Throughout the last night he said repeatedly, "All right, it's all right." His voice sounded far away as of one calling [illegible] to another. He died peacefully [illegible] minutes past three, Friday [illegible]. His last words were, "It's all [right, bless] the Lord."

(Signed.) D. H. Carroll.

General Cyrus Bussey for [illegible] an intimate personal friend [illegible] the deceased gave some [illegible] personal reminiscences [illegible] expressed the deepest [illegible] at his death. The [illegible] and the congregation by [illegible] rising vote authorized [illegible]

him to send the following dispatch:

New Orleans April 29, 1879.

To Mrs. Bishop Ames, Baltimore Md:

Ames M. E. Church extends its prayerful sympathies to the widow and children of the beloved Bishop whose name we bear. Memorial service to-day: Revelation xvi chapter, 13th verse.

George R. Bristor pastor.

The pastor of the church Rev. G. R. Bristor A. M. followed with a memorial address of great beauty and power, on the blessedness of dying in the Lord.

The services throughout were solemn and impressive.

Success Among the White People of the South.

The success of the Methodist Episcopal Church among the people of color, in the Southern States since the war, is admitted by every body who knows, or will hear the facts, to have been well nigh marvelous. Over 200,000 people of color have been gathered within our communion, over a thousand churches have been built, and ministers received and largely educated to fill their pulpits, and over 3,000 colored young men and women are in our Freedmen's Aid Society schools in the South.

The success of the Methodist Episcopal Church among the white populations of the South since the war has also been marked. Beginning with Missouri, Kentucky and Virginia, the work has steadily gone forward until on what was slave territory we have nearly 200,000 white members. And the good work goes on.

The revival, under Rev. L. A. Rudisill, in Spruce Street Church in Nashville, as well as several other churches in Central Tennessee Conference, the great work of Bro. Webb in Fort Worth, Texas, which we have fully reported, and in scores of other white churches in Georgia and Alabama, all give evidence of God's gracious favor.

Two interesting items just at hand bear on the point of our growing success among white populations in the extreme South.

A correspondent writing from

SAN ANTONIO, TEXAS,

April 7, says:—

One week ago yesterday Rev. M. A. Daugherty organized the Society of Trinity M. E. Church of San Antonio, starting off with near 25 members. Services was held morning and evening in Odd Fellows Hall, at which there was each time a congregation of 60 to 75 persons. Yesterday the congregation was still larger. Our prospects are good. Plans and specifications for our new church are being finished, and we hope in a month or so to have building under contract. Subscription in our city now amount to a trifle over $5,000. This with the promised donation and loan from Board of Church Extension will help us to a good church. In our subscription so far only large donors have been taken ($100 or over) except in a few instances. All those who will give small sums are to be seen yet, and we expect $2,000 to $3,000 from this source.

Another writing from

SHERMAN, TEXAS,

gives an account of the good work there as follows:

The little branch of Methodism planted with such untiring zeal by Bro. L. H. Carhart in this city some sixteen months ago has taken root, and bids fair to flourish and bear fruit. True, soil and climate have not been all that could be desired at times, and there has been danger of being too much shaded, if not entirely overgrown by the other trees in our spiritual orchard, and yet, kindly watered by the dews of grace and lighted by the sun shine of God's smile, the tree has grown. Our Methodism is no longer an experiment in the city of Sherman. A beautiful brick edifice, by far the most elegant in town, large congregations, spiritual prayer and class meetings, all indicate our share in the favor of God and man, and form the groundwork of our confidence in the prosperity and permanence of our Church. A year ago we entered our church building; difficulties surrounded us, embarassments hedged us in. We were few in numbers, poor in this world's goods, but rich in faith. Bro. Carhart having pushed the church enterprise to completion, resigned the pastorate to other hands and devoted himself to the care of his district. Rev. Conrad Haney, A. B., fresh from the Garrett Biblical Institute succeeded him. The summer of 1878, with all its trials and burdens of hard work, passed away and at its close material advancement had been made. We were knit more closely together, enthused with greater ardor in the work, and imbued with stronger desires for the salvation of men. The new year found us in battle array. Right prevails always. Faith ever triumphs. A week's struggle culminated in victory. Our membership was doubled, and our Sabbath-school trebled. The first year's harvest is glorious. A year ago men prophesied failure; to-day they marvel at our success. A year ago we were weak: to-day we are strong through Christ. Our fitness to live as a church is demonstrated by our living. Opposition has well nigh ceased. Our sister churches cordially extend the hand of Christian fellowship, and with them we march against the hosts of evil.

X. Y. Z.

Sherman, Texas, April 15, 1879.

A supply of bibles and testaments for Sunday-school use have been received, and placed on sale at this office.

Kansas—"Let them Come!"

Joseph D. Smith, a well known and respected citizen of Topeka, Kansas, writes to his friend in this city as follows:

Topeka, Kansas, April 20, 1879.

* * * Last evening we all went to the Opera House to attend the meeting called by the Governor and many leading citizens of Topeka to take measures for the relief and aid of the colored people coming to Kansas. The meeting was one of the most earnest and enthusiastic I have ever attended in Kansas. The speeches were all stirring ones, and every body was alive to the topic of the evening, and in hearty sympathy with its object. Gov. St. John is a man Kansas is proud of. He is a champion for the right, and I wish his address could have been fully reported. All the speeches were able, and filled with the right spirit. I will send you a paper containing a brief report of the proceedings.

How wonderfully affairs do turn in this world of ours! Kansas was the territory where the battle for freedom began, and you can trace the history of events since then better than I can. Now it seems that Kansas is destined to decide the question by furnishing homes for all the colored people who can get here."

Rev. E. E. Cooper, Biegel, Texas, writes: "Please tell the brethren I have kept my word as I promised at Columbus. I thank God I have not tasted tobacco since, neither pipe nor cigars, I was a s ave to the use of tobacco eighteen years. I am very thankful to our beloved Bishop Haven and Rev. C. L. Madison for insisting that I should abandon the filthy weed. This is from my heart. People tell me that I look better since I quit using the weed, so I never intend to use it again."

One Dollar and Fifty Cents.

The SOUTHWESTERN costs *one dollar and fifty cents* from April until close of the year, nine months. We cannot give the John Wesley premium to these nine months subscribers. New subscribers are coming in every mail. Let every agent make renewed efforts among his friends.

The Sunday-schools of the Meridian district, and others, are respectfully invited to attend the turning out of the M. E. Sunday-school, and to participate on the 9th of May at the laying of the corner stone of the Meridian Academy.

On our first page to-day we republish from the May number of the *National Repository* a poem by Gen. Hugh J. Campbell, formerly a resident of Louisiana, and now United States district attorney for Dakotah Territory.

The Raleigh *Christian Advocate* has changed from the large four page to the smaller eight page form. The purpose is to give the usual amount of reading matter in a more convenient shape. It is the organ of the M. E. Church South in North Carolina.

Circular of information No. 1—1879, has been received from the Bureau of Education, Department of Interior. Subject — "Training Schools for Nurses".

We have received a copy of the fifteenth annual report of the Board of Managers of the Washingtonian home of Chicago, for 1879.

Letter from Sherman.

Sherman, Grayson Co., Texas, April 15th, 1879.

Dear Editor: I arrived at my work on the 11th of March, finding it in a very poor condition. I have charge of four points on the H. & T. C. R. R., and no church at either of them. The membership on the entire work does not exceed twenty. It was reported that we had a church at McKinney, but I find there is none. When I went to that work I found them in a dispute about the church; five other denominations contending for it. They all claimed a right to preach in the house, so I went to the court house, and on examining the deed on record, I found it was not deeded to any church, but was deeded for school and divine purposes; so I told the brethren not to have any more contention about it. It is almost impossible to do any good on this work without any house to go in, and the people are, generally, too poor even to bear my traveling expenses over the road from one point to another. I have attempted to urge the people to build, but they are not able. I believe there could be a grand work established here, but we will have to get help from abroad to build houses for worship. My presiding elder, C. L. Madison, has been prevented from traveling on his work on account of his wife being very low.

Yours truly, B. F. Smith.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. A. Hilton, Cheneyville: "Since conference I have had a revival, and gained many souls for the Lord—33 in all. We are preparing to build a church."

H. J. Wright, Alexandria: "After a revival of eighteen days, the Alexandria Church, Rev. J. T. Marshall, reports: April 4, joined on probation 5, by letter 1; April 13th, on probation 12; total 18. Converts 5, infants baptized 3; ready 5."

TEXAS.

Rev. John Prince, Spring Hill: "My church has been repaired, and a protracted meeting held; 58 participated at love feast."

Rev. London Morris, Gonzales: "One house is completed, save the doors and windows. A meeting was held in it on the 13th. There were two converts."

Rev. Wade Hamilton, Brewer Hill: "During our protracted meeting, we had 30 additions, and 25 converts. Rev. John Guess, of Courtney, was with us two days."

W. H. Jackson, San Felipe: "Rev. Lewis Lane held a meeting March 30th, and had one convert, baptized seven children. We are starting a protracted meeting. Pray for us. Our work is very heavy. Four appointments. I have visited them all several times they have a Sunday-school with 165 pupils."

Rev. Taylor Moore, Texarkana: "On the visit of Elder Rippetoe eight joined on probation. My salary was estimated at $350. Amount of cash received $53. The Elder's salary at $20, paid $5. While we were enjoying a grand time with our church Elder Rippetoe received a telegram to return to the Legislature."

P. M. Carmichael, Fayetteville: "My work is in a growing condition, but we have no house of worship. I am going to try to build one as soon as I can. Bro. E. Cooper performed faithful work the past two years, considering the various surroundings. The Sunday-school has been without a superintendent, but I will organize it next Sunday."

Rev. E. Cooper, Biegel: "Elder Gates is the right man in the right place. He is a man that we are proud of. He sat in the chair as a wise father. I have two appointments, have received into full membership eight. Sister Lucinda Galogo and Susan Johnson have passed from this world to their reward. They were both faithful members of the M. E. Church. Pray for us."

MISSISSIPPI.

Rev. L. R. Brown, Kosciusko: "Rev. Stewart has sent us $2, in response to our appeal for aid."

W. M. Logan, Abbeville: "Elder Johnson was with us April 4, and preached a good sermon at Buford chapel."

Rev. A. J. Allen, Enterprise; "Our Sabbath-school is prospering, and 14 have joined the church. Elder Dunn held our quarterly on the 15th."

Rev. W. D. Sims: "We have just closed the first quarter on Quitman and Desoto circuits. Our presiding elder, Dunn, was with us. The signs indicate a prosperous year."

Rev. N. Cannon, Moss Point: "My circuit is prospering. Good congregations meet me at each of my four appointments. I have three Sunday-schools, and fourteen additions to the church. Elder Campbell pleased us during his visit."

Rev. C. P. Clemens, Bay St. Louis: "On the 30th of April we began our meeting at Bay St. Louis. The church is greatly revived. Six professed a hope in Christ. Fifteen joined the church, and the work goes on. On the work, since my arrival, 20 have been added to the Church, 12 professed religion.

Letter from Clarendon.

Clarendon, Texas, April 7, 1879.

Dear Editor: We hail you from the extreme western bounds of our district, where we have just arrived with a company of some twenty worthy recruits for our new Christian and temperance colony. The trip from Dodge City, Kansas, extending over 225 miles by wagons, consumed about two weeks. Three nice and substantial families with nine children, all under fifteen years, and several young men, together with Rev. Geo. Noss, of Strassburg, Va., a veteran in years and in the service of God and the church, composed our party. With wagons and tents, teams and tools, and every equipment from a plow to a sewing machine, these Massachusetts and Pennsylvania people enter upon their work and share of toil in hedging up and pre-empting this vast waste for God. Bro. Noss declared that the half had not been told; the country and the outlook for success was far better than he had imagined. Driving for a solid week over thousands of acres to rich and well favored lands, and sniffing the free, bracing air peculiar to northern Texas, seems to create new inspiration and life. Such sleeping! such appetites! such water! Few of our people fully understand the intent of this flank movement upon the wilderness, the buffalo and the devil. Think of it! One hundred and fifty miles to the nearest town of any note, and 225 miles from a railroad! and still the old flag of our salvation floats, and some forty are banded together with as hopeful a church as Texas can boast. To-day at our quarterly meeting our school house-church was packed; eight children were baptized and the altar was thrice filled with faithful witnesses, and at the Love Feast the same old story, the same songs and the same victory:

"Jesus shall reign where ere the sun."

Vast herds of cattle and sheep have their homes in these parts, and this is "rounding up" time. Next week Charles Goodnight rounds up his herd of 10,000 head. Bates & Beal, of the Canadian river, who probably have a thousand head among Goodnight's herd, are here for the Sabbath with forty men and one hundred and thirty horses. This week they scatter over a vast area, and every creature will have to make swift tracks toward the centre. Then follows the branding and "cutting out," and the removal of all not properly there. Among the stock men prevails the highest code of honor: a cattle thief must hang! Several creatures from the colony have been missing for several months: they will doubtless come to light in this round up. Raising stock in this rich, well grassed and watered land is wonderfully profitable. We think distinctively Christian men should have a voice and hand in this. These vast and fruitful fields belong to our Messiah. The desert also shall blossom as the rose. The cattle upon a thousand hills are His also. This vast country is well known to be the finest stock region in the Union. As to agriculture, some have been in doubt, fearing a lack of rain; but last year we had a goodly supply, and this season our farmers, nearly all from the North and East, are planting a large acreage, in confident expectation.

One of the features of this colony is the firm and uncompromising exclusion of whisky, and tobacco (a curse and destroyer but little less deadly than whisky). They are not sold by the leading business house and will not be. Our new village of "Clarendon" is well situated and growing, not with "Leadville" speed, but in a healthy and permanent way. Rev. Joseph Woodroff, our P. C. (supply) has been doing a good work. In a few days we shall again be at Sherman, ready for another round on the eastern end of our district, faint yet persevering. At Sherman Bro. Haney has had a good ingathering and from all points favorable reports. O! for increased power with God and men, until the kingdoms of this world become the kingdoms of our Lord.

C.

Thibodaux Items.

Thibodaux, April 15, 1879.

Dear Editor:—The weather for the last three or four weeks has been quite dry. This, together with cold mornings, and a hot sunshine during mid-day acted severely to the injury of the gardens, and to some extent upon the crops generally. Night before last, however, the good Lord blessed us with a bountiful shower.

It is hardly possible to say anything about the cane crop at this time as three or four months must elapse before it is even laid by. With the very best crop, however, the planters have very little encouragement, when the low rates at which sugar is selling are considered. Even the highest prices now obtained, are by no means, a sufficient recompense for the planter.

Rice is paying very well this year. The demand is good, and planters obtained $3 50 to $4 00 per sack delivered at the landing, and thus more persons have been induced to plant this crop than last year.

The Irish potato is not cultivated to an extensive amount this year. A year ago the rates for this product were so low that the loss caused thereby is no doubt felt by some to-day. In many instances, the crop, though of a very good quality, failed to bring the amount laid out for shipping it to the city.

The Lord's supper was administered night before last. Rev. Austin Kennedy officiated, and a good congregation was in attendance.

A new brick work has been laid under the foundation of Calvary Church. The work was one much needed and should have been done long since, as the security of the entire building depended upon it. We will commence painting the church on the 1st of May.

A.

Letter from Oakland.

Oakland, Colorado Co., Texas, April 15th., 1879.

Dear Editor:—Knowing that you are always glad to hear of the prosperity of the Master's kingdom, I drop you a few lines of my work and prospects here. When I entered upon this work two years ago, it was, to speak the truth, in ruins, but by the good hand of God upon us, saints have been edified, backsliders returned, and sinners brought to Christ. My circuit embraces four preaching stations, giving me a route of not less than fifty miles, with a Sabbath-school at each point. Whenever there is an increasing interest there we try to render special aid. We have too, active and earnest members to labor in the good work.

Last Sabbath we closed a protracted meeting of our work. At the Sabbath preaching, the last day, the congregation numbered not less than 400. At the love feast 100 participated, and many persons expressed their desire and purpose to live the Christian life. There were many mourners and six converts since the close of the meeting. Christians are saying that it was the best time they have had at Oakland for several years, and there is, I perceive, a renewed determination to live an earnest Christian life. Family prayer and secret prayer will be better observed, and I look for an increased attendance upon the public means of grace. Like many other fields of Christian labor in Texas, our entire members are farmers, working hard, early and late in the field, and many of them living at a distance from their house of worship. Some of our members are well to do farmers owning good large farms, stock, improvements, etc., and are becoming able to aid in the support of Gospel and church enterprises.

My determination is to work while the day lasts. I am doing what I can to circulate the ADVOCATE. It is a noble paper. Times just now are hard, financially, but I expect to get new subscribers, at any rate, this fall. Two weeks ago I made a trip to Washington county, visiting Broth Van Banks—found him actively engaged in his work. He is erecting a church at Industry, which must now be completed. I preached there twice, had good attendance and interest. Our German Brethren I found actively engaged in the work of the Lord, and heartily co-operating with us. Brother Banks is beloved by all classes of people.

Hoping that God will aid you in your arduous labors, I remain yours truly,

P. Johnson.

The Constitutional Convention.

FIRST DAY.

The convention met on Monday, 21st inst., and was called to order by Governor Nicholls. Prayer by Rev. Mr. Percival. The vote for president stood: Lieut. Gov. Wiltz 102, Senator Pierre Landry 27. President Wiltz delivered an address. W. H. Harris of Pointe Coupee was elected Secretary.

SECOND DAY.

Election of officers was completed. A resolution was adopted calling on the Auditor to furnish a statement relative to assessments, collection, and forfeiture of property for non payment of taxes.

THIRD DAY.

James H. Cosgrove, of the Natchitoches *Vindicator*, (one of the bitterest Bourbon journals in the State, noted for its malignant and unreasonable abuse of opponents of the Democratic party,) was elected convention printer. Propositions to adjudicate printing to the lowest bidder were voted down, and the caucus nomination was carried. A committee of fifteen to consider the debt and government of the city of New Orleans was authorized by resolution adopted. A resolution of Mr. Stephenson's declaring a feeling of alarm exists among colored people, and there is no intention entertained by this body to imparing any of their rights, was substituted by one simply declaringt there was no intention to impair constitutional rights, and adopted in that form by a vote of 76 to 49.

FOURTH DAY.

The chair announced the following committees: On printing, parochial affairs, rules, general provisions, amendments to new constitution, on schedule, militia, distribution of powers of government, contested elections, executive department, impeachment, enrollment and contingent expenses. A proposition to administer an oath to members was tabled.

FIFTH DAY.

Committees appointed: On limitations, homesteads, federal relations, public education, apportionment, manufactures, State lands, legislative department, bill of rights. A large number of ordinances and resolutions were introduced.

Boston Letter.

The New England Conference has just closed a very pleasant session at Worcester, a city in the interior of the Bay State. The members were mostly entertained at the hotels, the expense being met by a contribution from the various churches of the Conference. In some respects the new mode is an improvement. It relieves the few churches from the care experienced which, in the case of so large a body, is considerable. It brings the preachers together in a body and equalizes the expense among the churches. Large conferences are thus possible. But on the other side, the question may be raised whether smaller conferences meeting in many medium places will not be more profitable.

The Conference spoke out with something of its old time ring on the state of national politics. The report on the state of the country, a ringing and incisive document, was prepared and read by Dr. Fox, an expelled carpet-bagger from the Palmetto State, and passed by a unanimous and hearty vote. Able speeches on the Southern work were made by Dr. Fuller, of the Atlanta *Advocate*. The doctor is a telling and earnest platform speaker, always having something to say and knowing how to say it. His visit to the North has made a very favorable impression on our preachers and people, and has tended to awaken our interest in the state of things in the South. The North is now prepared to hear and the "solid South" has sent up squads of carpet-baggers to speak of the [illegible] of your new order of things. As before the war the South [illegible] the North [illegible] abolitionists to [illegible] the country, so now she [illegible] into this section scores of [illegible] from whom she will [illegible] in due time. They have the ear of the people as never before. They have a message. The Hayes' policy held them in check for a time; people said the South will be wise and just only once let the leaders get hold of the reins. [illegible]

[illegible] of the freedmen. [illegible] Whoever thinks that violence and injustice can hold sway in this land, will find he is greatly mistaken. [illegible] rule, and liberty for black, white, brown and yellow is to dominate from sea to sea and from the lakes to the Gulf. Providence is [illegible]

The last Preacher's Meeting was an occasion of interest. Josiah Henson, the old fugitive, the [illegible] of Mrs Stowe's Cabin was present and spoke in behalf of his people in Canada. Though over eighty the old man is still bright and shrewd, abounding in humor and pathos. He told a bit of his biography—how he was born in [illegible] sold to Tennessee, [illegible] Louisiana. On the sugar [illegible] the north star [illegible] and three children [illegible] to his back and [illegible] made for Canada. He [illegible] to the slave States [illegible] several hundred of [illegible] to the land of the [illegible] he went to [illegible]

[illegible]

done at once. A new church is needed here. The church at Franklin has been blessed with over 15 conversions and a general quickening of the spiritual interests of the church. Bro. Miles Williams, one of the students of the Central Tennessee College, is supplying the work this year.

The Nashville District Conference has just closed its session at Lebanon. The reports show the spirit of revival to be quite prevalent over the entire district.

The commencement exercises of the Central Tennessee College take place on the 16th of May, instead of the 23d, as heretofore advertised. This is owing in part to the effort to arouse a deeper interest among teachers for better qualifications for their work, by holding a four week's institute, beginning on Monday, May 10. Rev. Dr. M. W. Taylor is to preach the Baccalaureate sermon on Sunday, May 11th. The examinations begin on Monday, May 12th. The public exercises of the normal class take place on Monday night. Rev. Dr. Taylor is expected to deliver an address Tuesday night, and Rev. Dr. Fitzgerald, editor of the Nashville *Christian Advocate*, on Wednesday night. The theological class will deliver addresses on Thursday night. The Excelsior Society will occupy Friday night. The annual meeting of the Board of Trustees will be held on Wednesday, May 14, at 2 o'clock p. m. J. BRADEN.

Nashville, Tenn., April 19.

Letter from Houma.

DEAR EDITOR—Our church is in a very good condition, and our services are well attended. Our basket meeting comes off on the second Sunday in May. Rev. Bro. Davis will be down, with his church, to compliment our visit to him several Sabbaths ago. We anticipate a grand success. Under the auspices of our dearly beloved pastor, Rev. A. E. P. Albert, several temperance societies have been formed and a Lodge of Good Templars. The temperance society in town numbers about one hundred and twenty, the Lodge about twenty-six. We have just accepted an invitation from a church several miles from town to inaugurate a temperance society, and are on our way. Pray that we may be successful, and thus do much toward banishing that great destroyer of homes and happiness, Intemperance, whose painful influence is felt in every community. We think the Constitutional Convention should at least give us a Sunday Law prohibiting the sale of intoxicants on that day. We know to do justice to the State, justice to her people, she can but pass such a law. We hope to have our beloved pastor with us another year, but if the conference think differently and we do not have him, we feel [illegible] having tested [illegible] servant of the [illegible] him to be such a noble worker in the temperance cause, of which our people are so much in need, we can easily recommend him as a faithful worker and an earnest Christian. Yours in Christ. M. C. B. MASON.

Houma, La., April 21st, 1879.

Letter from Holly Springs.

DEAR EDITOR: Since my last communication to the SOUTHWESTERN, there has been a gracious revival of religion in Asbury Chapel. There were 40 conversions and 48 accessions, and the church greatly revived. At our first quarterly conference, which was held on the 12-13th of March, Rev. J. G. Johnson presided to the great satisfaction of the members and friends of our church. His fatherly advice, words of cheer in the conference, and his able sermon on Sunday, greatly endeared him to the hearts of our people.

Prof. W. W. Hooper was chosen secretary of the conference. Reports from pastor, Sunday-school superintendent, leaders and trustees showed the church to be in a prosperous condition. During the [illegible] there have been 52 accessions to the church and the Sabbath school numbers more than 250. [illegible] W. W. Hooper is our superintendent. He is an earnest and [illegible] worker. A much needed [illegible] room 14x36 feet [illegible] Asbury Chapel—has [illegible] built, to which our Sabbath school donated $25. The day [illegible] in our church gave [illegible] and Edward McGowan $5. This additional building greatly increases the value of our church [illegible] Our services are largely [illegible] Six hundred people can [illegible] seated in our church, and [illegible] overflowing. Collections [illegible] doubled. The SOUTHWESTERN is very popular [illegible]

[illegible]

Sunday School.

May 4, 1879.—THE SUFFERING SAVIOUR.

SCRIPTURE.—Is. 53: 1-12.

GOLDEN TEXT.—"Who his own self bare our sins in his own body on the tree."—1 Pet. 2: 24.

TOPIC.—An Atoning Saviour.

[Condensed from the National S. S. Teacher.]

Introductory.—Our lesson is the very center of the prophetic cycle embraced in chapter xl.-lxvi.

In our last lesson, we have a view of Christ as the servant, but in this we gain a deeper insight into himself and his mission.

One thing which can not fail to excite a deep interest in those who thoughtfully read or study this chapter is, the exact fulfilment of its prophecies.

The Saviour Despised (1: 3).— 1. "Who hath believed our report?" it is an exclamation of Isaiah in behalf of himself and his fellow prophets, caused by the fewness of those who have believed. And to whom is the arm of the Lord revealed? "Arm" is the symbol of power.

V. 2. For he shall grow up before him, etc. He came up before the Lord as a "tender plant," or sucker, and as a "root" or sprout out of the dry ground. In these similes is expressed the insignificance of the Saviour's entrance into this world.

V. 3. He was despised and rejected of men. In his vision the prophet saw that the Saviour was to be treated as an outcast. None of the rulers was to believe on him. He came unto his own, and his own received him not. Even his own brethren after the flesh did not believe on him. He was called a Nazarene. He was spoken of as "the carpenter." He was denounced as being a sinner, as having an unclean spirit, and as possessing a devil, and was declared to be beside himself. See Mark 6: 3; John 8: 24; Mark 3: 21, 30; John 8: 48. A man of sorrows. His sorrows so numerous that they gave character to his life. He entered deeply in the woes of mankind. He was despised, and we esteemed him not. They did not see how one who could stoop to do a carpenter's work could be the Messiah.

The Saviour Dying (4-9).—V. 4. Surely he hath borne our griefs, and carried our sorrows. They had despised him, and yet all the while he was bearing their sufferings (griefs), and carrying their sorrows. From many a tortured body he took away all of its infirmities and carried away its sickness. All of his lowliness, his meekness, his patient forbearance, and endurance of insult and torture, were misconstrued into weakness and merited punishment.

V. 5. He was wounded for our transgression; he was bruised for our iniquities. This is absolutely fulfilled in the facts of the crucifixion. Matt. 27: 26, John 19: 18, 34. The chastisement of our peace was upon him. The punishment by which we obtain peace with God, and by which we, though deserving, come off safe and uninjured. And with his stripes we are healed. There are other things which produce worse stripes than blows. The scourging was only typical of other lashings that he received. The Roman soldiers laid their armed thongs upon his back—but the other cut deeply into his heart. "Stripes" do not mean the blows themselves but the wales produced by the blows. By the punishment of Christ our punishment was averted.

V. 6. All we like sheep have gone astray. There is in this an intimation that man ought to do better than sheep, which have so little judgement.

V. 7. He was oppressed. He is brought as a lamb to the slaughter. With the appealing innocence of a lamb, as well as without resistance. Ferocity on one side—gentle submission on the other.

V. 8. He was taken from prison and from judgment. The idea is that he was awarded no fair trial And how exactly that came true! He was arrested late on Tuesday evening, taken immediately before Annas, the ex-high priest; early in the morning, before it was yet light he was brought before the hastily-summoned Sanhedrin; while it was still early he was dragged before Pilate; from thence he was taken before Herod; back again to Pilate; the judgment was pronounced, the scouring was inflicted, and the Son of God was on the way to the cross—all before nine o'clock in the morning!

V. 9. And he made his grave with the wicked, and with the rich in his death. The word "wicked" refers, of course, to the two malefactors between whom Christ was crucified, the word "rich" should be "rich man."

The Saviour Justifying (10-12). V. 10. It pleased the Lord to bruise him. Set forth in John 3: 16; "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The Son of man came, literally, "to give his soul a ransom for many." Matt 20: 28.

V. 11. He shall see of the travail of his soul, and shall be satisfied. The sufferings of Christ were the labor-pains by which the new kingdom was brought into the world. His death is to be so fruitful of results that he shall be entirely reconciled to all his sufferings. The knowledge of him must be an inner, heart knowledge.

There are no fewer than eleven expressions in this short chapter that indicate the vicarious sufferings of Christ. The great thought in the lesson is the atonement that he made through shame, and injustice, and anguish. Is there any one so hard of heart that he can listen to this story, and not "make his soul an offering for sin"?

General News Items.

The Senate passed the army appropriation bill on Friday.

Gen. Trevino will be a candidate for the Presidency of Mexico.

Gen. John A. Dix, died on the night of the 21st, in New York city.

The German import taxes on tobacco paralyzes trade in San Domingo.

F. W. Miner was confirmed as United States attorney for the northern district of Texas.

The government does not intend to amnesty M. Blanqui and his election to the Chambers may be canceled.

On the occasion of his silver wedding, the emperor of Austro-Hungary has decreed the amnesty of 212 persons.

The Servians lost 700 hundred men in attempts to dislodge the Albanians, who occupied the heighths of Gamakoff.

Bismarck has completed the draft of a curt and compact law for a more independent administration for Alsace-Lorraine.

The attorney general has decided that Captain Eads must have the required depth of water, not only in the jetties proper, but above them, before he shall be entitled to his payments.

Gen. Gourko, governor general of St. Petersburg, has ordered all gun makers to send lists of their stock to the city commandant, and to sell only to persons presenting special autnorization, under penalty of the confiscation of stock and prohibition of trade. Private persons possessing arms can only retain them by special permission. Porters must be kept at the doors of all houses, day and night, to prevent the posting of placards and scattering explosives in the streets.

Deaths.

Edward Daggett died April 19. He was a member of the M. E. Church; a faithful worker at Hopewell, on this circuit, and will be greatly missed there.

JOHN H. COOK.

Pontotoc, Miss.

Siter Ellen Frank fell asleep in the arms of Jesus on the 11th of April, and left good news. She had been called and wanted to go to her Saviour. Sister Frank was a faithful member of the church for ten years; and died at the age of 35, leaving a husband and seven children. P. HARRIS.

Crystal Springs, Miss.

HONOR FROM EUROPE.—It is conceded on all sides that Dr. Ayer's Pills are above comparison with other medicines. Uniting the best elements known to the chemist, they are particularly effective against the numerous stomachic disorders for which they are recommended as a cure. These pills are so mild, yet searching, that they are often prescribed by doctors who do not favor patent medicines. Indeed, with the fruits of Dr. Ayer's genius in the shape of Pills, Sarsaparilla, Ague Cure and Cherry Pectoral, one might with impunity travel through the swamps of tropical America, or follow Stanley on his travels through the interior of Africa.—*Amsterdam Nieuws van den Dag.*

New Publications.

The latest popular song is Somebody's Coming When the Dewdrops fall," song and chorus by James C. Macy. It is a gem of melody, the chorus being effective and pleasing. It has already reached a sale of over twenty thousand copies. Send Brainard Brothers, 74 West Fourth street, Cincinnati, O.,

The National Repository for May has for its initial article "Spring with Poets," an illustrated series of poems written about the month of love, and arranged by the editor. D. S. Kidder gives a picturesque sketch of "Brazil," which is followed by one or two selections, and a pleasent translation from the French by Mrs. Bell T. Speed, entitled "The Sheperdess of the Alps." Rev. B. Wheatley writes about "Lorenze Dow," and an unnamed contributor furnishes a critique of "Poetry, Ancient and Modern." The selections which follow are all good, and the Editorial Miscellany fresh, seasonable, and piquant. The original poetry of the number is somewhat above the average of this species of magazine literature. The National Repository is published monthly at three dollars a year, post-paid. Hitchcock & Walden, Cincinnati, Chicago, or St. Louis. Phillips & Hunt, New York.

Sundy Afternoon ($3.00 a year; Springfield Mass.) for May opens with The Room's Width, a poem by Elizabeth Stuart Phelps. Then comes an article by Pres. John Bascom of the University of Wisconsin, formerly of Williams College, entitled The Kingdom of Heaven. Prof. Francis A. Walker of Yale College, Suprintendent of the Census, writes of the The Present Standing of Political Economy. The Humility of Positivism is by the writer of The Two Methods of Changing Creeds in the March number. T. L. Rogers has a second article on the Mormons. about their religion both theoretical and practical. Mrs. Helen Campbell writes ot the tenement question. Mrs. Julia McNair Wright tells of some experiments in economy by both cultured ladies and laboring women as related by Miss Jane Help. The deep religious tone of character of Sir Isaac Newton, is shown in an account of his life. There are two short stories. The short articles include an account of the mirage in Colorado by Alfred Terry Bacon, of the origin of our year and months as at present arranged, A Night on the "Bitter Lake," with contributions from Rev. Dr. Tucker and Mary Bradley. The Three Departments, The Still Hour, Literature, and Editor's Table conclude the number.

Wide Awake for May opens with "Spring is Fully Awake," illustrating a bird poem written in Switzerland by Mrs. Mary B. Dodge. William Round follows with "Jabberwock," one of the best of his stories. "Boston Whittling School" will interest everybody, owing to the wide-spread art-awakening of the last two or three years. This article, fully illustrated, gives an account of the "Sorrento Wood-Carving Co.," the "Co." being two ladies. No. V. of the series upon "Our American Artists," gives a fine portrait of Sandford R. Gifford, and an engraving of his painting "Pallanza—Lago Magiore." Chapter XI., of the "English Literature" papers, by Lucy Cecil White, relates to Dr. Johnson. There are several excellent poems "My Little Love," by Mary Clemmer, and a very funny one of "The Dancing Cow," by Miss Ogden. "Posie," by Elizabeth Matthers, is the story of a lazy little girl, and "Chippernip," by Miss Whitney, is the true tale of a comical little squirrel, one of the series of true Pet stories by which Wide Awake is seeking to sympathetically interest its little readers in "Our Dumb Animals." The instalments of each of the three serials are excellent, Miltiades Peterkin Paul is the hero. Only $2 00 a year. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston, Mass.

Gigantic Offers.

Your attention is called to the advertisement of Mr. Daniel F. Beatty, of Washington, New Jersey, in this week's paper. Mr. Beatty's celebrated Pianos and Organs are so well known throughout the civilized world that they require no word of commendation from us. Lowest prices, superior workmanship and complete satisfaction have brought this house prominently forward, until to-day he stands the only man in his trade who dares to ship his instruments on test trial, and if unsatisfactory refunds not only the price but all freight paid. No fairer offer can ever be made or even suggested. His sales now amount annually to several millions of dollars, and when it is taken into consideration that a few years ago he was only a poor plough-boy, it must be evident to every reader that Mr. Beatty is the possessor of rare talent in his vocation.

A Good Account.

"To sum it up, six long years of bed-ridden sickness and suffering, costing $200 per year, total, $1,200—all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit."

"JOHN WEEKS, Butler, N. Y."

NEW ORLEANS MARKETS.

NEW ORLEANS, April 28, 1879.

COTTON—	
Low Ordinary	9½@—
Ordinary	—@10¼
Good Ordinary	—@10½
Low Middling	—@10¾
Middling	—@11¼
Good Middling	—@11½
SUGAR—	
Common	4½@ 5¼
Strictly Prime	5¾@ 6
Yellow Clarified	6¾@ 7¼
White	7½@ 7¾
MOLASSES—	
Choice	—@ 35
Strictly Prime	30@ 32
Common	20@ 22
Centrifugal	20@ 27
COFFEE—	
Ordinary	11½@11¾
Fair	14 @14½
Good	15 @15½
Prime	15½@16
MESS PORK—per bbl.	
Old	$9 75
New	11 00
BACON—	
Shoulders	—@ 4½
Clear Rib Sides	—@ 5¼
Clear Sides	5¼@ —
BEEF—	
Medium Western	to 9 50
Choice Extra Western	to 12 00
HAMS—	
Ordinary	8½@ 9½
Choice	9½ a 10
FLOUR—	
Superfine	$3 75 to 4 00
Extra	4 25 to 4 50
Double Extra	4 75 to 5 00
Family	5 25 to 5 50
Choice. Fancy	5 75 to 6 00

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates,

Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

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The following is one of the very many testimonials we are receiving daily:

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—AND—

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* * * * * * *

In submitting these rules we have aimed to do more than afford guides to judical investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations. —Author's Preface.

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HELPFUL LITTLES.

I'm only a little stray sunbeam,
I can't do much, you know,
To brighten the world as I pass along,
But I'll do what I can as I go.
Perhaps some little corner
Would be darker without my light;
If that be true, it's my duty to try
And make that corner bright.

Such a wee, wee little birdie,
And my voice is not very strong:
No doubt, in a crowd of singers
You would scarcely hear my song,
For it's only a feeble effort
When I do my very best;
But if I can't sing to the wide world
I can sing for my home nest.

Just a little drop of water,
What good can one drop do?
But the blade of grass it fell on
Was refreshed and greener grew.
Then little drops, you know, make up
The rivers and ocean wide.
Though only a drop, I, too, must help
To swell this wondrous tide.

Such a tiny wayside flower,
Most hidden among the grass,
Men go on hurriedly by me,
Nor notice me as they pass.
But then, if this spot is gladder
For my growing here, I know
It is just what God designed for me,
And so I'll continue to grow.

Just a little boy or girl
Doing the best they can.
She grows up to thoughtful womanhood,
And he to an earnest man.
But all along life's journey
Heart and hand find work to do,
For the "fields are white to harvest
And the laborers are few."

"I Wish He Had Lived."

The other day, when a burly, big driver of a cart backed his vehicle up to the alley gate of an old house in Detroit to dump out half a ton of coal, some children came out of a side door, and the driver beckoned them near and said:

"Last time I was here, one of the wheels crushed a bit of a dog belonging to one of you. I heard a great cry out, but I can't be stopping to look out for dogs on the street."

The children made no reply, but as they watched him unload the coal, they wondered if he had little children of his own, and if he ever spoke kindly to them. He may have felt the burden of their thoughts, for suddenly he looked up and said:

"Well, I own I am a bit sorry, and being as I knew I was coming [illegible] I brought along an orange to give to the child that owned the dog. Which of you is it?"

"The dog belonged to little, lame [illegible] in that house there," answered [illegible] "It was all the dog [illegible] and when you killed it [illegible] himself almost to death [illegible] never have no plaything [illegible] dog."

[illegible] will you take him this or[ange] [illegible]

[illegible] because he's dead, [illegible] coming to take him to [illegible] pretty soon."

[illegible] looked up and down, [illegible] the matter, and [illegible] to the other house. [illegible] and his burden was [illegible] room, and two or three [illegible] weeping over their [illegible] in low tones. The [illegible] hand on the closed [illegible] [illegible] knew it was his dog— [illegible] he was lame and sick. [illegible] I made sorrow [illegible]

[illegible] [illegible] drove up at [illegible] and the big, burly [illegible] [illegible] alive, I'd buy him [illegible] [illegible] [illegible] him softly [illegible]

[illegible] took up the coffin in [illegible] carried it out, [illegible] his lips quiver[illegible] he had placed it in [illegible] looked up at the [illegible] way, and [illegible]

[illegible] slow; he was [illegible] [illegible] but be [illegible] the coal [illegible] the [illegible] he [illegible] [illegible] *Detroit*

St. Patrick's Three Wishes.

The following curious extract is from Roger of Wendover's *Chronicle*: In the year of grace 491, St. Patrick, the second Archbishop of Ireland, rested in the Lord in the one hundred and twenty-second year of his age. Of his sanctity and miracles many wonderful things are recorded; for during forty years he was a pattern of apostolical virtue, whilst he gave sight to the blind, made the deaf hear, cast out devils, ransomed captives, raised nine dead men to life. He wrote three hundred and forty-five elementary tables, ordained as many Bishops and three thousand presbyters; he converted twelve thousand men in the country of Connaught to the Christian faith; he baptized in one day seven kings, the sons of Almogith; he fasted forty days and as many nights on the top of a hill called Hely, where he offered three prayers for those Irish who had embraced the Christian faith: first, that all should have the grace of repentance even at the point of death; secondly, that unbelievers might never overcome him; and, thirdly, that not one of the Irish might be alive at the coming of the Judge, by virtue of which prayer of St. Patrick, they will all die seven years before the Judgment.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I desire to know the whereabouts of Jordan Grear, colored. Last heard from in Yazoo county in 1870.

E. J. CLARK,
Carrollton, Carroll Co., Miss.

DEAR EDITOR: I wish to inquire for some of my lost friends—sisters Jane, Harriet, Creasy, Annie; brothers Hartwell, Wilson, Joshua, Andrew, Marcus, Daniel; nieces Eliza and Frances Johnson; nephews Foster and George Hankens. My father's name was Param Seay. My name was Dred and I belonged to Matthew Hankins. I now go by the name of

D. W. TUCKER,
San Antonio, Texas.

DEAR EDITOR: I wish to get some information of my aunt. Her name is Juliet. She belonged to Lewis May, in Louisiana, and he sold her to a man by the name of Phillip. I can only think of some of her children's names: Sigh, May, Green, Myaud, Charley. Elias is here with me. My father's name was Bill May and my name was May, but I go by the name of

WADE HAMILTON.
Bryan, Texas.

DEAR EDITOR: I desire to inquire for my sister Polly, who lived in Carrollton, New Orleans, and has a son named Edward. Her husband's name was Wesley. I have not heard from her since I left there seven years ago. Then my name was Louisa Biggs. I have since married F. J. Irvine and live in Galveston, on 24th street, between Church and Minnie streets. My sister's husband was a member of the Free Mission Baptist Church in Carrollton. LOUISA IRVINE,
Galveston, Texas.

DEAR EDITOR: I left my father at Tuskegee, Macon county, Ala., ten years ago this fall. His name was Thomas Perry. He belonged to D. a Perry during the war. I had two brothers, Eli and William, and five sisters, Lydia, Martha, Emily, Mary and Louisa. My father was a Methodist preacher and had charge of the Warrior Stand Church, about twelve miles from town. Any information as to his whereabouts will be gladly received. Address

A. J. CRINER,
Grandview, Johnson Co., Texas.

Remedy for Hard Times.

Stop spending so much on fine clothes, rich food and style. Buy good, healthy food cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive or quack doctors or using so much of the vile humbug medicine that does you only harm, and makes the proprietors rich, but put your trust in the greatest of all simple, pure remedies, Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

It is good for a man to be [illegible] crossed, disappointed, [illegible] to feel his own ignorance, [illegible] folly; made to feel his [illegible] God; to feel that, in spite [illegible] and self-confidence, [illegible] all in this world [illegible] [illegible] eternal [illegible]

[illegible] Kingsley.

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Benson's Capcine Porous Plaster.

Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press.

The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition 1876, at the Paris Exposition, 1878.

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Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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DR. C. MCLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

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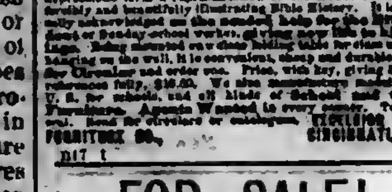
Every box has a red wax seal on the lid, with the impression DR. MCLANE'S LIVER PILLS.

The genuine MCLANE'S LIVER PILLS bear the signatures of C. MCLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. MCLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.



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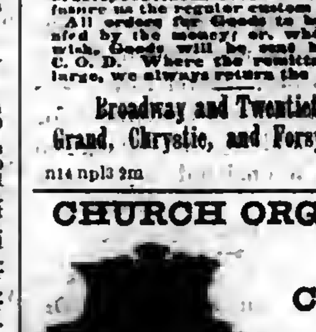

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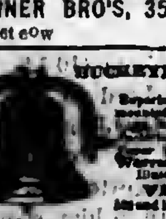

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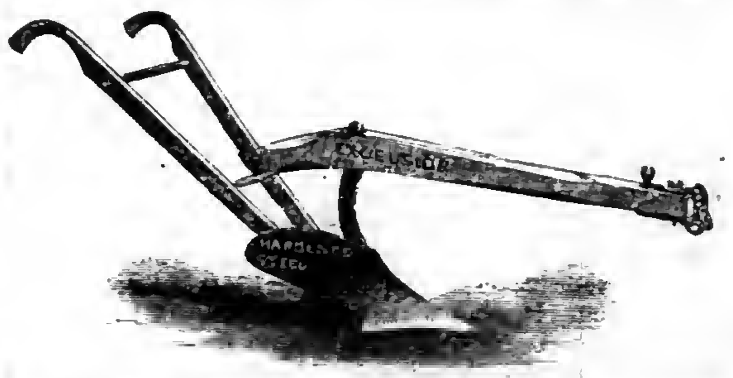

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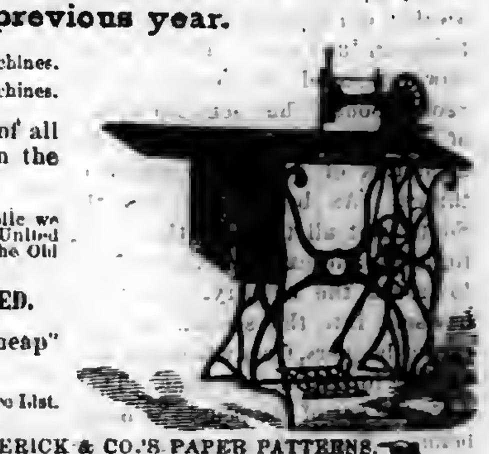

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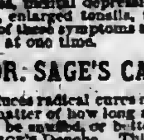

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Yours affectionately, N. N. BEERS.

The Rev. B. M. Adams, of the N. Y. East M. E. Conference, says:

I thank the Lord that I ever saw you. The Inhaling Tube I obtained of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. I think Schureman Halsted's life was lengthened years by it. His chest enlarged, although he was over fifty years old when he commenced using it, and he led the Lord's battles with a shout long after the doctors told him he must stop. Many other dear friends of mine have had their lives lengthened by its use.

From Rev. J. H. Vincent, D. D., of the Sunday-school Publications of the Church.

I have used your Tube at times for several years, and have unbounded faith in its philosophy.

n23 13t

TRUTHS.

HOP BITTERS,

(A Medicine, not a Drink,)

CONTAINS

HOPS, BUCHU, MANDRAKE, DANDELION,

AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

THEY CURE

All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and Drunkenness.

$1000 IN GOLD

Will be paid for a case they will not cure or help or for anything impure or injurious found in them.

Ask your druggist for Hop Bitters and free books, and try the Bitters before you sleep. Take no other.

The Hop Cough Cure and Pain Relief is the Cheapest, Surest and Best.

FOR SALE BY ALL DRUGGISTS.

CANCER

Cured by Dr. Kingsley, who has treated in Rome, N. Y., nearly 15,000 cases within the last 20 years. Doctors, Ministers and the poor cured free. Cancer eyes straightened. Tumors removed. Fistula and all diseases successfully treated. Send for Dr. Kingsley's Asthma Specific, and other remedies. Write for a circular giving full particulars.

Address W. J. P. KINGSLEY, M.D.,
Rome, N. Y.

n10 1y

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for 8 letter stamps.

I. S. JOHNSON & Co., Bangor, Maine.

12 1y

Southwestern Christian Advocate.

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Southwestern.

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NEW YORK OFFICE:

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NOT IN VAIN.

[illegible] tarries long and seems to say,
[illegible] forgotten me.
[illegible] it come, and when it comes,
[illegible] shall the answer be.

[illegible] and so long to watch,
[illegible] on weary sea;
[illegible] break, and when it comes,
[illegible] shall the answer be.

[illegible] the church thus pleads,
[illegible] of agony;
[illegible] cry is heard;
[illegible] shall the answer be.

[illegible] Christian cries in bonds,
[illegible] to be free;
[illegible] heard, and when it comes
[illegible] the answer be. —Bonar.

The Exodus.

[illegible] FEVER.

(La. Eagle.)

[illegible] colored people [illegible] Hawk fever." A [illegible] them on the [illegible] and a person [illegible] to Kansas regarding the [illegible] sent to Immi-

[illegible] OF KANSAS.

(April 22.)

[illegible] two large settlements of colored people in the [illegible] of Kansas. They [illegible] opened [illegible] a village. They [illegible] "Exodusters." In [illegible] have stores and [illegible] and two [illegible] of the farms are [illegible] One man [illegible] has a [illegible]

their being cordially welcomed as an element of our population. We have an area of about 81,000 square miles, comprising 55,000,000 acres of arable land, not more than one-tenth of which has been reduced to cultivation. The remainder is open to settlement under the Homestead act, requiring five years' residence before title can be secured, and I am inclined to think we could absorb 100,000 of these people without serious injury or inconvenience. It is not unlikely that in consequence of the proportions which the movement is assuming, early action will be invited in Congress to ascertain the causes and consequences of the emigration. If, as is alleged by Judge Dillon and many other prominent citizens of St. Louis, the wrongs of which these negroes complain actually exist, and they are forbidden the right of free transit from one portion to another of this country by violence, it presents a case which requires the closest legislative inquiry, and the South may yet learn as one of its results that in the end nothing is so unprofitable as injustice.

STOPPING THE STAMPEDE.

(Philadelphia Christian Recorder.)

Already do we hear of plans to stop the stampede. As might be expected force is first suggested, exerted not directly upon the colored people themselves, but upon the owners of steamboats, not allowing them to land, only at certain places. One Mississippi journal cries out: "They are in our debt, arrest them as persons absconding from their creditors." Another says: "They owe taxes; insist on payment." And so, with a worse than Egyptian justice, they are despoiling the fleeing freemen and citizens. But despite all, the tide rolls on.

GARRISON.

(Zion's Herald.)

William Lloyd Garrison very earnestly seconds the pathetic appeal of Rev. Moses Dickson—a colored preacher of St. Louis, and chairman of a committee—to aid the flying colored men in their exodus from the Gulf States and their search after Northern homes. He offers to receive and forward any funds sent to his address.

THE ISSUE.

(Chicago Standard.)

One thing seems clear, and that is that the questions underlying this whole matter cannot much longer be neglected, nor played with in the game of fast-and-loose. The colored population of the South are capable of being made an element of prosperity and blessing, not only to that section, but to the whole nation. The issue now forced upon those in charge of matters there and at the national capital is, whether they shall be made so, or whether in a continued course of political blundering, or worse—if anything can be worse—they shall remain what they have so long been, a problem, a perplexity, and a peril. The people of the United States should demand that the issue be met at once, and that it be disposed of, not in a spirit of partisan tampering, but of statesman-like wisdom and honesty.

NOT ALL NEGROES.

(Philadelphia Times.)

"A gentleman in the interior of Illinois," writes on to his Congressman at Washington that they are [illegible] around him—"genuine confederates, who fought in the [illegible] army"—so fast as to [illegible] the supremacy of the [illegible] party. Reports of a invasion come from other [illegible] in the section, and one estimates the number of Kentuckians who have settled in Illinois and Iowa during the past [illegible]

NEGROES IN KANSAS.

(Special to the Times, Emporia, Kansas.)

[illegible] two large settlements of colored people in the [illegible] of Kansas. They [illegible] opened [illegible] a village. They [illegible] "Exodusters." In [illegible] have stores and [illegible] and two [illegible] of the farms are [illegible] One man [illegible] has a [illegible]

and toole to open a farm. Others have no money, but they can make them a "dug-out," and on this rich soil they can cultivate enough with a spade and hoe to furnish them bread, and by degrees they can advance to better things.

"OLE VIRGINNY"

(Boston Traveller.)

By the middle of the month it is believed that one thousand colored men will be on the move from three Virginia counties alone, and more will follow.

THE TOPEKA MEETING.

(From the Topeka Blade.)

At the Citizens meeting on the 20th ult, called and presided over by Gov. St John, besides raising over five hundred dollars on the spot, a Central Executive Committee composed as follows was appointed: Governor St. John, president; Mayor M. H. Case, Rev. T. W. Henderson, M. Bosworth, Attorney Gen. Davis, A. Washburn, Bradford Miller, A. Prescott, C. H. Bowen, J. K. Hudson, Mrs. N. C. McFarland and Mrs. E. Chrisman. A committee of ten ladies representing the foremost families of the city was also formed to solicit donations.

BURIAL OF THE LOST CAUSE.

(Boston Traveller.)

If the negroes leave the South, the South cannot persecute and proscribe them; if there are not there to be counted, the South must yield up the representation now held by virtue of their being counted, and with it must yield up, too, its supremacy at Washington; if the negroes are elsewhere, their votes would be both cast and counted against the South; while the South itself, freed from its race troubles at home, and deprived alike of the power to disturb the national peace, as well as of the main motive that now tempts it in that direction, would, we might hope at least, invite free white labor from the North, set about building up its waste places in earnest, and give a bona fide burial, without hope of resurrection, to the lost cause!

For the SOUTHWESTERN.

Letter from Arkansas.

DEAR EDITOR:—Let me give to the readers of your paper some of the facts connected with the murdering of one of the best and most promising young preachers, Rev. Wm. M. Todd, Little Rock Annual Conference M. E. Church.

He was sent to Brinkly circuit by Bishop Andrews, Feb. 24, 1879. Reached his work about the 5th of March. On the 21st I met him in Brinkly, and on the following day he and I went to the country, but came back Sunday afternoon and preached in town at night. Again on Tuesday and Wednesday we held services. As we were passing through the streets after services, about 10 o'clock at night, two men came up to us with pistols in their hands and ordered us to hold up our hands; examined us for weapons, but found nothing more dangerous than the Bible. I asked them who they were; if they were civil officers, telling them who we were. They said they were, then ordered us up the street. I asked a friend who was with us to go and see what they did with us, but they forbade him, and having seen them present their pistols at us and having smelt their whisky, etc., he turned away.

They soon came to a dark passage-way, leading between an empty store and a large billiard room. In this way they ordered us to go. I objected, saying, "If you are officers give us an open trial. The Marshal of the town, who had charge of us, wanted to take us to his office, I said take us in at the front door. At this instant Bro. Todd broke to run, thinking it was his only chance for life. They shot at him three times; the first ball taking effect in the upper side of the left thigh, but he made his escape. The post master, who had joined us by this time, offered to keep me; so leaving me in his custody, the marshall and deputy ran after Bro. Todd. I was taken into the saloon, and on the marshall's return was handcuffed, marched through two rooms into the third and the doors closed behind me. I again demanded their authority for so doing. A paper, purporting to be a U. S. detective's license, was held before me; and then having [illegible] of my clothing, [illegible] took off the handcuffs and for certain [illegible] saying they [illegible] of men who [illegible]

called, but refused to dress the wound until at least $5 was advanced, although we told him neither of us had a cent of our own. I finally gave him some missionary money which I was taking to one of my preachers.

Bro. Todd was stretched out on a little hard and dirty bunk with one old blanket for a cover and his pants for a pillow and I set to watch with him till morning, both of us being released. Thus, in a side room of a saloon where only a plank wall separated us from the noisy crowd who, until late at night, caroused in the whisky shop, in the beautiful town of Brinkly, about 70 miles from Little Rock, on the Memphis and L. R. R. R., I and our sainted Bro. Todd spent the weary hours of the night of the 26th of March 1879.

There were two others who stayed with us; one of the saloon keepers, who treated us very kindly, and the King of Kings, our dear Jesus. By-and-by the day came. I moved Bro. Todd two miles out in the country, to a colored man's house, where he stayed about a week; after which I took him to Bro. Bell's, near Cotton Plant, about 10 miles from Brinkly. Here I left him, telling him to stay on his work at the cost of his life, which he intended to do. A brother of his came to see him, but took very sick and after a few days Bro. Todd was compelled to take him to Brinkly, to send him to Little Rock, his home. While there at the hotel waiting for the train, which passed about 11 o'clock in the night, some masked men came for him, but he made his escape out a back door and across the back yard fence and through a dark allyway to a field. As he went he saw them looking for him about the house, and soon they followed him into the field, but he said, "I laid low, flat on the ground, and prayed 'O God save me from them.'" He said he did not see why they did not see him for they were very close to him a number of times. He crawled on his hands and knees, as they would go away from him until late at night they gave up the search. He crossed out of the fields into the woods and started for Little Rock, dragging himself along. In the forenoon of the next day he heard dogs coming on his track and also heard men. He turned through the swamps, wading through the the water for miles; and thus for seven weary days and nights, through swamp thicket, brush, briar and thorns, our beloved Brother went without seeing, any one, or eating a bite, until finally he reached Surrounded Hill, a flag station on the railroad, bleeding and almost dying. He got on the freight train and came to this place to die, as he did on the 23d inst., in the full triumph of faith, perfectly happy. About 12 o'clock bidding all goodby, after making arrangements for Rev. A. W. Decker, of one of our churches in this city, and the writer to attend his funeral; and saying he forgave his enemies for all they had done in destroying his life, he passed away to join those who, out of great tribulation, come up washing their robes in the blood of the Lamb. His brother, Benjamin Todd, who was with him sick, started for Little Rock and died a few days before he got here, from this shock caused by the treatment his brother, the preacher, had received, as he supposed that the masked men had killed his brother.

Thus two of the noble sons of the old church laid down their lives for no higher and more malignant crime than that of preaching to the colored people. For this was the shameful offence for which we were so badly treated. The coroner of Pulaski county, the county in which the capitol of the State is located, testified before a grand jury the other day, so I am informed, that he had been bulldozed, (or something to that effect,) while holding an inquest over a dead man. I understand that the Governor of our State advises preachers in this State to close up their mouths, and when they do open them to be careful what they say, for, says he, "we have bad men in this country." Well, his last statement about the bad men is certainly true. At the the time of these remarks he was talking about the treatment we received.

Nearly all of my preachers are [illegible] and what is to follow [illegible] tell. The will of the [illegible] is done. I. G. POLLARD.

[illegible] April 28, 1879.

Support of Bishops.

One of our city dailies made a statement some time ago, which has been largely copied, that the Methodist Episcopal Church fails to support its bishops by the plan adopted by the last General Conference. This statement, doubtless, had its origin in the fact that the Episcopal Fund is indebted to the Book Concern; and that fact appears in the Annual Exhibit of the Book Committee to the conferences. That indebtedness, however, is the result of deficiencies in the collections of the four years preceding the General Conference of 1876. Previous to 1872 the salaries of the bishops were paid by the Book Concerns at New York and Cincinnati.

There were many in the Church who questioned the propriety of this use of the avails of the Publishing Houses. At the General Conference of 1872 a collection was ordered to be taken in all the churches for the support of the bishops, and the Book Concerns were authorized to loan to the Episcopal Fund an amount sufficient to meet any deficiencies in case the collections did not meet the entire claim. At the General Conference of 1876, the amount which the Book Concerns had thus loaned to this fund was justly reported by the Agents among their assets.

Had the General Conference ordered that item to be charged to the account of profit and loss, nothing more would have been heard of it. But as that body did not so order, the Agents were obliged to carry this amount forward among its assets; and this is the item which has been made the occasion of so many newspaper paragraphs, both in our church and out of it, reflecting alike on the Church and its General Superintendents.

At the General Conference of 1876 it was found that the collections had been so large during the preceding quadrennium that the duty of the support of the bishops could safely be thrown upon the Church, where it legitimately belongs, as they are among the pastors by the very nature of their office and work, and the Book Concerns were forbidden to advance or loan to the Episcopal Fund, unless it might be necessary to do so temporarily to meet house-rent and traveling expenses.

The Church at large has fully justified the confidence of the General Conference in this plan. The first year after this plan was adopted the contributions for this purpose were sufficient to meet the entire claims. At the close of the second year there was found a slight deficiency, but we have full confidence that the Church will honorably and fully meet this demand for the support of her chief pastors during the present quadrennium.

PHILLIPS & HUNT.
HITCHCOCK & WALDEN.

Cookman Institute, Jacksonville, Florida.

The catalogue of Cookman Institute is at hand, thanks to the Principal, Rev. S. B. Darnell, B. D. We are glad to learn that the past has been the best year the Institute has had, and that in numbers and scholarship there is much to encourage. The Principal has associated with him the following teachers: Wm. B. Owen, professor of mathematics; Mrs. C. A. Darnell, general literature; Wm. S. Darnell, primary department, and Mrs. E. V. Long, teacher of music. 189 students are enrolled; of these 12 are in the Biblical class, and a good proportion are in the advanced classes.

Board is furnished at $1 25 a week. Thirty-five dollars will pay the bill for a whole term. Of the location and buildings the catalogue says:

Cookman Institute could not occupy a more eligible or advantageous position in the State. The means of travel all converge at this State Metropolis, and both the local patronage and surrounding community lends to it intellectual and religious culture not found elsewhere.

The buildings have been greatly improved this year. To the main edifice has been added a three-story brick dormitory, and the residence for the teachers have received its needed improvements. To meet these expenses all the funds received from friends has been expended and three hundred dollars in addition thereto. We hope the friends of education will not allow us to be embarrassed for the necessary funds to pay these bills and others, accumulating from yearly expenses. Can there be a place found where the same amount will accomplish so much as here, by our rigid economy?

The present term ends may 1st, and the next term begins Oct. 14, 1879. Principal Darnell will be glad to correspond with friends.

For the SOUTHWESTERN.

A Thoughtful Opinion.

The following is from one of the leading colored men of America:

MR. EDITOR:—Your editorials have enlightened me more than anything else I have seen or heard on the subject, and I do earnestly hope that those editorials will be continued. Indeed I think you are in this behalf, performing a Christian duty, I agree with you in the belief, that it is the greatest event that has occurred since the war, and it may be that it is, in God's providence, to complete a work which the war started, that is the destruction of race oppression and degradation. It is in vain that the white people of the South, who are positively threatened with financial ruin by this exodus, appeal to others to use any means to check it, for whatever may be done to this effect, must be done by themselves.

And if it be asked what they can do, the answer is, that those of them who possess the wealth, learning and influence which would give weight and force to their counsels, must speedily come to the front and stop bulldozing, and secure to the colored people all their legal rights. They must rent them lands at a reasonable price and pay them the full worth of their labor. And the sooner they take these steps the better, for two reasons: 1. The colored people who have been working for them ever since the war and are as poor, if not poorer than they were when they commenced working for them, are determined to abandon them forever unless they are soon assured of a change for the better. 2. The low ignorant class of white people who compose the bulldozing organizations, are doing all they can to get colored labor away that they may bring their more fortunate white neighbors on a level with themselves.

Veto of the Army Bill.

WASHINGTON, April 29, 1879.

The army appropriation bill was returned to the house to-day without the presidential signature, accompanied by a message stating, at length, the reasons for the veto. The President says if the bill contained no other provisions than those for the support of the army it would receive his prompt approval, but it includes further legislation and involves a question of the gravest character. He recites the statute now in force, embodied in sections 2002 and 5528 of the revised statutes, and says:

The adoption of the proposed amendment may be considered in two aspects:

First—As it affects the United States government to use the military force to keep the peace at elections.

Second—As it affects the right of government, by the civil authority, to protect elections from violence and fraud.

He then quotes and calls attention to sections 2003, 5529, 5530, 5531 and 5532 revised statutes; section 15, army appropriation bill passed June 18, 1878, together with remarks upon the purpose and effect of the latter, as stated in the speeches of senators and representatives who supported it. From these laws, he says, it appears there can be no military interference with elections, and that consequently there is no necessity for the enactment of section 6 of this bill.

He then calls attention to the existing laws for the prevention of discrimination on account of race, color or previous condition of servitude, and to punish fraud, violence and intimidation at federal elections, and says: These laws it is the duty of the executive department of the government to enforce. The intent and effect of the sixth section of this bill is to prohibit all civil officers of the United States, under penalty and imprisonment, from employing any adequate civil force for this purpose at the place where their enforcement is most necessary, namely, at the places where congressional elections are held. If the proposed legislation should become law, there will be no power vested in any officer of the government to protect from violence the officers of the United States engaged in the discharge of their duties.

Their rights and duties under the law will remain, but the national government will be powerless to enforce its own statutes. The States may employ both the military and civil power to keep the the peace and enforce the laws at State elections. It is now proposed to deny the United States even the necessary civil authority to protect national elections. No sufficient reason has been given for this discrimination in favor of the State and against the national authority.

With regard to the manner in which it is sought to repeal the law authorizing the use of troops at the polls, he says:

"The object aimed at is altogether foreign to the purpose of an army appropriation bill."

The practice of tacking to appropriation bills measures not pertinent to such bills did not prevail until more than forty years after the adoption of the Constitution. It has now become a common practice; all parties, when in power, have adopted it. Many abuses, and great waste of public money have in this way crept into appropriation bills. Public opinion of the country is against it. The States which have recently adopted constitutions have generally provided a remedy for the evil by enacting that no law shall contain more than one subject, which shall be plainly expressed in its title. The constitutions of more than half the States contain substantially this provision.

Public welfare will be promoted in many ways by a return to the early practices of the government, and to the true principles of legislation, which require that every measure shall stand or fall according to its own merits. He says: "This Congress has ample opportunity and time to pass appropriation bills, and also to enact any political legislation which may be determined upon, in separate bills, by the usual and orderly methods of proceeding. But the majority of both houses have deemed it wise to adhere to the principles maintained in the last Congress by the majority of the House of Representatives, namely, that the House of Representatives has the sole right to originate bills for raising revenue, and therefore has the right to withhold appropriations upon which the existence of the government may depend, unless the Senate and the President shall give their assent to any legislation which the House may see fit to attach to appropriation bills. To establish this principle is to make a radical, dangerous and unconstitutional change of the character of our institutions. That a majority of the Senate now concurs in the claim of the House adds to the gravity of the situation, but does not alter the question at issue.

The new doctrine, if maintained, will result in the consolidation of unchecked despotic power in the House of Representatives.

A bare majority will no longer be what the framers of the constitution intended—an equal and independent branch of the government.

The principle of this bill places not merely the Senate and executive, but the judiciary also, under the coercive dictation of the House. The House alone will be the judge of what constitutes a grievance and also of the means and measures of redress.

An act of Congress, to protect elections, is now the grievance complained of, but the House may, on the same principle, determine that the treaty made by the President, with the advice and consent of the Senate, nominate or appoint to office, or decision or opinion of the supreme court, is a grievance, and that measures of redress are to withhold the appropriations required for the support of the offending branch of the government. Believing that this bill is a dangerous violation of the spirit and meaning of the Constitution, I am compelled to return it to the House, in which it originated, without my approval."

The publisher of the Revolution Francaise has been condemned to three months imprisonment and to pay a fine of one thousand francs for publishing a letter justifying the commune.

He who does good to another man does also good to himself, not only in the consequence, but in the very act of doing it; for the consciousness of well-doing is a very ample reward.

General News Items.

The insurrectionists in Macedonia have been dispersed.

The Danubian fortresses will be demolished by the Russians.

Ex-Senator Conover is inspector of customs on the Florida coast.

Princess Christina, cousin of the King of Spain, died on the 28th.

Nearly the entire town of Gorham, New Hampshire, was destroyed by fire.

Ten buildings were burned in Durant, Miss., on the night of the 28th.

Gen. Alfred Sully died suddenly at Vanconver barracks, Portland, Oregon.

The Supreme Court has decided the jurors' test oath to be unconstitutional.

A great fire in Orenburg, Russia, destroyed the principal part of the town.

The Union Telegraph Company has been incorporated with a capital of $10,000,000.

Herr Martin Simeon has been appointed president of the supreme court of justice, of Germany.

Austria refused to consent to the prolonged occupation of Bulgaria by the Russian troops.

Congressman Rush Clark, of Iowa, died suddenly in Washington on the afternoon of the 29th.

German agriculturists are petitioning for the prohibition of the importation of American cattle.

The British army is tired of the Afghan war, which brings endless discomfort and little or no glory.

The Senate confirmed James M. Melton, collector of internal revenue, second district of Tennessee.

Senator Logan refused to take any notice of a challenge sent him by Congressman Lowe, of Alabama.

Gen. Pope is directed to use the troops to prevent an invasion of the Indian Territory by white immigrants.

The Pope has asked foreign powers for protection in case of attacks upon the vatican by Republicans.

The private property of the Queen Dowager, of Hanover, has been restored to her by the Prussian government.

Governor Robinson of New York vetoed a bill allowing Sunday parades, and the Legislature passed it over the veto.

The two powers demand that the Khedive hand the portfolios of finance and public works to English and French ministers.

The German government has prohibited the importation into that country of three newspapers published in the United States.

The Bulgarian assembly of notables unanimously elected Prince Alexander of Battenberg to the throne of Bulgaria with the title of Alexander the First.

It is stated on good authority that the prince of Battenberg stipulates that the Russians employed in Bulgaria shall retain their posts five years, and afterward be naturalized if they so desire.

In the House of Commons, Sir Robert Peel, Liberal Conservative member for Tamworth, will ask the government whether, in consideration of some years ago, in the interest of humanity, Mr. Gladstone, owing to an appeal made to the government, took steps to mitigate the sufferings endured in consequence of state persecutions in Neapolitan prisons, her majesty's government will take any steps in the interest of humanity to mitigate the horrors and atrocities said to be the reign of terror is now being carried on in Russia over 80,000,000 of people.

The colored people's national immigration board has received information that several thousand negroes are now at different places along the banks of the Mississippi river, below Memphis, ready to start North as soon as transportation can be procured, or are preparing to leave their homes for St. Louis and beyond. One party of nearly one hundred are now at Lake Port, Chicot county, Ark., almost [illegible]. It is said the steamers refuse to transport them, and that the whites in the vicinity refuse to sell them provisions. About two hundred refugees have been [illegible] since Saturday last. [illegible] stood that Jay Gould [illegible] free transportation for them [illegible] of Kansas City, and they [illegible] bably go to [illegible]

...thwestern.

...B. D., Editor.

...SDAY, MAY 8, 1879.

...note from Rev. M. A. ...ty of San Antoino says: ...is ever. Every-thing hope-

...York Advocate published ...and sixty memorial ...in issue of May 1.

...: "Don't fail to keep the ...movement lively in our ...it will help much here."

...people lost seven churches ...down in South Carolina ...cyclone in that State,

...cities and towns of ...have just voted against ...for prohibition of the ...representing a pop- ...

...indebted to Rev. Dr. A. C. ..., West Virginia, ...his memorial sermon ...of the life and ...Ames.

...Christian Advocate ...excellent refections ...safety and peace, in its ...8, suggested by the ...of Confederate ..., Ga.

...is abstract ...message, in ...reason for ...the Army bill. ...right, as may be ...careful reading of his

...Rev. L. Rudisill, ...street church, ...who is ...money for his ...that he has ..., and will be

...has issued a ...all persons ...the Indian ...belongs ...treaty ...and the ...to protect

..."Bro. P. ...fashioned ...on Ma ...available ...season

...17th, ...

Prayer.

Why do we pray? That we may get something for the asking? Not always. Prayer is a necessity. There are times when if we would we cannot cease to pray, for as the aching heart is relieved by a sigh, so is the burdened spirit by prayer. In times of deep sorrow, or pressing anxiety, there is something within us that must cry out, some times it is true with a half defined fear that after all there is nobody to respond; but far oftener with the firm undoubting conviction that somebody hears and pities and will help.

We are told sometimes that we pray only because we have formed a habit of praying; but alas, the habit is not so strong as many people imagine, and if it were, so much the better, for even if nothing came in answer to our petitions we should still be the better and the stronger for sending up the daily prayer. In these days of consuming activity, the regular practice of securing a few minutes from the busy day is fraught with beneficial results to body, mind and soul; and there are few who are not candid enough to own, at least to themselves, that where the practice has been discontinued, the duty slighted, there has been a recognized deterioration of character, and a weakening of moral and spiritual strength. We pray, therefore, because even if we had no needs we should be the better for praying; but we pray also because our needs are so great that we cannot do otherwise. Is there not something that appeals to every heart in that true poet thought:

> "What am I?
> An infant crying in the night;
> An infant crying for the light;
> And with no language but a cry."

An infant does not always know why it is crying, nor what it wants; but the mother understands the cry better than the infant itself; and when we are unhappy and depressed, scarcely knowing what is the matter with us, but only that we are full of undefined wants, we get the same tender response, for "As one whom his mother comforteth, so will I comfort you, saith the Lord."

Now there are people—are they increasing in number?—who say that all this is imagination and superstition, and that if there be a God, it is certain that He is too great and too much occupied to listen to every cry that rises to Him, much less to alter His plans at the request of any of his creatures. These people are welcome to their belief if they find comfort and strength in it; but there is a glad, great host of believers in prayer whose faith is so strong that it could not be shaken by all arguments that unbelievers could bring, no matter how specious they be. They have tales to tell of answers to prayer, of deliverances Divinely sent, of peace settling on the storm tossed spirit, of strength in weakness and comfort in sorrow, which to them are solemn and undoubted facts; and it would be as vain to tell them not to eat as to tell them not to pray. They feel—none more so—how great and mighty is the God in whom they trust; but they remember the Master's words, "Men ought always to pray and not to faint" and "When ye pray, say, 'Our Father which art in heaven.'" Surely, there is great need of prayer, prayer for ourselves, for our families, for the heathen, for the Church and for ... Pray without ceasing.

... Odious Municipal Order.

Last week we published and commented upon an order issued by order of the Mayor of New Orleans, directing ... policemen to arrest, as disturbers of the peace, all ministers in charge of colored congregations in the city, who continue their services later than 10 o'clock p. m.

NEW ORLEANS PREACHERS' ... TO THE MAYOR.

... Thursday the New Orleans Preachers' Meeting considered the Order and adopted an ... protest, and appointed ... to present its views to ... Mayor Patton received ... cordially and listened to the presentation of the ... the order as set forth in the following paper:

... Patton, of New Orleans: ... Preachers' ... Episcopal ... of twenty-five ... denomination ... Elders ... or the ... ministers ... and ... Church know no distinction based on color. We give the name and location, as well as the name of the pastor of each of these "colored churches" as follows:

1. Thomson Chapel, on Poet street, near Love street; Rev. Anthony Ross, pastor.
2. LaHarpe Street Church, on LaHarpe street, between Roman and Perrier streets; Rev. E. P. Royal, pastor.
3. Union Chapel, on Bienville street, between Marais and Villere streets; Rev. J. M. Vance, pastor.
4. Pleasant Plains Church, on Perdido near Johnson street; Rev. Stephen Priestley, pastor.
5. Wesley Chapel, on Liberty street between Perdido and Poydras streets; Rev. Marcus Dale, pastor.
6. Mount Zion Church, on Jackson street; Rev. Prince King, pastor.
7. First Street Church, on First street corner Dryades; Rev. Henry Green, pastor.
8. Sixth Street Church, on Sixth street between Laurel and Annunciation streets; Rev. Wm. Smith, pastor.
9. Algiers Church; Rev. Addison Moore, pastor.
10. Simpson Church, on Valence street between Camp and Chestnut streets; Rev. W. P. Forest, pastor.
11. Clinton Street Church, in Carrollton; Rev. Stephen Duncan, pastor.
12. Plum Street Church, in Carrollton.

With the foregoing information before you, we beg leave to call your attention to the following, to us, extraordinary order issued by your direction through the office of the Chief of Police of New Orleans, and which order has been served by policemen upon nearly all the pastors named above. The order is as follows:

"To the preacher of —— Church, on —— street:

"Your attention is called to the following order:

"OFFICE CHIEF OF POLICE, April 22, 1879.

"To all Stations:

"Commanding officers are hereby instructed to notify the preachers of the various colored churches in your precinct that services, whenever held, must terminate at 10 o'clock p. m. Under no circumstances must they be allowed to hold services after that hour. Affidavits must be made against preachers violating this order for disturbing the peace.

"By order of the Mayor.
"T. N. BOYLAN, Chief of Police."

We respectfully submit that this order is in violation of the letter and spirit of the Constitution of the United States. The order directs all policemen in the city of New Orleans to arrest any pastor, who has charge of a congregation of colored persons in this city who for any cause holds services later than 10 o'clock p. m. If you as Mayor can issue such an order respecting one class of church pastors, you can with equal justice issue a similar order respecting all churches. If as Mayor you can determine the number of hours a congregation of worshipper can remain when they are together, you can with equal justice declare what time and how frequently they shall assemble. But the Constitution of the United States explicitly forbids all laws—*"respecting an establishment of religion, or prohibiting the free exercise thereof."* The "free exercise" of "religion" must certainly include the right to meet and hold religious services, as frequently and as long as congregations or their recognized leaders may think wise. If there be individual cases where, in the judgment of neighbors, a congregation violates recognized laws as to the public peace, accusation can be made before the proper tribunal, and if the complaint is just, the proper penalty ought to be enforced. But the mere fact of continuing services after 10 o'clock p. m., is in itself no violation of the law, and in pronouncing it such, we submit that you have done violence to the fundamental law of our land. The "free exercise" of "religion" in matters of belief and worship are too sacred and have cost the world too much blood and treasure to be infringed upon in the least particular. The order applies only to "colored congregations," but if it be admitted that such an order can legally issue respecting this class, all congregations of worshippers in New Orleans can have the times and hours of their worship fixed by your honor.

But the very fact that this order applies especially to colored congregations and not to all classes alike makes it illegal in another and very important sense. It is a manifest distinction on account of race and color. In the *Civil Rights Act* of April 9, 1866, passed by Congress, Section 2, is as follows:

"Any person who under color of any law, statute, ordinance, regulation, or custom, shall subject, or cause to be subjected, any inhabitant of any State or Territory to the deprivation of any right secured or protected by this act, or to different punishment, pains or penalties on account of such person having at any time been held in a condition of slavery, or involuntarily servitude, except as a punishment for crime, whereof the party shall have been duly convicted, or by reason of his color or race, than is prescribed for the punishment of white persons; shall be deemed guilty of a misdemeanor, and, on conviction, shall be punished by fine not exceeding one thousand dollars, or imprisonment not exceeding one year, or both, in the discretion of the court."

If complaints are made against any congregation of colored persons for disturbing the peace and tranquility of a neighborhood there are proper legal remedies which can and ought to be used. But an order such as the one we are considering, is not only a plain interference with the "free exercise" of "religion" as guaranteed by the Constitution of the United States, but is also a gross violation of the law quoted above, in that it pronounces as disturbers of the peace colored persons, for doing that which white persons can do without question or condemnation.

Irrespective of the legal points we have cited, upon which we ... the order as a violation ... and therefore not to be ..., we submit to your Honor ... order is not in keeping ... changed condition to ... in his providence has ... people of New ... of slavery and ... been swept away, and are now forbidden by the Constitution and laws of the United States, and by the Constitution and laws of our State. Added to these are the oft repeated pledges of the great party to which you belong, and which now rules our City and State that these laws shall be faithfully executed. But if our colored congregations are to have policemen stationed at the doors of their houses of worship; and, acting under orders, are to arrest as disturbers of the peace the pastors of these congregations and drag them to prison for no other offense than that of continuing their services after 10 o'clock p. m. we submit that the laws and pledges referred to are without force or meaning.

We therefore respectfully but with profound earnestness submit to your honor our protest respecting this order.

1. As ministers of the Methodist Episcopal Church representing a population of fully 10,000 people of different races and language in New Orleans, we pronounce this order an outrage upon the liberty of public worship, and also as being an invasion of the sacred rights of our colored worshippers, in distinct violation of the constitution and laws of the United States, and of Louisiana.

2. If any of our ministers or congregation are complained of as violating any law of the city or state, (as for others we are not responsible) it will be our duty and pleasure to aid in seeing that the complaints are legally investigated, and if proven guilty to see that the party receive the proper penalty; but, we hereby notify your Honor that the pastors and churches named above will continue their services as their interests or judgment may dictate irrespective of the order named.

3. The following members of our body are hereby appointed a committee to present this paper to your Honor and to personally represent us to you in relation to the order, viz: our President the Rev. J. C. Hartzell, and Rev. J. Braun, Rev. Emperor Williams, Rev. J. M. Vance, Rev. W. P. Forest.

Respectfully Submitted.
J. J. KIENLE, Secretary.

MAYOR PATTON'S REPLY.

Mayor Patton frankly admitted that the wording of the order gave ground for complaint, and stated that the sentiments of the address and protest were his. He had no authority to interfere with public worship in any church. There had been a mistake in the transmission of the order. So far as he was concerned no such order was ever contemplated. The history of it was this:

He had received complaints respecting several churches of the city, who held their services into very late hours, to the annoyance of the people in the neighborhoods; and, had sent word verbally to the Chief of Police to have the services of these noisy churches stopped at 10 o'clock p. m.. He stated that as soon as he saw the order as published in the SOUTHWESTERN last week he cut it out and sent it to Col. Boylan, Chief of Police, and asked if such an order had been issued. He was informed by the Chief of Police that a mistake had been made in the transmission of the order by telegraph, and that on the 25th instant when complaints first reached the police headquarters concerning the order the following was issued:

Office CHIEF OF POLICE, April 25, 1879.

To all Stations:

The order concerning the churches is not intended to cause the Force to interfere with congregations that are peaceable in their worship. Only such as are noisy, must be informed to close, and then if the notice is not heeded then the proper affidavit must be made.

(Signed.) T. N. BOYLAN, Chief.

The Mayor said he had erred in not writing the order and sending it in writing to the Chief of Police. The original order as published, he said, was an undue assumption of authority as he did not for a moment claim any right to control the times or length of public worship among any class of people.

The Mayor stated in writing as follows: "My order to the police was that if in any church there was such a condition of affairs as to justify the charge of disturbing the peace, that the pastor should be notified of the fact, and be warned to conduct the services more quietly after 10 p. m., and if they failed to comply with such order to have proper affidavits made."

Col. Boylan confirmed the Mayor's statement that the original order was a mistake, and that so far as his office was concerned the error had been in the telegraphic transmission, and that the corrective order of the 25th expresses the real intent, which is to stop noisy churches after 10 o'clock when complained of by the people in the neighborhood.

THE REPLY OF THE COMMITTEE.

The Committee replied through its chairman that whatever may have been the intention of the Mayor or the Chief of Police all the pastors of the churches named in the address, had the original order served on them either in writing or verbally, and in some cases twice. Some of the pastors had remonstrated with the policeman that the order was unjust but were told that they were simply doing their duty. The Committee considered it very unfortunate that so grave an error should have been committed, and was at a loss to know how such an order could have been so universally acted upon if not genuine.

As to the second order of the 25th, it had not as yet been served upon the pastors or churches, so far as the committee knew, so that for anything the public knew the original order was still in force. As the first order had been served upon the preachers publicly, the Committee thought that it ought to be as publicly withdrawn. As to the second order, the Committee suggested that even that might be used wrongfully by indiscrete policemen. The Committee held that no policeman could legally complain of a church, only as he acted upon the affidavit of the people in the neighborhood who complained. In conclusion, the Committee assured the Mayor that while the thousands of Methodists it represented, would protest against any act they considered unlawful, they could always be depended upon to aid his Honor and his officials in carrying out any measure calculated to make New Orleans a city that shall be peaceful, temperate, Sabbath-keeping and law-abiding second to none in the United States.

THE CITY PRESS AND THE ORDER.

None of the city papers have defended the order, but the daily papers, all of which are Democratic, speak of the order as having been *misconstrued* by the Preachers, or that there was a mistake in its transmission. *Not one of these papers published the order itself.* Here is what the *Picayune* says:

A late number of the SOUTHWESTERN CHRISTIAN ADVOCATE strongly denounced an order alleged to have been issued by the Mayor prohibiting worship in colored churches after the hour of 10 o'clock at night. In commenting upon it this paper uses such vigorous language as the following:

"This order has the ring of the old slave whip in it, and gives a suggestive echo of the once familiar blood hound's howl on the fugitive's track. It is a reminder that the men who used that whip, and who followed those hounds, yet blight the land with their accursed spirit of injustice to the negro."

The indignation evidence in the paragraph might be justified if the premises upon which it is founded were correct. The Mayor states that he did not issue an order prohibiting divine worship after 10 o'clock at night in colored churches, but sent out a general order that after that hour no church whatever will be permitted to interfere with the quiet and response of the neighborhood in which it is located. Frequently churches hold services after 10 o'clock, but in no instance is the public quiet disturbed except by a few colored churches, where disorderly proceedings often interfere with the public peace.

REMARKS.

The above covers the whole case and our readers can judge for themselves. The original order as published and denounced by us last week was promulgated from the police headquarters, and served in nearly every colored church in the city. Its words were so plain "that a wayfaring man though a fool could not err" concerning it, and all talk about it being "misconstrued" is folly. We accept Mayor Patton's explanation, that his verbal message to the Chief of Police was misunderstood. Beyond that there is no explanation, except; either, that the order was intended to mean exactly what it read; or, that the telegraph operator, or the captains of police throughout the city, made a blunder and assumed authority which should subject one or all of them to instant discharge. The latter explanation is hardly possible. We trust that Mayor Patton will clear up this whole matter, by embodying his statements in a new Order that will be within the law, and free from objection.

Dr. Fuller at Home Again.

Rev. Dr. Fuller, editor of the Atlanta *Methodist Advocate* has returned to his post after an extended tour in the North, visiting the conferences, and speaking in the interests of the Freedmen's Aid Society.

The Doctor, in returning to his office says:

Our brief experience has led us to wonder more than heretofore at the measure of results accomplished by the active and efficient Secretary of the Freedmen's Aid Society, Rev. Dr. Rust. There is no work in the Church more important than that of the Freedmen's Aid Society. We of the South fail to appreciate it as we should. It does more to defend and sustain our work in the South at the conferences and before the Church than any other Society. This alone is devoted exclusively to the South.

The *Commonwealth* of Topeka, Kansas, says that Lycugus P. Jones who name signed to a circular said to be circulated among the colored people of the South, is a myth. Neither such a man or a colored colonization society are in Topeka. The papers which have made so much of this "circular" will of course note this.

A feeling of gloom prevails in Russia over despotic rule.

Our Mission Rooms.

A monthly meeting of the Board was held April 15th, Rev. Dr. Curry vice-president in the chair. Present, Secretaries, Drs. Crawford, Curry, A. S. Hunt, Dunn, Sauford, Hurst, Kettell, Butler, Van Horne, Newman, Brice, Tiffany, Samuel S. Hunt, Messrs. Falconer, Howe, Forrester, McLean, French, Hoyt, Oakley, Odell, Stephenson, Fuller, Stout, Skidmore, Cornell. Cheering tidings from Africa were received of the health of Bro. Kellogg and of the enthusiasm of Bro. Osgood in relation to work among the natives. Measures were taken to accommodate a greater number of students in the Monrovia Seminary. Remarks of a happy character were made in relation to the sons of our Missionaries who are now in different parts of this country. It was reported that they are a credit to to their parents, to the Society and to the Church at large. This feature in connection with our mission work is a somewhat new one, but children of our Missionaries born in our Foreign fields are now to be found in this country and in others—occupying honorable and profitable positions in secular callings. Some of our friends continue to remember us in their last will and testament. This feature of our work comes out more and more as it did in this late monthly meeting.

Hundreds of answers to a circular issued to the pastors of last spring's conference have been received which, in the main, have been of a very encouraging character and promise increased activity in the missionary cause. The Board advise that copies of the same circular should be forwarded to the pastors of the last fall's conferences. In all probability each one of them will have received a copy ere these remarks appear in print. The Board further advised certain attention to our S. nday-school and juvenile missionary auxiliaries. Of which they will hear in due time.

That Circular.

Many of our people will be glad to know the tenor of the "Circular" which the Board of Managers of the Missionary Society M. E. Church have caused to be sent to all our pastors. First we state to them the amount of missionary money which they reported last year, and how much that is per member—and then ask if in their judgment more can be done the current year. The Board then goes on to say: We are desirous of ascertaining to what extent the Disciplinary plan for collecting missionary money, as contained in the following provisions, is observed throughout the Church: 1. That each school be organized into a Missionary Society. Discipline, paragraph 258. 2. The pastor to act efficiently as Chairman of the Committee on Missions for his charge. Discipline, paragraph 204. 3. To provide for the diffusion of missionary intelligence to the Church and congregration. Discipline, paragraph 266. 4. To institute a monthly missionary concert. Discipline, paragraph 267. 5. To call, in person or by a collector, upon every person in the congregation for a contribution to missions, and to keep a record of the same in a book and report the same to the annual conference. Discipline, paragraphs 268, 269. 6. To preach at least once a year on the subject, and take a public collection, with special injunction to give a whole day to the cause of missions. Discipline, paragraph 270.

We would especially emphasize the seeing of every member of your Church and congregation who on the Sabbath fails to make his contribution. Personal appeals from the pastor and Missionary Committee are of the first importance. Let the objective point be to reach the last man in your congregation. The answers received from North East, South, and West are encouraging.

A Public School System Begging.

Georgia has a school population of 433,444, while the entire school fund of the State is only about $300,000. This gives only *sixty-nine cents* a head for the education of the children of that great State. The Constitution of the State says: "there shall be a thorough system of common schools for education of children in the elementary branches of English education only." Funds can be raised by taxing property, by a special tax on the sale of spirituous and malt liquors, and by a tax on dogs. The State Commissioner of Education, Mr. G. J. Orr, is appealing for the Moffett register in Georgia to raise money for school purposes.

The people of Tennessee will vote for or against the settlement of the State debt at fifty cents on the dollar.

Information Given.

The New Orleans *Democrat* of Saturday, April 19, published the following editorial:

The New York *Christian Advocate* is a religious paper; its editor, Dr. Fowler, is a minister, and president of the Northwestern University at Chicago, but, for all that, the most stalwart Radical in the land. Indeed, no Radical campaign paper has ever equalled the bitterness, vituperation and nastiness of the *Advocate*, which pretends to preach Christianity. It contains among other falsehoods a story of the murder of a minister, Mr. Todd, in Arkansas, for preaching the gospel and that another minister had been shut up in prison in the same State for the same offense. "We are tired of these assassinations," the letter winds up. If Hayes cannot protect the citizens of this country with his army, he will not find it difficult to find other armies where Lincoln found his help. "Ask and and you shall receive." It now turns out that the murdered Todd is alive, well and in good condition. The New York *Christian Advocate* and Okolona *States* would make a good match. Let them fight out this sectional question, while the rest of the country devotes itself to bettering its condition.

We request the editor of the *Democrat*, and all readers of the SOUTHWESTERN, to carefully read the letter from Arkansas, published on the first page of this paper. It gives full particulars of the shooting and subsequent pursuit of Rev. Wm. Todd by masked men, also his death, and that of his brother, in consequence. We are charitable enough to believe the editor of the *Democrat* will denounce this unprovoked crime, even if he does not acknowledge that his criticism of Dr. Fowler has been unnecessarily harsh, and due to erroneous statements of the facts in this case. We should take pleasure in republishing an editorial from the *Democrat* in these columns, to show that even a leading partisan paper can afford to be just and impartial.

The City.

The Governor having asked for specific reasons for the request, the Board of Health reconsidered its resolution asking him to remove Dr. Carrington from Quarantine Station.

The *Democrat* showed a commendable spirit of enterprise in giving the Presidents message complete the morning after its presentation to Congress. The other dailies contented themselves with a synopsis. The importance of the message, as well as justice to the President as a political opponent, seemed to require its full publication.

The Constitutional Convention.

SIXTH DAY.

The resolution of Judge Hough requiring members to take an oath to support the constitution of the United States, was tabled as unnecessary by a vote of 74 to 73.

Judge Lund, of Caddo, introduced a resolution declaring the sovereignty of the convention to impose any property, educational or poll tax qualification for the right of suffrage, to transfer the government of the State from the negro to the white race from whom it was taken by the constitution of 1868, which was referred to committee on judiciary.

Mr. Lagan proposed a financial scheme for the State to borrow $6,000,000 and buy up its funded debt at the present market value, and reissue bonds for the amount borrowed.

Mr. Pinchback moved that a committee be appointed to investigate the order of Mayor Patton, instructing the police to close colored churches, after 10 p. m. Referred to committee on bill of rights.

SEVENTH DAY.

Standing committees on judiciary, emigration and immigration, finance, and to investigate the State debt were appointed.

EIGHTH DAY.

The committee on debt and government of New Orleans was appointed.

The judiciary committee was increased to 21 members.

Resolutions to investigate State debt were referred. H. C. Warmoth, J. Madison, and W. P. Kellogg were mentioned as individual issuers of bonds, and not as Governors for the State.

NINTH DAY.

The committee on State debt was authorized to use compulsory process for attendance of witnesses.

TENTH DAY.

The committee on agriculture was appointed.

ELEVENTH DAY.

A resolution was adopted providing that the treasurer be ordered to pay the warrants of the convention from any general fund moneys in the treasury.

The *Methodist Advocate* of April 30, has this complimentary note on the SOUTHWESTERN of April 24th:

"The last number of the SOUTHWESTERN ADVOCATE is one of the best papers ever issued from that office."

OUR SOUTHERN METHODISM

TEXAS.

J. H. Caruthers, Spring Hill: "Rev. J. Prince met the Sabbath-school, and catechised it. The average is 33."

Rev. H. Swann, Dallas: "Elder Madison held our quarterly conference nicely. Twenty persons came forward for prayers after his Sunday sermon. We are greatly encouraged."

Rev. Mack Henson, Austin: "My protracted meeting resulted in 1 conversion; 2 accessions. It is a pretty tough job to build up a new charge in some places, and this is one of them."

Rev. P. G. Brown, Fairfield: "I am doing the best I can. Conversions are satisfactory considering all disadvantages. The church was weakened by the death of its ex-pastor Bro. McDonald, but is now improving."

LOUISIANA.

Rev. George Washington, Woodlawn: "I am about to commence a protracted meeting. On the 27th 58 communed with us."

Rev. R. L. Beal, Cypremort: "The conference in placing Rev. J. Matlock over the La Teche District, has added another star in this State for the advancement of Methodism. We held the protracted effort two weeks. We have received 18 into full membership and 20 converts. We raised $262 55 cents. We paid $107 on church debt. The Lord has blessed us. Pray for us.

MISSISSIPPI.

Rev. L. O. Crowder, Walthall Miss: "I would be glad to help brethren at Kosciusko, but I cannot do it. We are laboring under a burdensome debt ourselves."

J. Zentea, Hickory: "The elder and pastor in charge are welcomed by the people. Will do all we can for the missions."

W. B. Dantzler, Macon: "Our Church is in better spirit than ever before. Our pastor is highly esteemed. We have a beautiful Sabbath-school, with 48 in attendance."

The Impending Exodus.

The idea is too prevalent that papers effect but little, and that citizens can well afford to do without them. No more history than that of our own country is needed to correct this sad error. All our Fathers saw and asserted that virtue and intelligence were the only pillars on which our free government could stand. Washington's farewell address implies and expresses this from beginning to end. Had the virtuous intelligence published in our better journals before the war been received the terrible conflict had never come. Had the people but read and pondered the solid facts and just principles published in the CHRISTIAN ADVOCATE, the impending—yea existing—exodus of the mistreated colored citizens had never occurred. Even now it is seen by such as have ignorantly and rashly impelled it that the ADVOCATE pleads for the only true remedy. A cautious and rather timid leader in the *Times* of Tuesday last, concedes this. Politicians, dissimulations, and excuses, as that leader proclaims, can never stay the exodus nor arrest its impoverishing consequences. "To do justly, to love mercy, and to walk humbly," hold out the only lingering hope. But this sovereign remedy is suggested by such journals as the *Times*, even after the eleventh hour. Moses and his abused tribes are moving, and nearly all left for Pharoah and Host, is the impossibility to pursue. True, the desperate idea has been published of a called legislature to blockade the emigrants. "Whom the gods intend to destroy they first make mad."

While honesty and justice may not return the members already gone, nor even arrest those now resolved on going, still these virtues will bless all who remain. The wisdom is gathered from ages, inscribed as upon tables of stone, that honesty is not only the best but the only true policy. Any measure adverse to the golden rule, is spurious, unendurable, and in the end disastrous. Were it possible to crush truth and justice, they would rise again, while error and injustice must fail by their own weight with hope of resurrection only to shame and contempt.

As secession and war were the desperate means to destroy slavery, so this colored exodus may be the means of a second emancipation. Those who go will finally prosper, and those that stay will be treated better and therefore will do better. By this just policy, enough may remain and enough henceforth be brought into Louisiana, to more than recover from the serious draw-back now upon her. May the ADVOCATE—opposing all that is wrong and maintaining all that is right—aid in this and all other good works, and may other journals ... and do likewise. W. F...

Foreign Missions.

The *Missionary Herald* says of the bible house in Constantinople: "In this bible house both the American, British and Foreign bible societies have their offices, here the missionaries meet, here the Scriptures have been translated into the many tongues of the empire, here a prayer meeting is held each day at noon, here people of all nationalities—American, English, Scotch, Greek, Armenian, Bulgarian, Turkish—are engaged in preparing a Christian literature, including four weekly newspapers in as many languages, to be scattered throughout every portion of Turkey. May the glory of the Lord fill this house!"

Bro. B. A. Carlson, Presiding Elder of Stockholm district, Sweden Conference, writes: "If we have attentively and continually looked at the work of our church in Sweden from its beginning to the present time, and seen all the dreadful heavy seas breaking over her, we must be astonished that our church has a mission in this country. Indeed, we have still some fright to endure, but we trust in the Lord and look for a good result through the direction of Almighty God. [illegible] power is small, but we hope [illegible] will increase by the grace of [illegible].

I am glad to say that the work of [illegible] is progressing in the district of Stockholm. During the past [illegible] we have had powerful revivals [illegible] many of our congregations, [illegible] 400 persons have united [illegible] church. Respecting the [illegible] state, our cause has had [illegible] some degree, though we [illegible] most pressing time. As [illegible] state of our people [illegible] any thing thereof; [illegible] best hope that our [illegible] true godliness, though [illegible] that many are [illegible] but little of [illegible] of our Church and of [illegible]"

[illegible] Maclay writes [illegible] Japan, March 11, [illegible] safely and in [illegible] 6th inst., and [illegible] and Sis- [illegible] work. Bro. [illegible] to start on [illegible] country, [illegible] the recent [illegible] is now [illegible]

Sunday School and Theological Institute for West Texas Conference.

The West Texas Conference at its last session resolved to hold a Sunday-school and Theological convention some time during the present summer, for the benefit of all the traveling and local preachers and Sunday-school superintendents throughout the conference.

The Four Presiding Elders were appointed a committee to fix the time and place for such a convention, and to secure speakers and instructors and arrange the programme.

The committee met and agreed that it was best to hold two conventions instead of one—as the conference was so large.

The San Antonio District and Columbus District will meet together at San Antonio, August 28th. The session is expected to last a week.

The Austin District and Dallas District will meet together near the same time. The time and place will be published hereafter. The same programme will be observed by both conventions. The morning session of each day will be devoted entirely to Sunday-school work. The following subjects will be discussed.

1. How to organize.
2. How to secure attendance of parents, especially those who cannot read.
3. How to retain the young people.
4. How to conduct Bible classes.
5. How to conduct primary classes.
6. How to handle the whole school together and conduct a general review.
7. Teachers' meetings.
8. Sunday-school books and helps.
9. Sunday-school missionary societies.
10. Pastors relation to Sunday-school.
11. What is meant by the question asked in quarterly conference. "Have the rules respecting the instruction of children been complied with?"

AFTERNOON SESSION.

Systematic and careful instruction in the doctrines of the Bible as taught by the M. E. Church.

1. The fall of man.
2. The atonement.
3. Justification by faith.
4. Christian perfection.
5. Baptism.
6. The Lord's supper.

In preparing for examination on these subjects, preachers should study Binney's Theological Compend and Wesley's Plain Account of Christian Perfection. Also read Wakefield's Theology.

Each one of the traveling and local preachers are requested to prepare an essay before they come to the convention, on some one of the six theological subjects laid down in the programme.

The essay should be a plain concise statement of the doctrine as you understand it, and not be longer than you can read in from five to eight minutes.

Night sessions, mass meetings in the interest of missions, temperance, education, and the promotion of holiness.

G. W. RICHARDSON,
Secretary of Committee.

Letter From Columbus.

DEAR EDITOR.—Our second [illegible] meeting has just closed. [illegible] with us Rev. G. W. Richardson, presiding elder of San [illegible] District, who has exchanged [illegible] our own beloved presiding [illegible] Cooper for the second round. [illegible] Richardson's presence at the [illegible] meetings on this district, [illegible] as I can learn from the [illegible] has been a blessing to [illegible] and people by stirring [illegible] preachers to more thorough [illegible] for their pulpit work, [illegible] by guiding them in their [illegible] of books for their course [illegible]; and to the people by [illegible] temperance, education [illegible] living. Our quarterly [illegible] a real success. The [illegible] reports in quarterly [illegible] showed that our organi- [illegible] complete, and every [illegible] of our church work [illegible] than ever before. [illegible] Sunday-school, [illegible] on to Per- [illegible] the lecture [illegible] has left us [illegible] than ever to [illegible] department of [illegible] the good [illegible]

Sunday School.

May 11, 1879.—THE SAVIOUR'S CALL.
SCRIPTURE.—Is. 55: 1-11.
GOLDEN TEXT.—"If any man thirst, let him come unto me and drink."—John 7: 37.
TOPIC.—A Free Salvation.
[Condensed from the National S. S. Teacher.]

Preliminary.—In our last lesson, it was prophesied that the suffering servant, in spite of the fact that he was cut off out of the land of the living, should have a great spiritual posterity. The kingdom of grace was not to have the narrow boundaries of the kingdom of Israel. Chapter liii. sets forth the Redeemer chapter liv. the church he has redeemed, and the present chapter gives an invitation to every one to become a member of that church.

V. 1. Ho, every one that thirsteth. The image here brought up is that of a man who stands by a fountain calling earnestly to the caravan of weary travelers, who toil by in the hot sun ready to perish with thirst. Such is the Lord Jesus Christ, and the water he offers is of the kind of which if a man shall drink he shall never thirst again. One would think that there would be no one but that would gladly avail himself of such an invitation. But, alas, there are but few who hear, and who turn aside to drink of this wonderful spring. "I have called, and ye refused; I have stretched out my hand, and no man regarded." Pr. 1: 14.

From the statements of the preceding chapter, it is evident that "every one" was meant, no one must hesitate on account of his nationality. There is only one condition—and that is that he is thirsty. "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21: 6.

He hath no money. This follows the beneficent rule that the most necessary things in life are absolutely free. Come ye, buy and eat. For the soul there is food as well as drink. Buy wine and milk. The gospel has that in it which stimulates and cheers as well as nourishes. In the realm of the soul, the Spirit takes the place of wine. "And be not drunk with wine, wherein is excess," says Paul, "but be filled with the Spirit." Eph. 5: 18. In that is a delight far preferable to any physical intoxication. In the Word of God we obtain the milk that here we are exhorted to buy "As new born babies, desire the sincere milk of the Word, that ye may grow thereby." 1 Pet. 2: 2. Without money and without price

V. 2. Wherefore do ye spend your money for which is not bread? The world is spending all of its energies, all of its wealth of soul, on that which is "no-bread." And you labor for that which satisfieth not? Let us put along with that the injunction of Christ: "Labor not for meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you. John 6: 27.

Hearken diligently. Eat ye that which is good, and let your soul delight itself in fatness. That food is "the bread of life." "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6: 35.

V. 3. Incline your ear, and come. 1. Hear God's words. 2. Seek God's face. The first indicates faith—the second repentance and forsaking of evil. And your sin shall live. Away from God it is not living, but is dead in trespasses and sins. I will make an everlasting covenant with you. God wants to enter into no temporary agreement. God promises to be to him an everlasting friend, a counselor, helper, instructor and guide. Even the sure mercies of David. This is explanatory of the "everlasting covenant" which God desires to consummate. It is that David should have a son that should sit on his throne forever.

V. 4. I have given him for a witness. Not David, but Christ. He was a witness to the truth. John 18: 37.

V. 5. Behold, thou shalt call a nation that thou knowest not. So Ps. 18: 43: "Thou hast made me the head of the heathen; a people whom I know not shall serve me." And nations that know not thee shall run unto thee. Nations that did not know Christ when he was alive. They now are all the while coming to him.

V. 6. Seek ye the Lord while he may be found, call ye upon him while he is near. In finding the Lord there is a condition of time. The opportunity for repentance is limited. Just where that limitation ends, it is not for us to say, nor wise for any one to explore. It is sufficient that there is a boundary. [illegible] anyhow at death—it may [illegible] of it.

V. 7. Let the wicked forsake his [illegible] the man of iniquity his [illegible] return unto the [illegible] with [illegible] many [illegible]

upon him; and to God, for he will abundantly pardon.

"None of his sins that he hath committed shall be mentioned unto him." Ezek. 33: 16. His pardon is "abundant." It is able to cover all offenses. Man's patience soon reaches its limit. It is well for us that we fall into the hands of a merciful God rather than into the hands of revengeful man.

Vs. 10, 11. In these two verses is a beautiful comparison—so beautiful that it is difficult to touch it without marring. In the summer the rain refreshes the earth, and in the winter the snow is the "treasure-house of the spring." What the earth would be without rain or snow the heart is without the reviving influences that come from heaven directly from God.

General News Items.

General Grant arrived in Hong Kong in good health.

In Chicago 38 guns were fired in honor of the President's veto.

The Sanitary Council of the Mississippi valley organized at Memphis.

Forty-nine failures of business houses of New York were recorded in April.

Marriages.

In Coffeeville, April 24, by Rev. D. A. Williams, of Grenada, Mr. J. E. Evans of Grenada to Miss Ollie Miller of Coffeeville. The ceremony took place at the residence of Mr. Louis Napoleon.

April 17, 1879, by Rev. D. A. Williams Mr. J. M. Golden to Miss Maggie Harrison. Both of Grenada. Mr. Golden is one of our best young men. May they so live in this life that in the world to come they may have everlasting life.

At the residence of the bride's sister, Mrs. Ella Taylor, Mr. William McKinney and Miss Susie Parker were joined together in holy wedlock. The parlor was crowded to its utmost capacity with invited guests, and all made happy at the sight of the pair. Miss Parker is an earnest worker of our Sabbath-school. May they live long and happy. The pair have moved to San Antonio, Texas, to live. We miss Mrs. McKinney in the Sabbath-school so much, but as Mr. McKinney's business calls him we must part. May the Lord smile on them. GEORGE W. SMITH.
Columbus, Texas, April 29th, 1879.

Deaths.

Sister Judy Eattenhead, one of our faithful members, died March 6, in full triumph of faith.
R. HAYES, pastor.
Coffeedallah, Miss.

Narcise Starks died April 28th. She had professed religion on the 13th and made her peace with God.
J. P. GREGG, P. E.
Springfield, Tenn., April 30.

Catherine Burton died April 26. She was formerly a member of Wesley Chapel of New Orleans, and supposed to be forty-five years of age. WM. A. PRIMUS, Pastor.
Lake Providence, La., April 26, 1879.

On the 22d of April, sister Martha Jarett, a member of Asbury Chapel, departed this life. She will be greatly missed. J. M. S.
Holly Springs, Miss., May 2, 1879.

Rev. Calvin R. Vann, aged 23, formerly a student in the Central Tennessee College, was taken sick with pneumonia, while visiting a brother and sister at the college, and after a brief illness died in peace on the 21st of April 1879. He was a faithful, studious, quiet student, and a true Christian. He was a thoughtful preacher and promised a useful life to the Church, as it was his aim to fit himself for the work of the ministry. His life work has suddenly terminated here, and his life is the best evidence that he has entered into rest. J. BRADEN.
Central Tenn. College, April 25, 1879.

New Books.

JOY BELLS. By W. A. Ogden. W. W. Whitney, publisher, Toledo, Ohio.

A recent contribution of sacred music for Sunday-schools, by favorite authors. It is of the usual style, with 160 pages. Mr. Ogden prepared the "Crown of Life."

New Publications.

The National Sunday School Teacher is full of good things on the lessons and other matter of interest and profit to Sunday-school people. The Scholar's Weekly, The National Quarterly, and the illustrated Little Folks for infant classes, came with the May number. Chicago: Adams, Blackmer, & Lyon Publishing Co.

El Abogado Cristiano Ilustrado.—The April number of this paper—the Christian Advocate of our Church and mission work in Mexico—is full of excellent editorial and selected reading matter; its half dozen wood cut illustrations adding greatly to its attractions for the youthful reader. Dr. Butler and his four colaborers at the City of Mexico have grandly inaugurated this Christian work in that country. The paper at hand has, among others, a statistical article upon the comparative missions, domestic and foreign, of the Protestant and Roman Catholic churches of this country and the world. A good article on the Pope's encyclical, a leader upon the pernicious influence of the theater; a sermon—one of a series—of D. L. Moody upon Joshua, and other instructive selections we have not space to enumerate. Success to *El Abogado Cristiano* in Mexico!

Doctors Gave Him Up.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die!"

"Well-a-day! If that is so, I will go this minute and get some for my poor George. I know hops are good."

NEW ORLEANS MARKETS.

NEW ORLEANS, May 5, 1879.

COTTON—	
Low Ordinary	10½@—
Ordinary	—a 10¾
Good Ordinary	—@11
Low Middling	—@11¼
Middling	—@11½
Good Middling	—@12¼
SUGAR—	
Common	5 @ 5½
Strictly Prime	6½@ 6¾
Yellow Clarified	6¾@ 7¼
White	7½@ 7¾
MOLASSES—	
Choice	—@ 35
Strictly Prime	34@ —
Common	27@ 28
Centrifugal	20@ 27
COFFEE—Quotations for gold.	
Ordinary	11½@11¾
Fair	14 @14¼
Good	15 @15½
Prime	15½@16
MESS PORK—per bbl.	
Old	$9 75
New	11 00
BACON—	
Shoulders	4¼@ 4½
Clear Rib Sides	5¼@ 5½
Clear Sides	6 @ —
BEEF—	
Medium Western	.. to 9 50
Choice Extra Western	.. to12 00
HAMS—	
Ordinary	8½@ 9½
Choice	9½ a 10
FLOUR—	
Superfine	$3 75 to 4 00
Extra	4 25 to 4 50
Double Extra	4 75 to 5 00
Family	5 25 to 5 50
Choice Fancy	5 75 to 6 00
LARD—	
Refined	7½ a 8
BUTTER..	
New York Creamery, fine	20 to —
New York Dairy, fine	17 to 18
New York Dairy, good	14 to 16
Western, fine	13 to 14
Western Dairy	13 to 15
CHEESE..	
Western Reserve	7 to 8
Chicago	6½ to 7
Factory, poor	2 to 4
New York Cream	10 to 10½
POULTRY—℔ doz.	
Old Chickens	4 00 to 5 00
Young do	2 50 to 3 50
Ducks	2 50 to 3 50
Geese	4 00 to 5 00
Turkeys	16 00 to 18 00
EGGS—℔ doz.	
Western	10 to 12
Louisiana	12 to 14
POTATOES—℔ bbl.	
New Louisiana	4 50 to 4 75
Western	— to 3 25
SWEET POTATOES—℔ bbl.	1 75 to 1 90
CABBAGES..per crate	3 25 to 3 75
BRAN—℔ cwt.	— to 75
HAY—℔ bale	
Prime	13 50 to 16 00
Choice	17 00 to 17 00
WOOL..	
Burry	— to —
Louisiana Clear	18 to 19
Lake	20 to 21
CORN MEAL—℔ bbl.	— to 2 25
GRITS..	
Choice Western	2 80 to 2 85
CORN—℔ bu.	
Mixed	47 to 48
White	56 to —
Yellow	48 to 50
COW PEAS..℔ bu	
Choice Clay	1 45 to 1 50
Mixed	1 30 to 1 36
SALT..	
Liverpool per sack	90 to 1 35
Turk's Island, per bu	27 to 40
Pockets	1½ to 7
FISH..	
Mackerel, ℔ kit	55 to 1 10
Codfish ℔ quarter box	— to 1 10
Herring ℔ box	— to 30
Salmon ℔ kit	— to 2 00
HIDES—	
Steer hides over 85 lbs. ℔ lb	— to 6½
Steer hides, 70 to 84 lbs, do.	— to 7
Steer hides under 70 lbs, do.	— to 5½
Cow hides, as they run, do.	— to 5½
Kips, 20 to 24 lbs, ℔ lb	— to 7
Kips, 25 " 30 " " "	— to 6½
Calf skins, each	50 to 75
Country hides, flint 25 lbs	10 to 11
Country hides, damaged	half price
Beeswax, prime yellow ℔ lb	20 to 21
Ox horns, each	— to 6
Tallow, ℔ lb	6 to 6½

Quarterly Conferences.

The White River District Conference will convene at Rich Woods, Lonoke circuit, May 29, at 9 o'clock a. m.
ISAAC O. POLLARD, P. E.
Little Rock, April 30, 1879. 19-20

Gulf (Miss.) District.
SECOND ROUND.

Crystal Springs, May 14-15; Hazlehurst, May 17-18; Brookhaven, May 21-22; New Hope, May 24-25; Union Church, May 28-29; Fayette, May 31 and June 1; Hamburg, June 4-5; Meadville, June 7-8; Liberty, June 10-11; Bay St. Louis and Pass Christian, June 17-18; Handsboro and Ocean Springs, June 19-20; Pascagoula, June 21-22; Augusta, June 24-25; Columbia, June 28-29; China Grove, June 30 and July 1; Simpson, July 5-6.

The brethren of the Gulf District will please take particular notice as to the dates on which their quarterly meetings will be held, so that there will be no more disappointments. J. CAMPBELL, P. E.
Brookhaven, Miss., April 29, 1879. 19-20

Murfreesboro (Tenn.) District.
THIRD ROUND.

Murfreesboro Station, May 31 and June 1; Alexandria, June 7-8; Cainnafork, June 14-15; Summerville Circuit, June 21-22; North Lebanon, June 29-30; Murfreesboro Circuit, July 5-6; Woodberry, July 12-13; Shelbyville, July 19-20; Cookville, July 26-27; Sparta, August 2-3; McMinnville, August 9-10; Stone River Circuit, August 16-17; Martin Creek, August 23-24.
19-20 B. B. MANSON, P. E.

Meridian (Miss.) District.
SECOND ROUND.

Shuqualak, May 10-11; ExPrairie, May 17-18; Brooksville, May 21-22; Macon, May 24-25; Mashulaville, May 27-28; Louisville, May 31 and June 1; DeKalb, June 7-8; Philadelphia, June 10-11; Daleville, June 14-15; Lauderdale, June 16-17; Meridian Circuit, June 18-19; Shubuta, June 21-22; Shubuta Circuit, June 24-25; Waynesborough, June 26-27; State Line, June 28-29; DeSoto, July 5-6; Enterprise Circuit, July 8 9; Enterprise, July 12-13; Claiborne, July 15-16; Paulding, July 19-20; Garlandsville, July 22-23; Hickory, July 26-27; Meridian, August 2-3.
19-20 J. W. DUNN, P. E.

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates.
Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.
Manufactured by the Dr. Harter Medicine Co., No. 213 N. Main Street, St. Louis.
The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,
TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.
For Sale by Druggists and General Dealers Everywhere.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Oabrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kazieh Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committee on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
jan17'79-tf.

Ecclesiastical Law
—AND—
Rules of Evidence:

With Special Reference to the Jurisprudence of the Methodist Episcopal Church.
—BY—
HON. WILLIAM J. HENRY,
—AND—
WILLIAM L. HARRIS, D.D., LL.D.
8 vo., 511 Pages.
Cloth, $3; Law Sheep, $4.50.

In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases. . . . . . .

In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.

Phillips & Hunt,
New Orleans, La.

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Phillips & Hunt, New Orleans.

Shaw University!

The present collegiate year of the Shaw University will close on **Wednesday, May 28th.** The examination of classes will begin on Thursday 22d and continue from day to day till the 28th.

On Sabbath morning, the 25th, at 10:30 will be held the Student's Love-feast; and at 3 P. M., the Annual Sermon will be preached by Rev. L. Bradford.

On Monday evening the anniversary exercises of the Literary Societies will take place in the college chapel. The annual meeting of the Board of Trustees will be held at 2 P. M., Tuesday, in room No. 3 of the college building. In the evening, beginning at 7:30, the school will give its annual exhibition. On Wednesday evening will be held the Student's Sociable.

All friends of the School are cordially invited to be present at all the exercises. All members of the Board of Trustees are earnestly requested to be present at the meeting of that body. Respectfully,
W. W. HOOPER.
Holly Springs, Miss., May 3, 1879.

FARM GRIST MILLS AND CORN-SHELLERS. Over 25,000 Now in Use. Every machine is guaranteed to give satisfaction, or no pay. Price of mills, $12; Shellers, $5. Every Farmer should have them. Send for illustrated circulars and terms to agents. Address, LIVINGSTON & Co., Pittsburgh, Pa.
19 2t eow.

AGENTS WANTED for the Best and Fastest Selling Pictorial Books and Bibles. Prices reduced 33 per cent. Address National Publishing Co., Phila., Pa., Chicago, Ill., or St. Louis, Mo. 19 2t.

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$777 A YEAR and expenses to agents. Outfit Free. Address P. O. VICKERY, Augusta, Maine.
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Wiley University

Situated at Marshall, Texas, is supported and controlled by the Freedmen's Aid Society of the M. E. Church. It offers to all desiring to secure an education especial advantages.

The higher English Branches and Preparatory College Course are taught. A full College Course will be added as soon as practicable. Special attention given to the preparation of teachers.

A New Building is in process of erection and will be ready for use by opening of Winter Term, Dec. 30. Provision will be made for the rooming and boarding of young ladies in the institution. Young men's rooming department will not be ready before beginning of Spring Term, March 24.

The expenses of attending this school are small compared with others of similar character.

Tuition per Month	$1 50
Room rent	1 50
Washing, Light and Fuel	1 50
Board, including room rent and tuition per month, about	$8 00

Arrangements can be made for students to board themselves.

Those studying for the ministry have tuition and room rent free.

All dues must be paid in advance.

CALENDER 1878–9.

First term begins Sept. 23d, ends Dec. 30th.
Second " " Dec. 30th, " March 21t.
Third " " March 24, " June 12th.

For circulars or further information address, W. H. DAVIS,
Wiley University,
Marshall, Texas,
n49 tf

Central Tennessee College

Teachers' Institute,

Will begin **May 19, 1879,** and continue four weeks.

The course of study will be that required to be taught in the public schools of Tennessee and other Southern States.

Lectures on the Theory and Practice of Teaching, Object Teaching, Physiology and Hygiene will be delivered during the Institute.

This Institute is held for the special benefit of those teachers desirous of reviewing their course of study and for those who are preparing to teach. Applicants must be at least sixteen years of age to be admitted, and give satisfactory evidence of good moral character. The use of tobacco or intoxicating drinks is most positively prohibited.

EXPENSES.

Incidental Fee	$1 00
Board with lights and furnished room	7 00
Room Rent with lights, to those not boarding in the Hall	2 00

Bills must be paid in advance.

At the close of the Institution teachers will pass an examination and receive a certificate of proficiency.

For further information and reduced rates of travel over the Nashville, Chattanooga & St. Louis railroad, address the President,

Rev. J. Braden,
NASHVILLE, TENN.

Shaw University

HOLLY SPRINGS, MISS.,

A Grand Opportunity
For a Liberal Education,
CLASSICAL, SCIENTIFIC AND NORMAL COURSES
besides the First Steps in
Theology, Law and Medicine.

A high grade of scholarship is required, and the moral and religious culture of the students is regarded as of the utmost importance. Our location is

BEAUTIFUL AND HEALTHY.

The school is supported by the Freedmen's Aid Society of the M. E. Church, and hence the expenses are small.

Tuition Free. Incidentals, 50 cts per month, Board from $8 to $10 per month.

We want One Hundred more young men and women to prepare for teaching.

SITUATIONS GUARANTEED to all who are qualified, at from $35 to $60 per month.

Our students are every where sought after. For catalogues or other information, address W. W. HOOPER,
Holly Springs, Miss.
n6 tf

West Texas Conference
SEMINARY.

This school is located at Austin—central for the Conference and easy of access.

The object of the School is to give a thorough business education, or to prepare pupils for teaching or for the ministry.

This School has earnest, competent, Christian Teachers who have had success in other schools.

TUITION.

Primary Department, per month	$1 00
Intermediate " "	1 50
Higher " "	2 00
Music Lessons on the Organ, per mo.	4 00

Colored Ministers of the M. E. Church will have their tuition paid by the Freedmen's Aid Society.

Rev. G. O. RICHARDSON, President.
Rev. O. W. RICHARDSON, Ch. Tr'st.
Rev. M. HENSON, Financial Agent.
mer63m

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Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,
PHILLIPS & HUNT,
tf New Orleans.

MUSIC BELOW COST.

Having secured control of a bankrupt stock of about 100,000 pieces of new sheet music—the lot will be closed out at prices one-twentieth what each music retails at.—For 25 cents we will mail a roll of pieces, vocal or instrumental, that your dealer can not duplicate for less than $6 to $7. Five rolls for one dollar; twelve for $2. Order at once. A. C. MORTON & CO.
n12 tf Atlanta, Ga.

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[illegible]AYING HER WAY.

[illegible] my darling been doing to-day,
[illegible] her washing and mending?
[illegible] manage to keep out of debt
[illegible] much caressing and tending?
[illegible] I wait till the years shall have [illegible]
[illegible] the hands have grown larger and [illegible]
[illegible] be able the interest to pay,
[illegible] debt runs many years longer?

[illegible] How they fly to my side!
[illegible] arms my neck are carressing,
[illegible] of kisses are laid on my cheek;
[illegible] my shoulder is pressing,
[illegible] at all from my darling is due—
[illegible] may angels defend her—
[illegible] discharged as fast as 'tis made,
[illegible] love is a legal tender!

Cricket's Sunbeam.

BY FRANCES C. SPARHAWK.

Cricket's mamma was sick. At [illegible] thought the child often grew [illegible] in the midst of her play, and [illegible] when mamma would be [illegible]

[illegible] Mrs. Flitner was well [illegible] to go about freely again, [illegible] a week of sharp east [illegible] She felt that every [illegible] was a loss to her, and [illegible] a loss of cheerful[illegible] complained, perhaps too [illegible] having been able to [illegible] long a time, never [illegible] her little child suffered [illegible]

[illegible] to-morrow," she cried [illegible] "I certainly shall [illegible] go to buffets." [illegible] upon the lounge at [illegible] said this, while [illegible] nestling [illegible] in hers. [illegible] little five-year-old [illegible] was only a quotation [illegible] She heard the [illegible] she could only [illegible] the words meant [illegible] sick mamma. [illegible] found her [illegible] window with [illegible] her little [illegible] she held [illegible] for silence, [illegible] moment, allowed [illegible] But the [illegible] why she was [illegible] she burst into [illegible] you needn't [illegible] go to ride. [illegible] I've brought [illegible] Cricket? [illegible] a nice [illegible]

[illegible]

to be had for nothing. Success is not thrust upon a man. If you want any good, you must work for it. The eye that never falters, and the nerve that never quails, are the true elements of victory in the mental and the moral, as well as the physical world. Don't skip the hard point.

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[illegible] Garrettson was not able to [illegible] a box without an in[illegible] it. During the few [illegible] remained to her after [illegible] was made, the board [illegible] necessity,—for which [illegible] to draw upon the [illegible]

[illegible] this movement, more [illegible] marble, [illegible] of the illustri[illegible] and his [illegible] ministry, and togeth[illegible] they will [illegible] coming home to [illegible] churches erected [illegible] instrumentality. [illegible] follow them."

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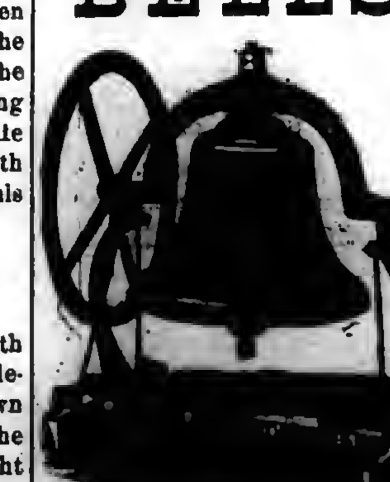

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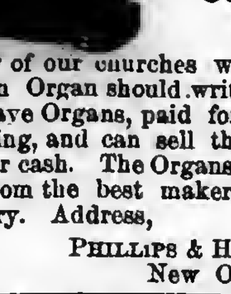

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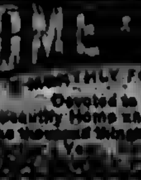

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A MONTHLY FOR ALL [illegible]
Devoted to the Arts
That beautify Home and make it attractive, [illegible]

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Hair Vigor,

FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND COLOR.

IT is a most agreeable dressing, which is at once harmless and effectual, for preserving the hair. It restores, with the gloss and freshness of youth, faded or gray, light, and red hair, to a rich brown, or deep black, as may be desired. By its use thin hair is thickened, and baldness often though not always cured. It checks falling of the hair immediately, and causes a new growth in all cases where the glands are not decayed; while to brashy, weak, or otherwise diseased hair, it imparts vitality and strength, and renders it pliable.

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The VIGOR is incomparable. It is colorless, contains neither oil nor dye, and will not soil white cambric. It imparts an agreeable and lasting perfume, and as an article for the toilet it is economical and unsurpassed in its excellence.

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—AND—
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The Rev. N. N. Beers, of the M. E. Church Wayne, Steuben Co., N. Y., writes:

It is now nearly thirty years since I commenced the inhalation of the common air under your instructions, and I have undiminished confidence in it as a remedy for consumption and other throat and lung diseases. It is in harmony with Nature's laws. I have now been preaching twenty-seven years since my recovery from a condition of tuberculosis, in which a council of physicians said it was impossible for me to live longer than three months. My lungs to-day are as sound as any man's can possibly be.

Yours affectionately, N. N. BEERS.

The Rev. B. M. Adams, of the N. Y. East M. E. Conference, says:

I thank the Lord that I ever saw you. The Inhaling Tube I obtained of you almost twenty years ago has been a wonderful blessing to me, and I am glad, through my recommendation, to many. I think Schureman Halsted's life was lengthened years by it. His chest enlarged, although he was over fifty years old when he commenced using it and he led the Lord's battles with a shout long after the doctors told him he must stop. Many other dear friends of mine have had their lives lengthened by its use.

From Rev. J. H. Vincent, D. D., of the Sunday-school Publications of the Church.

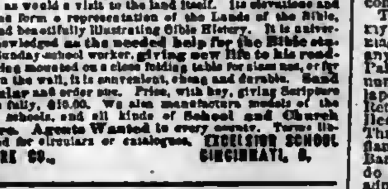
I have used your Tube at times for several years, and have unbounded faith in its philosophy. n2 79 tf.

Worthy of Close Reading by Women

TEN YEARS OF FEARFUL AGONISING SUFFERING CURED BY THE USE OF
Swaims Panacea
40 pieces of bone as Relics

SWAIM'S CELEBRATED PANACEA

Mrs. Dugan, No. 909 Dauphin St., Philadelphia, one of the most respectable ladies of that city, is not only willing, but desirous, to state for the information of any of her sex that they may know what remedy availed her after agonising suffering for ten long years (in which the disease, beginning one month after marriage, originating from no fault of hers, ravaged her entire system, and gradually spreading until she had 30 Ulcers at one time on one arm, and 20 on the other; having lost all the fingers on one hand, they rotting off; one parent dying broken hearted witnessing her suffering; she having had some sixteen physicians of Philadelphia, and the disease defying their skill,) that she found in SWAIM'S PANACEA the remedy she needed. In a few months after beginning on it she gained over 55 lbs. in weight, her ulcers all healed, and she has now some 40 pieces of bones as relics. She is in splendid health and returns grateful thanks to almighty God that she was directed to the use of this remedy! Pamphlets furnished gratis on application to Dr. Franklin Stewart, Swaim's Laboratory, 113 South Seventh St., below Chestnut, Philadelphia, Pa.



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Shows Mountains, Valleys, Plains, Seas, Rivers and Towns, as vividly as would a visit to the land itself. Its elevations and depressions form a representation of the Lands of the Bible, forcibly and beautifully illustrating Bible History. It is universally acknowledged as the needed help for the Bible student or Sunday school worker, giving new life to his readings. Being mounted on a close folding table for class use, or for hanging on the wall, it is convenient, cheap and durable. Send for Circular and order one. Price, with key, giving Scripture references fully, $10.00. We also manufacture models of the U. S. for schools, and all kinds of School and Church Furniture. Agents Wanted in every county. Terms liberal. Send for circulars or catalogues. EXCELSIOR SCHOOL FURNITURE CO., CINCINNATI, O.
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FOUND AT LAST.

SURE CURE [illegible] Cold in the Head, Stoppage of the Nasal Passages, and all kindred complaints resulting from Colds and Exposure.

The Late ELDER BENJAMIN FRANKLIN

Says of this remedy in the American Christian Review, of Oct. 26th 1871: "We call attention to 'DOBYNS' SURE CURE' as a voluntary thing, and not for pay. We have been greatly troubled with Catarrh of the head for ten years, and now after using the 'DOBYNS' SURE CURE' about three months, we [illegible] We have given 'DOBYNS' SURE CURE' to others, as we have been in public nearly all the time, and it has invariably given relief."

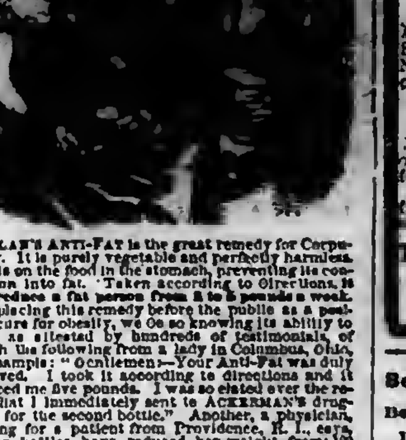
Rev. O. Fritz, No. [illegible] Street, Cincinnati, O., March 11, 1879, says: "I have tried the 'DOBYNS' SURE CURE' and find it to be just what you recommend it."

The medicine itself is the best testimonial. Buy and try it. [illegible] reach, and a very small outlay will convince you that 'DOBYNS' SURE CURE' possesses almost Magical Curative Powers. It is perfectly simple and harmless, is convenient to carry and use at all times, and its good effects quickly follow the very first application.

Each box contains sufficient to last one month, and in many cases has been enough to perform a complete cure. Our circular, containing a list of some of the most remarkable cures performed by this simple remedy, will be mailed free of charge to all applicants. We send "DOBYNS' SURE CURE" by mail postage-paid for One Dollar per Box or Three boxes for Two Dollars. In remitting by P. O. Order get them payable at North Middletown, Ky. In ordering write your Name, Post-office, County and State plainly, and your orders will receive prompt attention. Address all orders to the proprietors,

DOBYNS & MITCHELL, North Middletown, Bourbon Co., Ky.
n17 4t

ANTI-FAT



ALLAN'S ANTI-FAT is the great remedy for Corpulency. It is purely vegetable and perfectly harmless. It acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it will reduce a fat person from 2 to 5 pounds a week.

In placing this remedy before the public as a positive cure for obesity, we do so knowing its ability to cure, as attested by hundreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen:—Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN'S drugstore for the second bottle." Another, a physician, writing for a patient from Providence, R. I., says, "Four bottles have reduced her weight from 192 pounds to 192 pounds, and there is a general improvement in health." A gentleman writing from Boston, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and one-quarter pounds." The well-known Wholesale Druggists, SMITH, DOOLITTLE & SMITH, of Boston, Mass., write as follows: "Allan's Anti-Fat has reduced a lady in our city seven pounds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks, and altogether I have lost twenty-five pounds since commencing its use." Messrs. POWELL & PLIMPTON, Wholesale Druggists, of Buffalo, N. Y., write: "TO THE PROPRIETORS OF ALLAN'S ANTI-FAT: Gentlemen,—The following report is from the lady who used Allan's Anti-Fat. 'It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have lost.'" Anti-Fat is an unexcelled blood-purifier. It promotes digestion, curing dyspepsia, and is also a potent remedy for rheumatism. Sold by druggists. Pamphlet on Obesity sent on receipt of stamp.

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(A Medicine, not a Drink,)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION,
AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

THEY CURE

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$1000 IN GOLD

Will be paid for a case they will not cure or help or for anything impure or injurious found in them.

Ask your druggist for Hop Bitters and free books, and try the Bitters before you sleep. Take no other.

The Hop Cough Cure and Pain Relief is the Cheapest, Surest and Best.

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WOMAN

By an immense practice at the World's Dispensary and Invalids' Hotel, having treated many thousand cases of those diseases peculiar to woman, I have been enabled to perfect a most potent and positive remedy for these diseases.

To designate this natural specific, I have named it

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as the climax or crowning gem of my medical career. On its merits, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so confident am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the ailments for which I recommend it, that I offer and sell it under A POSITIVE GUARANTEE. (For conditions, see pamphlet wrapping bottle.)

The following are among those diseases in which my Favorite Prescription has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorrhea, Excessive Flowing, Painful Monthly Periods, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or Falling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriage, Chronic Congestion, Inflammation and Ulceration of the Uterus, Impotency, Barrenness, or Sterility, and Female Weakness. I do not extol this medicine as a "cure-all," but it admirably fulfills a singleness of purpose, being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

Those who desire further information on these subjects can obtain it in THE PEOPLE'S COMMON SENSE MEDICAL ADVISER, a book of over 900 pages, sent, post-paid, on receipt of $1.50. It treats minutely of those diseases peculiar to Females, and gives much valuable advice in regard to the management of those affections.

Favorite Prescription sold by Druggists.

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THE TAMPICO BUSTS
now used in
DR. WARNER'S HEALTH CORSET
and Skirt Supporter are the greatest improvement ever made in Corsets. They are soft as velvet, very flexible and [illegible]
The FLEXIBLE HIP CORSET (120 bones) [illegible] Warranted not to break over the hips. Price, [illegible]
For Sale by leading Merchants.
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351 Broadway, New York.
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X Cancer

Cured by Dr. [illegible]

Southwestern Christian Advocate.

VOL. 14---NO. 20. NEW ORLEANS, LOUISIANA, THURSDAY, MAY 15, 1879. WHOLE NUMBER 354.

Southwestern.

PUBLISHED BY THE

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J. C. HARTZELL, B. D., Editor.

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STRENGTH.

BY CHARLES F. RICHARDSON.

[illegible] power that shaped the everlasting hills
[illegible] nerve with ghostly strength the Christian's arm.
[illegible] His servants' hope fulfils,
[illegible] bids them onward go, secure from harm.

[illegible] defend us not, our strength shall fail,
[illegible] set about with all that man can [illegible]
[illegible] by God, the weakest shall not [illegible]
[illegible] shall arise, the dead shall live.

[illegible] we wait for some great crucial day,
[illegible] we seek in God's defense to stand;
[illegible] the sweeping planets on their way,
[illegible] His little children by the hand.
—Zion's Herald.

The Exodus.

[illegible] STOP THE EXODUS.

[illegible] Christian Advocate [illegible] S. C. leads the [illegible] press in a clear [illegible] of the duty [illegible] the negro, as [illegible] the Exodus. That [illegible] the inevitability of [illegible] make the best [illegible] can. [illegible] rights. Let [illegible]. It is not [illegible] of our [illegible] these [illegible] to create [illegible] opinion as to [illegible] for the rest [illegible] disturb [illegible]

[illegible] part of many colored people, produced by insidious reports circulated among them, that their civil and political rights are endangered or are likely to be.

Fifth—Hurtful and false rumors, diligently disseminated, that by emigrating to Kansas, colored people would obtain lands, mules and money from the government, without cost to themselves and become independent forever

Many retail country storekeepers are engaged in the business of selling whiskey to laborers and tenants, whereby their morals have been corrupted, their labor rendered insufficent, and the pleasant relations between them and their landlords and employers destroyed. It is a matter of astonishment to your committee that the colored people could be induced to credit the idle stories circulated of a promised land where their wants could be supplied and their independence secured without exertion on their part. It was going to the extent of ignorance and credulity to credit them, and yet evidence of an undoubted character was furnished your committee as to this matter. It is one of the factors in the movement.

There are in the State of Mississippi alone, 5,500,000 acres of land belonging to the United States now subject to homestead entries. Any thrifty colored man in the South can pre-empt 160 acres of this land, at moderate cost—about $18. Lands in Kansas cannot be acquired for less, in no part of the civilized world can unskilled labor secure larger return, by honest toil, than among us; but idleness, accompanied by extravagance, produces suffering and want here as elsewhere. The committee believe that the legislation of our States should be shaped so as to foster habits of industry among the colored people, elevate the standard of social morals and improve and preserve our common school system.

Resolved, That the interest of planters, laborers, landlords and tenants are indentical; that they must prosper or suffer together; it is the duty of planters and landlords of the States here represented to devise and adopt a contract system with laborers and tenants, by which both parties will receive full benefit of labor, governed by intelligence and economy.

Resolved, That this convention does affirm that the colored race has been placed by the constitution of the United States and of the States here represented, and the laws thereof, on a plane of absolute legal equality with the white race, and does declare that the colored race shall be accorded practical enjoyment of all the rights, civil and political, guaranteed by said constitution and laws.

Resolved, That to this end the members of this convention pledge themselves to use whatever power and influence they possess to protect the colored race against all dangers in respect to a fair expression of their wills at the polls, which they apprehend may result from fraud, intimidation or buldozing on the part of the whites; and as there can be no liberty of action without freedom of thought, they demand that all elections be fair and free; that no repressive measures be employed by the colored people to deprive their own race, in part, of the fullest freedom in the exercise of the highest right of citizenship.

Resolved, That the unrestricted [illegible] system pervading the States [illegible] represented, based upon liens [illegible] on stock, and crops [illegible] in future, followed by [illegible] that crop, has provoked [illegible] created unrest and dis[illegible] the entire laboring popula[illegible] All laws authorizing liens [illegible] advances; constituted [illegible] other than those of [illegible] at moderate profits, [illegible] advances are made [illegible] planter or merchant, [illegible] discontinued and re[illegible]

[illegible] That this convention [illegible]

emigration as reasonable human beings, providing in advance, by economy and effective labor, the means for transportation, settlement and sustaining reputation for honesty and fair dealing, by preserving intact until completion of contracts, for labor and leasing, which they made. If when they do this they desire to leave, all obstacles to their departure will be removed, all practical assistance be afforded them, and their places be supplied by other and contented labor.

The committee believes that if the views employed in the foregoing resolutions are practically carried out by the people of both races in good faith, the disquiet of our people will subside. We appeal to the people of both races, in the States represented, to aid in carrying these resolutions into effect and to report to the authorities all violation of laws and interference with private rights.

Gov. Foote moved to amend by substituting other resolutions, and addressed the convention in support of his motion. Speeches were made in favor of the original resolutions by Judge Simrall, Hon. James Hill, Capt. W. B. Pitman, Mr. Robinson of Arkansas, and Col. Nugent. The resolutions were then adopted unanimously, and the convention adjourned *sine die.*

Houston District, Texas Conferences.

MR. EDITOR:—The life of a Methodist minister is the school of patience. Its duties, its difficulties and its delights are constantly recurring. Only the work of today can be done to-day. There is much of a sameness in the mere external form, an ever recurring round that must disgust or make one a mere mechanical drudge unless the heart is put into all that is done. Every day comes with a lesson as to the practical exercise of patience. There are sharp corners to be rounded off, rough surfaces to be made smooth and crooked ways to be made straight, and irregularities to be adjusted. Each day will bring occasion to put his principles to test. There are great diversities of taste, of feeling, of judgment of principle. Happy are those preachers who can yield sometimes their own preferences so cheerfully that the diversities of character he is sure to find in whatever congregation he may be called to preach to, are softened and shaded off into harmonious varieties and not hardened into irritating any hostile enemies.

A great many failures in the ministry are caused by an unwillingness to yield a little to the diversities of taste and feeling. Between the preachers and their congregation on the Houston district there is generally great harmony and consequently a good degree of real prosperity. In Houston we have four churches and four regular pastors. The first is the mother of the other churches and is doubtless the strongest church in the city, but she has no time for repose. All of her energies must be in one direction. Her daughter just across the Bayou is putting on strength and will soon become one of the strongest churches in the conference. There is no schism here. West Point is "looking forth as the morning, fair as the moon, clear as the sun." While the Circuit goes into every nook and shoreline of the city doing work for Jesus.

At Oyster Creek Bro. Kelley is having a good degree of success. A log chapel is nearly completed. The general work under his supervision has been considerably enlarged.

At Columbia we have a good church and the church has a good preacher. Bro. Wesley is doing a noble work in repairing and beautifying the house of the Lord. "The hireling fleeth because he is an hireling and careth not not for the sheep." George Davis was stationed last December at Chancer Prairie. In March he came in possession of $100 of Church Extension money, he borrowed what he could of his friends and left for parts unknown. But the church at Chancer Prairie still remains. True, some of the brethren are a little cast down but not destroyed. [illegible] may have a little less con[illegible] in men, but their faith in [illegible] is unshaken. We spent a week with this people preaching [illegible] the Lord's sup[illegible] Stavill and Chancer [illegible] more kind [illegible] The love feast

Sabbath night was one of the events written in the "book of remembrance." Sixteen men and women came as penitents to the mourners seat. Any Methodist preacher that will go to Chancer Prairie will find a warm welcome and plenty of work with these and personal piety, if he is not happy he ought to be expelled from the connection, or sent to a poorer charge.

Galveston is a thriving city, indications of activity are witnessed in all directions. There we have two churches whose pastors are active and diligent in every good work, they seem to see eye to eye and strive according to the Gospel requirement to bear one another's burdens. Bro. Cole deserves great credit for the persistency and faithfulness with which he has devoted himself to his work. He sees in part the increased spiritual and temporal prosperity of his church. As one result of a wonderful work of grace over sixty have joined the Tabernacle Church on probation.

The East Church is active and wide awake. Bro. Douglas is on his third and most prosperous year. He is laboring very harmoniously and successfully with the people of his charge, and is now in the midst of one of the most powerful revivals of religion the old East Church has ever experienced. He already reports fifty converts and nearly sixty on probation. At the same time the Trustees are erecting one of the best parsonages in the conference. L. P. CUSHMAN.

Houston, Texas, May 1, 1879.

For the SOUTHWESTERN.

Cincinnati Letter.

Our colored friends all over the South will be gratified to learn of the great success attending the efforts of Dr. Rust, who is in attendance upon the Spring conferences, representing the interests of the Freedmen's Aid Society. Wherever he goes the people give him a respectful hearing, and their consciences and liberality have been quickened by his appeals for increased contributions. During his recent trip to the Kansas Conference, the old battle ground of freedom, he came in contact with the freedmen seeking shelter there, and saw many marks of thrift and prosperity among these poor refugees from the land of their nativity. He saw the bow of promise in the horizon in this movement for the poor freedmen, and with a prophetic ken foresaw a redeemed, disenthralled and enlightened people. In speaking at the anniversary of the Freedmen's Aid Society, at the South Kansas Conference, he said:

"If it was our duty to set the poor colored people free, it is our duty to save them from superstition and ignorance. The colored people believe that God delivered them from slavery in answer to their prayers. Such people must be protected from influences which would destroy their faith in God. We must teach them how to read. As soon as one reads he is a man. During the year just past we have raised $63,000. What have we done with your money? We have employed a host of teachers. These teachers not only teach in the school houses, but go from house to house teaching the women how to keep house and do all sorts of work. We tried to compete with the Catholics by sending pictures of the Cross among them with Paul's declaration unto them, but the law-men of the South declared our pictures illegal while the Catholic's were all right. The only difference was a scriptural text on ours. Pictures educate, and our teachers go on putting them upon the walls of the houses of the colored people. The roughs have burned up our school houses and churches, but our teachers stay there and teach on. We are building seminaries faster than the incendiary fires can consume them. We are building them upon beautiful sites where they will exert a far reaching influence. Bennett Seminary has been completed at a cost of $11,000. It has an attendance of 300 students, a corps of enthusiastic and competent teachers. and a grand bell ringing out the glad tidings of a risen Savior. A mighty work is being done in North Carolina. The Central Tennessee College has buildings worth $75,000. Efficient colleges are established at New Orleans, Orangeburg and Atlanta, and at all the most important Southern centres. The 'Prince of Life' helped on this work. He had to flee from persecutions once, and His father after the flesh carried Him down to Egypt. When He broke down under the Cross, a Cyrenian, a black man, bore His burden for Him."

The Doctor has visited the Eastern conferences and told the story of the freedmen's wrongs with telling effect. He has plead for enlarged liberality and increased consecration to this important benevolent church interest. At the Providence Conference the Doctor was cordially received. A correspondent to *Zion's Herald* says: "Dr. Rust addressed the audience in his characteristic and enthusiastic style. It was a most eloquent and instructive effort, and held the multitude spell-bound." Speaking again of his speech before the Conference, the correspondent adds: "His words electrified all. For thirty years the Conference has not been so moved under any speech." C.

For the SOUTHWESTERN.

Notes from Florida.

Our school year has evinced far more interest than any preceding one. Larger numbers, greater zeal and more perfect recitations have prevailed and encouraged both the teachers and friends of our Cookman Institute.

The young men who have found a home in the Dormitory have exhibited industry fully equal to any school your correspondent ever saw. Their hours of study were as faithfully kept, their devotion to class work, their deportment in the building and in the city have been a cause of congratulation to all who have seen them. The annual picnic was, through the generosity of Dr. Ward and Mr. Matthews, a free passage on a steamer to Arlington and return, where the well filled baskets, the festive spirit and sweet gospel songs contributed much to the happiness of over a hundred young ladies and gentlemen soon to form an army of teachers for the young, and preachers for the churches of the Living God.

Our Music Department has been a very interesting feature of our work. An excellent college organ has been given us by the noble hearted and unsurpassed organ builder, Lowel Mason, of the firm of Mason & Hamlin. A music teacher has found almost constant employment through the year. Prof. Wm. G. Fischer, of Philadelphia, offered two musical prizes, and F. W. Pardee, of New Haven, two more. For these there were some earnest contestants, and some very commendable advances made.

An earnest spirit of penitence was manifested at one time and several will lead lives of devotion to Christ as they never would had they not learned the benefits of our joy, and just pride of our conference. DISCIPULUS.

Letter from Bishop Simpson on Children's Day.

The second Sabbath in June has been designated as Children's Day by the General Conference, and all our Sabbath Schools are requested to take a collection on that day in behalf of our Board of Education. As the President of the Board it may be proper for me to testify that the demands upon it are great, and that the aid which it is enabled to render to some forty or fifty students annually is doing much good. Some of the young men and women preparing for missionary work, and others preparing for usefulness in the home fields, are embarrassed by poverty, and a little timely aid is of great service to them. After obtaining this education the students may be able to repay the Board, and thus maintain a high sense of honor while availing themselves of temporary assistance. The bringing of this subject before the Sunday-schools will also be of profit to them, and may be made an occasion of great interest. I would therefore earnestly recommend to all Pastors and Superintendents of Sunday-schools, that the Children's Day be observed according to the institutions of the General Conference.

M. SIMPSON.

Norwich, N. Y., April 14, 1879.

Religion at Home.

"Let them learn first," said Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside.—*Baptist Messenger.*

Notes by the Wayside.

MR. EDITOR—It has been a long time since I have used my pen in writing to the SOUTHWESTERN ADVOCATE. Often I thought of doing so, but procrastination is my excuse. To-night, I will "chat" with you for a few moments.

It has been my privilege to spend some time with Dr. Godman and the University Singers, hailing from your city. Yesterday the Doctor presented the claims of the Orphan's Home, in the M. E. Church of this place and received $39. The troupe sing in Reem's Hall to-night. New Orleans may feel proud of these singers, and I am glad Nashville furnishes two of the troupe. Wherever they go, they give satisfaction and are urged to return. Their singing is splendid. Said the proprietor of a good hotel: "They are gentlemen and ladies, one of the most, quiet and refined troupe stopping at my house. I am glad to entertain them." True.

Miss Jones is winning quite a reputation. God has given her a sweet voice. Mr. Hughes, the basso, and Mr. Alexander, the tenor, are also highly spoken of, and deserve all the praise they get. The doctor and his co-laborers are doing grand work for Jesus, and deserve the sympathy of all the friends of our Lord. May God prosper them and save the Home. Never shall I forget my pleasant association with the troupe.

Bro. Young, the pastor of the M. E. Church of this city—an ex-federal soldier—gave us his pulpit, and the privilege of taking collections, and spoke favorable words. He believes in our Church being in the South and avails himself of every opportunity of assisting those who labor in that field. May God give us many more such men. What the North needs to day is a large circulation of the SOUTHWESTERN and *Methodist Advocate* among its people.

It has given me no little pleasure to read of the "exodus." God will care for the "colored" man. He will lead them to a place of shelter, where shot guns and midnight assassins cannot harm them. Shame! 'tis a shame that they are receiving such treatment from the hands of those who last summer were fed, clothed and nursed by Northern people. God is not dead, neither will he be mocked. "Vengeance is mine," saith the Lord. The end is not yet. Scourge after scourge has visited the South, yet they will not heed; God's people are still held in bondage—other plagues may follow, if this fiendish work continues. R.

Carlisle, Pa., April 28, 1879.

A Word from the far North, on the Exodus.

E. E. Payne, Esq., of Rochester, Minnesota, writing from Flandreau, Dakota Territory, April 28, and sending to this office a remittance of money to aid in educating young men for the ministry, speaks of the exodus. We quote his words as indicating how this movement affects the conscientious, thoughtful people of the North. Brother Payne says:

"I am very much interested in the 'Exodus' of the colored people, and was almost wishing I had reserved my mite to help them in this their time of need. Then it occurred to me money in educating those who would go forth to enlighten others was the best investment that could be made. I espoused the cause of the oppressed over forty years ago when it cost something to be an abolitionist even at the North, and have ever watched with much interest every change in their condition. "God moves in a mysterious way His wonders to perform," and who knows but this may help to solve the great problem of the African and the Chinaman. Yesterday I attended an Indian meeting and heard an Indian preach. The services were conducted in all respects like our own, and I was much pleased with the devotedness of all present, and these are the Sioux who participated in the great massacre in Minnesota only a few years ago. There are about eighty families or farmers here who live and act very much like their white neighbors. Within a week I have traveled over 500 miles over Nebraska, Iowa, Minnesota and Dakota. Our grass and grain are now putting on their beautiful robes of green and all nature looks smiling."

Let us make ourselves examples that others may safely imitate.

Encouragement to Declining Preachers.

BY JOHN M. HOWE, M.D.

Declining health had driven the writer from his home in quest of restoration. A beautiful summer's Sabbath morning in 1838 found him in City Road Chapel in London, England. The Church, the pulpit, the chancel; the tablets on the wall to the memory of Rev. John and Charles Wesley, Dr. Clarke, and others; the marble column to the memory of Rev. Richard Watson—indeed, the whole surroundings, were fraught with memories of the worthies who had laid the foundation of our Methodism, whose sainted spirits seemed to pervade the place. The singing, the prayers, the sermon by the pastor, accompanied, as it was, by the Holy Spirit's influence, the whole service, was beautiful, and to edification; and then the sacramental service which followed—the elements being consectrated by the venerable Rev. Henry Moore, then in very advanced age and very feeble, the contemporary of Mr. Wesley and his biographer. The whole service, with the surroundings, seemed quiet on the verge of heaven. After the service, on being introduced by the late James Randal, one of the stewards of the Church, in the vestry, to the pastor and Mr. Moore, Mr. R, remarked that I was in poor health, Mr. Moore took hold of my hand with both of his, and, giving me a hearty grasp, said, "I wish, sir, I could give you the reception you deserve." I replied, "Sir, you give me a better reception than I deserve." He then added, "When I first began to preach I broke down in three years, and it was thought that I was in a deep decline; but I wanted to do it all in my own strength; but I have lived to preach the gospel sixty years since that time. I speak this for your encouragement;" and, wonderful to tell, the writer, through then in pulmonary decline, and prospects for usefulness all blighted, though more than forty years have passed away, still not only lives, but enjoys comfortable health. The means used for his restoration being as simple but, not less efficacious, than was the clay with which the blind man's eyes were anointed, followed by washing in the pool of Siloam, by which means he received sight. Providence led him to Dr. Rumadge, who, on examining him, said, "You have come just in time to save your life." He instructed him to inhale common air through a tube three times a day systematically for a long period, and that he would certainly recover. The richest earthy blessing I can bestow on my fellow-men now is, the knowledge of the benefits to be derived from the inhalation of common air in incipient consumption, bronchitis, etc., medicines being only of value in controlling the inflammatory symptoms as they arise.

The writer has demonstrated times innumerable that the remedy for consumption consists in no drug, nor in any combination of drugs, neither in any secret remedy or going far from home, but in the full expansion of the lungs, which more perfectly invigorates the entire system, enlarging the pulmonary organs—thereby bringing the surface of cavities in the lungs in opposition, by which means a healing process is effected and the health restored. The common air in lungs (no medicated vapors) contains the properties the system requires.

Passaic, N. J.

The Blue and the Gray in Congress.

In the United States Senate there 4 Ex-Union soldiers, and 20 Ex-Confederate soldiers. In the House of Representatives there are 50 Ex-Union soldiers and 65 Ex-Confedrate soldiers. In both Senate and House there are 54 Union and 85 Confederate Soldiers.

The *Inter Ocean* thus summarises:

Total number of Representatives and Senators from States recently in rebellion, 93.

Total number of Representatives and Senators from States not in rebellion, 269.

Total Senators and Representatives in Congress, not including vacancies, 362.

The case stands this way: Twenty-seven loyal States furnish 269 Senators and Representatives, of whom 54 were Union soldiers. Eleven disloyal States furnish 93 Senators and Representatives, of whom 85 were rebel soldiers.

General News Items.

Insurgents in Macedonia defeated the Turkish troops at Prakowa.

The National Woman's suffrage convention met in St. Louis on the 7th.

The new constitution of California was probably defeated by the popular vote.

Dr. Isaac Butt, a well known member of the English parliament, died on the 5th.

Prince Alexander of Bulgaria dined with Emperor William and will visit the Czar.

Yakoob Khan is on his way [illegible] the British camp at Gundamak, escorted by infantry.

Because of a reduction of wages 1000 laborers on the Canada Pacific railway have struck.

It is proposed to organise an Irish militia on a basis with [illegible] volunteers of England.

Two companies of cavalry have been ordered to eject white settlers from the Indian Territory.

The French prince imperial [illegible] suffering from a sharp attack [illegible] fever in the Zulu country.

Fears are entertained of a desire on the part of England and France to absorb the republic of Liberia.

Alexander Cohen, whose forgeries amounted to $15,000, was arrested in Richmond on the 6th.

The municipal election in Indianapolis resulted in a Republican gain of between 500 and 600 votes.

New testimony will be taken in the case of H. M. Spofford, for the seat of Senator Kellogg, of Louisiana.

In Atlanta, Georgia, Cox, for the murder of Alston, was convicted and sentenced to imprisonment for life.

An explosion in a Wilkesbarre, Pa., coal mine, terribly injured several miners, and was followed by a fierce conflagration.

England has no intention of relinquishing the Transvaal Republic on the petition of the people. [illegible] annexation will be final.

The national colored conf[illegible] in Nashville was called to order by Gov. Pinchback, and presided over by Hon. John Lynch of Mississippi.

Frederick Douglass is opposed to the exodus, believing that the colored man should work out his destiny at the place of his birth.

A Bolivian army of 4000 men, under command of President Daza, is marching toward that portion of the territory occupied by the Chilian army.

A naval engagement between two Peruvian and one Chilian [illegible] vessel took place April 14th off [illegible] river Loa, resulting in the flight [illegible] the Chilian vessel.

About 150 colored men, women and children were reported as returning home from Kansas, disappointed in their expectations, [illegible] the steamer Howard.

About 2000 men have gone into the Indian Territory to settle in defiance of the warning proclamation of the President that troops would be issued to eject them.

The Prince of Wales introduced a bill into the House of Commons to legalize marriage with a deceased wife's sister. It was strongly opposed and a second reading defeated by a vote of 181 to 81.

The Spaniards have concluded a convention with the King [illegible] Annam, Cochin China, for the purpose of supplying Cuba with Annamite laborers. The English parliament will order inquiries as [illegible] their proper treatment.

A meeting to aid the exodus [illegible] Southern negroes was held [illegible] Lincoln Hall, Washington, on [illegible] 5th. The principal speakers [illegible] Senator Windom and ex-[illegible] Gorham. A committee was [illegible] pointed to canvass for funds in [illegible] of immigration North.

A car loaded with dynamite exploded at Stratford, Canada, on [illegible] Grand Trunk railroad. [illegible] buildings were thrown to [illegible] ground, 50 freight cars [illegible] wrecked, and in the town, a [illegible] distant, thousands of dollars [illegible] damages to windows and property was caused. The damage [illegible] exceed $250,000.

The *Western Advocate* says: [illegible] W. M. Blackburn, of Chicago, [illegible] prepared a "History of the [illegible] ian Church from its Origin to [illegible] Present Time." It will [illegible] large octavo volume, [illegible] printed in handsome [illegible] Messrs. Hitchcock & W[illegible]

[illegible]uthwestern.

[illegible] C. HARTZELL, D. D., Editor.

THURSDAY, MAY 15, 1879.

Rev. M. Adams writes that the corner stone of the Meridian Academy was laid with much delight on the 8th.

The Bishops of the Methodist Episcopal Church hold their semi-annual meeting at Wheeling, West Virginia, May 15th.

The grand jury of Webster parish recommended the use of [illegible] hounds in tracking criminals, [illegible] from justice.

Sarah Yancy, a Sunday-school [illegible] of Columbus, Texas, says [illegible] rejoices over the news [illegible] each week in her paper.

A Nihilist printing office was discovered at the office of the Ministry of Public Communications in [illegible] Petersburg. Eight officials [illegible] arrested.

[illegible] are requested to push [illegible] and the canvass for the [illegible]. Let the paper be [illegible] in the hands of every reader [illegible] the church.

[illegible] *Christian Standard and [illegible] Journal* of Philadelphia in [illegible] issue of May 3d, devotes the [illegible] *of eleven lines* under the head "[illegible]," to giving an account [illegible] life, sickness, death, and [illegible] services of Bishop Ames.

[illegible] *Traveler* of May 5th [illegible] Bishop Haven's eulogy [illegible] the life and character of [illegible] Ames. It is by far the most [illegible] and able review [illegible] Bishop's work we have [illegible]. We only regret we cannot, [illegible] of space, publish it en[illegible]

[illegible] to have another Metho[illegible] On the first of June [illegible] the initial number of [illegible] *Methodist*. This new [illegible] in accordance with [illegible] of the Baltimore Con[illegible] season. It will [illegible] as a semi-weekly the [illegible] year.

[illegible] to Rev. W. T. [illegible], Conn., for [illegible] *East Confer*[illegible]. It is a neatly [illegible] pamphlet [illegible] the interests [illegible] but con[illegible] interest. [illegible] Tibbals & [illegible]

[illegible] week an in[illegible] Col. Pearsall, [illegible]

The Vicksburg Convention.

We publish on our first page the resolutions of the Vicksburg Convention called to consider the Exodus of negroes from the South The Convention was largely attended and ought to have resulted in great good, but its effect will be but small upon the Exodus question unless it be to increase the anxiety and uneaseness of colored people in Louisiana and Mississippi.

The resolutions fail to mention the chief cause of the Exodus. They talk just as the same men have talked for years, so far as pledges to the colored people go. These pledges were given by Gov. Stone, of Mississippi, and Gov. Nicholls, of Louisiana, when they were elected. They have been in every democratic platform for years, and still these pledges from gubernatorial lips, or in well worded platforms have meant nothing in many portions of these States. The Exodus will continue to increase unless something more than pledg-making is done. A few bulldozers must be hung, and public sentiment must be toned up to the point where, for example, such men as those who attempted to murder Gilbert Newman in Franklin, La., a short time since, shall be brought to justice. Some of those men are members of a prominent church, and are accounted among the best young men of their town. Hard times, continued poverty, the tenant system as now worked in the cotton regions; the credit system, and bad whisky sold at every corner grocery have much to do with the present discontent among the colored people of the South. But the real cause of the Exodus is that colored people are shot and murdered and terrified and persecuted in portions of half the counties of Mississippi, and more than half the parishes of Louisiana, and there is no law to punish the offenders. There are more than a hundred colored men in this city to-day who dare not go to their homes in the country parishes, where many of them have property now going to waste, because they obeyed a United States summons to appear and testify in court, against democratic politicians; who, by their own admission had notified these same colored men to leave the parish or take the consequences—which consequences meant death. On the other hand the politicians who did the bulldozing were greeted from the court room with the boom of a hundred cannon in this city, escorted to the boat by a multitude, and for three hundred miles greeted with roar of cannon and shouts of praise on their route home. We do not say that all the fifty Natchitoches prisoners were guilty; we do not know that one of them was guilty. But we do know that colored men were driven from the parish for no other reason than that they were Republicans, and were leaders in the organization of that party. *Somebody did that work.* But there is no public sentiment to find out the offenders. Until this state of things ceases the Exodus will and ought to increase.

In the Vicksburg Convention *colored men had no vote in adopting the resolutions.* Nine-tenths of the delegates were colored men, many of whom were strong men. They spoke on the first day, but did not cast a vote on the resolutions. They had no faith in them. Besides this, the expenses of two or three prominent colored men were paid to the Convention with a view of having their influence, and these very men refused to endorse the resolutions because they did not go beyond the old hackneyed pledges.

The Convention rejected the counsels of wise and prudent Southern men. There were from this city Gov. Foote, Col. J. M. Sandige and Gen. [illegible] Tyler, as representatives of the New Orleans Chamber of Commerce. These men all stand among the foremost of this city, and Gov. [illegible], now seventy-five years old, [illegible] national history and reputation as Governor and United States [illegible], which make his words [illegible] with all thinking men. On [illegible] the Convention, while per[illegible] treated with kindness, they [illegible] that they were to have [illegible] part nor lot in the matter. [illegible] resolutions, as adopted, had [illegible] for several days. [illegible] it was proposed to invite [illegible] and his associates into [illegible] room to consider the [illegible], the suggestion was re[illegible] the resolutions came [illegible] Gov. Foote, [illegible], offered [illegible] following:

[illegible] publicly [illegible] in vari[illegible]

of, have been heretofore flagrantly violated, and the precious rights and immunities designed thereby to be secured as a permanent heritage to a most meritorious and long suffering class of people have been deliberately disregarded and set at naught; and whereas it has been of late made abundantly evident, that owing to the causes which we have not now time minutely to explore, misunderstandings and distrusts have arisen, which clearly indicate the coming upon us of evils of a far more serious and detrimental character than any heretofore experienced—evils too, which it is not possible to avert, save by the application, of remedies of a more comprehensive and effective character than any heretofore put in use; therefore,

Be it resolved, That the President of this Convention, and two other persons to be associated with him by the unanimous vote of those here assembled, are hereby appointed a committee for the purpose of carrying into effect the wishes and objects sought by this Convention to be attained, and it shall be the duty of this committee to nominate and appoint, at as early a day as practicable, a local committee of at least five members in each of the counties and parishes belonging to the States now represented in this connection, (of known probity, impartiality and patriotism,) and that it shall be the duty of the local committee so appointed to watch with unceasing vigilance over the rights and interests intended by this plan of protection to be guarded and maintained, to take charge of some grievances as shall be brought to their knowledge, and provide, as far as may lay in their power, for the redress of the same; and to adopt such legal and proper expedients as they may judge necessary for the future prevention of of grievances of a like nature.

It is expected that these local committees shall correspond freely with each other and with the committee of three above mentioned touching all matters connected with the great moral and physical interests committed to their care, and in regard to the remidial agencies which may be found needful, from time to time, to bring into existence.

This preamble and these resolutions admit the real grievance of the colored people, and propose a plan by which the conservative good men of these States, could unite in enforcing law; or at least in hearing complaints and investigating their truthfulness and give the facts to the country. Gov. Foote supported his propositions with unanswerable facts, and appealed as a Southern man to his personal friends present to disprove his statements. His remarks were received with hisses by the white men, and cheers by the colored. Every colored man who followed endorsed Gov. Foote, and some gave their personal experience in being driven from their homes at night, and forbidden to take part in the last canvass. A motion was made for the previous question on the original resolutions and despite parliamentary rules which would have required a vote first on the amendment, the vote was taken. Not a colored man (nine-tenths present) voted; and the white men (one-tenth) voted to adopt. The chairman did not even put the negative. The convention then adjourned *sine die.*

In the presence of these facts, especially the rejection of all acknowledgement of wrong doing to the colored people, and of the simple and effectual way to find out the truth as presented by Gov. Foote, we do not hesitate to pronounce the Vicksburg Convention a failure, in comparison to the good it might have done.

We have not advised colored people to leave the South, but we are determined to give the people the facts and let them judge for themselves. One thing we here repeat—this exodus is a far more serious matter for the whites of the South than for the negroes. We believe that unless the counsels of such men as Gov. Foote, Col. Sandige and Gen. Tyler prevail, and that soon, the cotton and sugar interests of the South will suffer incalculable damage.

Professional Misrepresentation

We elsewhere commend the New Orleans *Times* as largely representing the conservative element among the people of our city and State. We are sorry now to accuse the *Times* of publishing editorially, statements, which we have every reason to believe its editorial staff must have known to be false. We refer to its editorial of last Friday, headed "A Stalwart Sensation," in which that paper ridicules all who had spoken against the late order of the Mayor of New Orleans closing colored churches at 10 o'clock p m., and directing the arrest, as disturbers of the peace, of any one in charge of a colored congregation who disobeyed the order. The professed ground of the ridicule, is that no such order was issued, which the *Times* must have known to be false.

The original order dated April [illegible] read as follows:

[illegible] officers are hereby instruct[illegible] of the various [illegible] in your precinct that [illegible] at [illegible] must they be allowed to hold services after that hour. Affidavits must be made against preachers violating this order for disturbing the peace.

This order was first published in the SOUTHWESTERN, and during the past ten days it has appeared either in full or in substance in at least a score of the principal papers of the United States, and was by all denounced as an outrage upon the liberty of public worship. The New Orleans Preachers' Meeting of the M. E. Church sent a Committee to the Mayor with an addres protesting against the order. A full account of the interview was published last week. The Mayor said that his verbal order had been misconstrued, and the Chief of Police, who was present at the interview, said that a mistake has been made in its telegraphic transmission. But neither for a moment denied the order being a fact, or that it had been served on nearly fifty preachers in the city. Neither of these officials justified the order to the committee. On the fifth of May the Mayor rescinded the odious order and issued another which we publish elsewhere.

And with all these facts known and published the *Times* says:

The facts of the case are very simple and, as will be seen, furnish no color whatever for the sensational reports which have been disseminated. Some time ago there were so many complaints from citizens residing in the immediate neighborhood of some of our colored churches that the Mayor felt it to be his duty to make inquiry as to their justice. The result was that he became satisfied that, under the impulse of a "revival" or some other exciting cause, the negroes were turning their churches into absolute pandemonioms, assembling there early in the evening and prolonging the uproar until long after midnight. If any of our Northern friends have ever been in the vicinity of a negro church under full head of revival steam, they will admit that no other human contrivance can create a sound so colossal in volume and so diabolical in quality. There is nothing like it, so far as our experience goes. Who can wonder that the afflicted neighbors should complain of this deafening and blood-curdling uproar, and who can fairly object to the Mayor's having made a suggestion in the premises? At all events the neighbors did complain, and the Mayor—doubtless, fearing lest the complainants, driven to desperation, might commit some act of signal violence—asked the Chief of Police if some arrangement could not be made to limit the duration of the orgies, as, for instance, by having the revivalists disperse at ten o'clock p. m. No restrictions were sought to be put upon the violence of the noise, but it was suggested that two or three hours of solid yelling and galloping around the room ought to satisfy any reasonable congregation. The matter was mentioned to some of the leading brethren, but further consideration of it ended in the assurance on their part that they would subdue the pious raptures of their flocks so as not to make the windows rattle in neighboring houses.

This is the whole story. There were no ordinances passed, no orders issued. There was never an idea or desire in the direction of closing the colored churches or of interfering with them in any way further than to preserve the peace and to protect the neighbors in their lives and property.

This we call *professional misrepresentation*, because we do not suppose any one of the editorial staff of the *Times* would personally endanger his reputation for truth and veracity by signing his name to it. It is certainly very sad that a great paper, especially priding itself on its candor and fairness, should permit its columns to be so disgraced. Mayor Patton and Col. Boylan, Chief of Police, frankly admitted their blunder and corrected it by revoking the order and issuing one free from objections. Their's was the gentlemanly and right way. But the *Times* flatly denies, and says "there were no orders issued."

The editorial in the *Times* was not written for this community. It was written for the outside world. But the outside world knows the facts, and this attempt to counteract the truth by substituting a falsehood will only re-act to the injury of those the *Times* professedly befriends.

Repudiation in Prospect in Louisiana.

The Louisiana State Convention now in session in this city, to frame a new constitution, is, we fear under the control of political bourbons. The New Orleans *Times*, a leading Democratic paper is distinguishing itself by its opposition to everything like boorbonism in the Convention. Led by the *Times*, and encouraged by the approval of all conservative citizens, we hope the majority in Convention may be held in check in all matters which threaten the dishonor of the State.

On the question of the public debt there has from the first been a strong repudiation element, and we fear that practical repudiation is in prospect. The proposition is before the Convention to limit the State taxation to five mills on the dollar. Speaking of this the *Times* shows conclusively that this means repudiation. We quote as follows:

A limitation of State taxation to five mills on the dollar, which a majority of the committee recommend, means the repudiation of the public debt; it means a death stab to the commercial and industrial interests of the State; it means ascendency of demagogues; it means the commercial dishonor and political disgrace of this commonwealth—a State that once stood higher in the estimation of the financial world than any other in the Union.

A rate of taxation of five mills on the dollar means repudiation simply because the government cannot be maintained from the revenue which can be derived from that taxation, and leave anything to pay the interest on the debt or provide in any manner for its payment at maturity. And this is repudiation "pure and simple" as the *Democrat* says:

In 1879, the Legislature appropriated for the maintenance of the government proper $265,000; for the Judiciary $72,000; for legislative expenses for a term of one month $90,000; for the Executive department, to support the public institutions for the blind, etc., and for public printing and militia $210,000; making in all $637 000. To this add $300,000 proceeds of the the school tax and $150,000; proceeds of the tax for levees, and we have $1,387,000. Five mills tax on the assessed value of the property, $177,000,000 would give, allowing fifteen per cent off for losses, $752,250, to which add $400,000 possible receipts from licenses, and we have $1,162,250.

But allowing for the utmost reductions in the expenses, the tax of five mills, together with receipts from oppressive licenses, will not more than meet them. The primary school system cannot be kept up for less than $300,000; the repairs of levees will cost $150,000; at the least; the judiciary will require $200,000, the executive department $60,000, the legislature $100,000, public printing $40,000 and the maintainance of the public institutions $200,000, making $1,050,000.

These figures demonstrate, as we have said, that the proposition to limit taxation to the rate of one-half of one per cent means repudiation.

New Orleans Preachers' Meeting on the Death of Bishop Ames.

The New Orleans Preachers' Meeting at its session last Thursday unanimously adopted the following in relation to Bishop Ames:

Death has again invaded the ranks of our great system of itinerancy, and taken away one of our chief pastors. Rev. Edward Raymond Ames, D.D. LL.D, Bishop of the Methodist Episcopal Church, died at his residence in Baltimore, Md., on the morning of the 25th of April.

Bishop Ames was the organizer of our Southern work in New Orleans, and while his own loved ones, many admiring friends, and the great church which he honored by his counsel and wisdom, shall claim him as all their own; we, a band of brothers, claim him too—his name, his fame, his friendship.

While we bow the heart in sadness, yet in submission to the Divine will, shall we not call to mind, his life of virtue, faith, purity, and simplicity of purpose, as well as the marked ability which characterized him in the councils of the church? A man of deep and most tender sympathy, mingled with a rich vein of humor, he, both as a preacher and executive officer won all hearts to himelf. He was faithful in the discharge of his official duties, and the graces of a holy life, adorned his walk and conversation. Of national reputation, he was a very prince in Israel, whose death will be deeply felt, but whose memory will be a priceless heritage to the church.

How inspiring and christian-like are his last words? "My work is done." And then as he crossed the dark flood, he echoed back to his friends a note of triumph, "All right." He is gone! And we look through tears towards that fair city out of sight, of which he is now, and shall forever be an inhabitant. Truly "life is but a scene of meetings, and greetings and sad farewells."

As we draw the mournful, heavy lines around his honored name, let us remember and imitate his noble and devoted life; and so live, that with him on the bright plains of immortality, we shall be reunited in a purer and more sacred fellowship, and wear eternally the Heavenly Image.

With his life before us as a precious perfume poured forth; Be it resolved by the New Orleans Preachers Meeting of the Methodist Episcopal Church.

First, That we will ever cherish the memory of our dear departed Bishop; and strive to build well upon the foundations which he so wisely laid.

Second, That we earnestly recommend that the indebtedness which threatens the existence of Ames M. E. Church, New Orleans, La., be speedily removed by the friends of the Bishop, that the church, of which he was especially fond, may be a fitting monument of his interest in our Southern work.

Third, That the bereaved family and relatives have our deep and most tender sympathy in this their great sorrow.

Fourth, That a copy of these resolutions be forwarded to the family of the deceased, be spread upon the minutes, and published in our church periodicals.

Fifth, That we hereby request all the pastors of the Louisiana Conference to appropriately drape their churches on the first Sabbath in June as a memorial of our loss.

A. A. JOHNSON,
D. MATTHAEI,
JOSEPH GOULD,
GEO. B. LYNCH,
WM. MURRELL,
Committee.

New Orleans, La., May 8, 1879.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. Tenoesse Jackson, Shreveport: "We are holding a basket meeting to finish Fairfield church Added 5 converts and 20 probationers in protracted meeting."

Rev. J. W. Hilton, Natchitoches; "Our protracted meeting resulted in 40 additions, of which 28 were converts. Presiding Elder S. Davage was with us one week of our meeting. Our Sabbath school numbers 78 pupils.

Rev. Jas. Hudson, Whitehall: "We are at the close of a protracted meeting which resulted in adding to the church 10 converts 40 probationers. One convert is an old man 95 years of age, Dennis Garthright. The Sabbath-school numbers 150 children, organized into a missionary society.

A basket meeting was held for the purpose of building a Methodist church at Ashland, on the ground which is already secured. A large stack cake was to be given by the ladies to the preacher taking the highest collection. They were as follows: Samuel Cook, $4 15; Thomas Brown, $5 10; Jas. W. Hudson, $14 85; Milton Morris, $5 65; Hiley Rice, $12 55. Total $42 30.

TEXAS

Rev. D. Morris, Clarksville: "Four lots have been purchased, and one acre of land for a parsonage. We expect to complete a church this year, Elder Moore met us in Free Hope church on the 19th."

Rev. J. R. Carnes, Lockart: "We have bought another lot costing $100. We are getting our church out of debt and will settle it by September 1. I read so many encouraging reports from my brethren, that it makes me think I am doing little for the cause of Christ, but I am not discouraged."

Rev. A. R. Norris, San Autonio: "Our Sunday-school convention may be a grand success. Elder Richaroson is waking the people up all over the district, to the importance of Sunday-schools. We wish the editor of the SOUTHWESTERN could attend our convention. Mrs. Norris has made a banner for presentation at the School picnic on the first of May."

TENNESSEE.

Rev. H. W. Key, Murfreesboro: "We are building a new church."

Rev. W. C. Miller, Lebanon: "Elder Manson visited us, April 5th and 6th. His sermons were impressive, My work is growing spiritually and financially."

Rev. H. Primm, Memphis: "Centennary chapel has received 35 converts since conference. When I came it had only 18 members, now it has 75. Pray that the word may have free course with us."

MISSISSIPPI.

Rev. M. Brown, Garlandsville: "My work prospers; 11 members added."

Rev. C. W. Ivey, Shuqulak: "The work is good. Two Sunday-schools organized. L. W. Watson is an efficient superintendent."

W. B. Kindrick, Woodward circuit: "I am proud to say I am not in the woods as I was last year. I have one good house, 28 members, and 40 pupils in Sabbath school, Elder McLachlan was on hand with his usual store of instruction."

West Tennessee District Conference.

DEAR EDITOR—The West Tennessee District Conference met in Mitchel's Chapel, near Alamo, Crockett county, April 16th, and continued until Friday, 18th. Our much loved presiding elder, W. S. Butler, was in the chair. The heavy rain that fell on the 17th caught several of the brethren on their way to the conference and baptized them anew. I think the conference greatly strengthened our elder in his old age. The members on Alamo circuit took first class care of the preachers, their wives and horses. From reports received West Tennessee is rising in every respect. Her Sabbath-schools are scarcely excelled. The reports on missions and benevolent causes will be good, if not better than ever before. We are fighting the fight of the righteous, and think of Wesley's song, "A charge to keep I have, a God to glorify." The Lord is blessing our labors.

The following are the assessments of the several circuits and stations, or the amounts to be raised from each charge:

	Bishops.	Church Exten'ons.	Missions.
Centenary Chapel, Memphis	$5 00	$2 50	$14 00
Memphis circuit	6 00	2 50	$15 00
Crittenden "	3 00	2 50	13 50
Fayette "	3 00	2 00	13 50
Mason "	6 00	2 50	15 00
Brownsville "	3 00	2 00	11 70
Cypress "	2 50	2 50	14 00
Purdy "	2 00	2 50	11 75
Henderson "	3 00	2 00	11 75
Mansfield "	3 00	2 00	11 75
Waynesboro "	3 00	2 00	14 00
Lawrence "	3 00	2 50	13 50
Gardner "	3 00	2 50	18 50

The tongue makes deeper wounds than the teeth.

How to Observe Children's Day

In another part of this paper will be seen a letter from Bishop Simpson, President of the Board of Education of the M. E. Church on the observance of Children's Day.

Every year since 1872, when the paragraph concerning Children's Day was placed in the Discipline, there have appeared letters in our church papers shortly after the second Sunday in June, speaking of the delightful interest awakened in the schools that observed that day. Why should not this pleasure be universally enjoyed?

After the lesson is studied and recited let at least a half hour be devoted to an explanation of the character and object of the day to the School. It is a Children's Day, a day in the early summer, when the season reminds us of seed time, of flowers, of beauty, and promise and growth. The children and youth in Sunday-schools should remember that they belong to an army, perhaps the best organized army the world ever saw. They should sometimes look beyond themselves and ask how to do good to all mankind. Among the youth in our Sunday-schools are many who are or will be called of God and commissioned by the church to go to foreign lands as missionaries and teachers. Some are equally called of God to get as good an education as they can to be useful in their own country. Many of these have fathers and mothers who can help them pay their expenses while they are studying. They have reason to thank God for such parents. Some have no such help. A little assistance now will be a great blessing to them. If they live and can do so, after they obtain their education they will pay back again what they now receive and it may be used to help others. The Board of Education of the Methodist Episcopal Church will take all collections made on Children's Day and use the money for this purpose only. It is now helping more than fifty such students by the expenditure of $8000 a year, and many more need help.

Ten or a dozen who are now missionaries in our foreign fields have been helped by the Board since 1872. Others are at work at home. We suggest that a good improvement of the occasion would be to relate to the Sunday-school some of the chief incidents in the life of John Wesley, the man who did more to bless mankind than any other man of his generation. He was the receipient of help to obtain his education. At the age of six he was rescued from a burning house, the last to leave it, just as the roof fell in. His father and mother and all the rest had escaped, but the little boy was left asleep alone in a room up stairs. Just at the last moment he sprang to the window, opened it and leaned out. A strong man leaned against the wall of the house, another stood on his shoulders, and little John springing into his arms was saved. He used himself sometimes to quote the verse from the Bible, "Is not this a brand plucked from the burning?" For five years he was a pupil at Charterhouse School in London, where his father had no expenses to pay, and for five years afterward he was a student in Christ College, Oxford, where he received forty pounds a year from the Charterhouse Fund to meet his expenses. During all these years God was preparing him for his great work. In like manner hundreds of missionaries, men and women, and ministers and teachers have been aided, and but for what such societies in England and the United States have done it does seem that the missionary enteprise would not have reached one-half of its present magnitude and promise. Let then every school observe Children's Day. Collections taken on that day can be sent directly to the Corresponding Secretary, at Syracuse, N. Y.

E. O. HAVEN.
Corresponding Secretary.

A Stirring Letter.

DEAR BROTHER:—It is Saturday night, May 3d, the evening before a Sabbath full of labor, which will demand as much strength as I can store up for the performance of its welcome duties. But this evening, which usually I spend quietly, I feel bound to give in part to you. The last mail gave me your SOUTHWESTERN of May 1st, and so much do its contents impress me that I should be ungenerous to take so welcome a gift without a hearty and grateful response.

You do us good when you send under the sanction of the Church, the latest and most stirring facts concerning the great interests of Christ's cause in the Southwest. It affects one differently to read the news items when they appear in a paper printed amid the scenes which are to-day attracting the attention of all good and loyal men throughout the nation. Every word you say about the Exodus of the colored people, I read with most earnest carefulness, and having read, I wish that a hundred thousand copies of your paper could be scattered among the thinking people of the North. It rings like the bugle call which sounds the squadrons to horse, when the battle hour lowers.

The present occasion is of mighty importance in the history of this country. The victories of peace 'tis said, are no less renowned than those of war. And surely the triumph of freedom will hasten on after the flying fugitives from oppression who now are moving out of the South. The address of the colored Louisiana Convention, like the great Declaration whose impress it bears, springs from the same free spirit and will receive the same applause and vindication from the generations to come. They speak like men, like freemen, like American freemen. The North is only waiting to know if the colored emigrant needs its help. Liberty's old and new champions are awaking. When the Exodus expands as it is likely to do, when the real need appears, there will be relief and aid associations started in a hundred cities and a thousand villages throughout the North. The colored emigrant will be welcomed, fed, clothed, protected. Up to this time, we have been afraid to trust the reports, not knowing who had started, nor the numbers who are going and desiring to go. We shall not cease with promises. The men who helped the escaping slave before Emancipation are alive. Their descendants are of the same mind as their fathers. The soldiers who put down rebellion are still friends of the oppressed.

They who had thousands to give last summer for the relief of a plague stricken people have millions for the defense of freedom, nor do they fail to see that the new rebellion fails with a broken back never to be healed, when the colored man now disfranchised, becomes a free citizen of a free commonwealth. Help the cause all you can in the name of God, of Methodism and of the liberty of man.

Thank you most heartily for your editorial in condemnation of the attempt of the Mayor of New Orleans to abridge the religious privileges of the colored people. He has some lessons to learn in the A B C's of American rights. You rebuke him most fitly.

We are living in a most eventful time. The clear light of God shines on national duty and shows us national dangers. The tides of His providence are resistless. I love to see them rise and fall and flow onward without asking human consent. Two short years ago when I was honored with a small share in the immortal work of the Freedmen's Aid Society, and when I plead for the rights and denounced the wrongs of the freedmen of the South, not a few conservatives thought I was far too severe in my arraignment of Southern oppressors, and would fain have stopped my mouth. In less than twenty-four months the flying thousands, whose burdens have been too great to bear, echo every word by which I tried to speak their woes. Can it be that God needs so little time to make good the voices which cried in the wilderness? Most true; for when we tell the truth the ages put their seal on it.

God bless you, brother Hartzell. You have stood up manfully these years on the side of God. Give us the whole truth. The church needs it and the nation must hear it or cease to be a nation. And in your work, if it will be any comfort to you, remember that you have the confiding prayers of your brother in Christ, ISAAC J. LANSING.

Meriden, Conn., May 3, 1879.

Letter from Napoleonville.

NAPOLEONVILLE, La., April 28, 1879.

DEAR EDITOR—On Sunday the 13th inst. (Easter) we had a basket meeting at our little church, with more than 300 people attending, given by the lady members of the church. We had quite a lively time and the spirit pervaded. We were assisted by brothers Claiborne, Washington, Martin, Francis, Fountain, McElroy and Tunsen, of the Baptist church, who delivered awakening sermons with the following result:

Claiborne $4 00, Fountain $6 65, Martin $2 60, McElroy $5 35, Francis $1 35, Tunsen $3 25, Washington $9 15; Total $64 35.

The church is prosperous and gaining accessions, notwithstanding the aspersions cast upon it in this locality by ministers of the African M. E. Church, in advising the people not to affiliate with us for the reason that it is mixed with white people. Such remarks made from a pulpit we consider unwise and uncalled for, and wonder how it is tolerated. Yours in Christ,

THOMAS KENNEDY,
Pastor Mount Zion M. E. Church.

Letter from Nashville.

NASHVILLE, TENN., April 24, 1879.

Feeling that the friends of the SOUTHWESTERN would like to hear from the District Conference just held last week at Lebanon, I take delight in writing something concerning it. We met and organized Tuesday morning, April 15th, Rev. C. Pickett in the chair. There were not as many present as we expected to see, but I believe every charge in the Nashville District was represented. The reports of the benevolent collections were good. Those of the spiritual condition glorious. I guess upwards of 400 conversions since the Annual Conference. I will mention several of the leading reports. Lebanon 82, Gallatin 70, Clark Chapel 45, Nashville Circuit 30. These reports are encouraging. The conference lasted two days, having only two sessions a day, as the protracted meeting was going on at the time, and all the brethren thought it just to have regular services at night. We were treated nicely by the people of Lebanon, of our church, who seem to take delight in entertaining members of different conferences as this was the second that I've attended there. We can't forget those friends nor their kind treatment. The next District Conference will be held in [illegible] Tenn. We trust that the reports will be better in every respect, notwithstanding those at the last were grand. The protracted meeting at our church ([illegible] Chapel) is still going on. We have had to date about 45 [illegible] and between 50 and 60 [illegible]. We are still going on [illegible] about 50 mourners at the [illegible] nightly. We have [illegible] this week Bro. Calvin and [illegible] Pickett, Peter Martin, [illegible] Woods, H. W. Key and [illegible] Williams, of the Tennessee [illegible]. Our church is crowded [illegible] night. We will have our [illegible] next Sunday if nothing [illegible] Rev. D. W. Hays, our [illegible] has worked faithfully since [illegible] meeting began. He [illegible] revivalist, and always [illegible] going home, leaving [illegible] matters not how [illegible] interest he took in [illegible]. Think it had a [illegible] make the members [illegible] for they have [illegible] seven weeks, [illegible] except Saturday [illegible] not seen our [illegible] so faithfully in four [illegible] became the [illegible] trusting in [illegible] He (God) [illegible] members [illegible] have [illegible] backsliders [illegible] We [illegible] grand [illegible]

[illegible] BROWN.

[illegible]

of Bro. R. Dukes, is doing well and organized into a missionary society, and their weekly collections are very encouraging. Bro. R. Dukes is one of our most promising young men and he means to keep up with the times. I found Bro. M. Henson at his post, faithfully engaged in a protracted meeting, the results of which, up to the present time, are one conversion and many serious persons at the altar. The steady rainfall will perhaps deter the meeting. At Georgetown, Williamson county, I found Bro. D. Mucker doing a good work. His membership is small, but full of courage. They have a frame California box, 28x40 feet, which they are preparing to take down and put it up again in a more inviting style. They have most of the money in hand to complete the job. Since the building of the railroad Georgetown has improved rapidly. At Lampasas, Lampasas county, I found Rev. C. Shanks at his post, but unfortunately the school house in which he was engaged in teaching a day-school, and also used it for divine worship, as we had no church edifice of our own, was burned to the ground in March. At present they have no place to hold services, but the members and pastor are standing firmly. The town has just been disturbed by a mob of unmasked men, who came to assassinate a colored man. However, the colored man escaped to Round Rock, after killing one of the mob and receiving a mortal wound, where he died seven days after. His wife was also shot through the thighs and left in that condition: have not heard whether she died or not. There were only a few colored people here, and they being threatened with destruction, fled the place after being advised to do so by some of the peaceable citizens who could not protect them. From there I went to Belton, Bell county. Here they have just finished a neat house of worship 30x40 feet. It is much better than the one burnt down in 1875. They have managed to build without aid from the Church Extension Society. It is sad to say that about twelve miles out of town the church was burned in January. Here we meet quite a decided opposition from other denominations who have no place of worship. Our church was said to have been set on fire by some treacherous person. Notwithstanding all these difficulties the work on our district is moving forward, and with men so determined to do their whole duty under all circumstances, we may expect cheering results from time to time.

S. GATES.

Letter from Macon.

MACON, Miss., April 26, 1879.

DEAR EDITOR:—I thought I would write you a few lines to inform our friends how our church is getting along here, and what progress it has made in the last few years. When Rev. G. W. Barney came to this charge two years ago, the church was largely in debt, and number of repairs were needed. The congregation was small, and a great want of harmony and Christian fellowship exhibited itself among the members.

Hence, the want of a man of character, zeal, and sterling integrity to accomplish what has been accomplished in the space of two years. The debt of the church has been paid. Several very necessary repairs have been made upon the church property. Suitable ground [illegible] for a cemetery near the [illegible] at a cost of $150, deeded to the church. A set of chandeliers, at a [illegible], was placed in the church. [illegible] cistern dug in the rear of the church which furnishes the very best water, which is a very scarce commodity here in the hot summer [illegible]. Besides that, and better [illegible] all, there has been added in [illegible] fellowship to the church more than 60 souls, among them a great [illegible] old and hardened sinners [illegible] are now faithful and zealous [illegible] in the cause of the Master. [illegible] Sabbath-school has been com[illegible] organized with a regular [illegible] of more than a hun[illegible]. We unhesitatingly say that [illegible] is second to none all [illegible] considered in the State. It [illegible] and energetic corps [illegible] who deserve to succeed. [illegible] to show what can be [illegible] has the cause at [illegible] in. [illegible] the hard times [illegible] which set like [illegible] breast of our [illegible] work in [illegible] the present [illegible]

[illegible] E. DAVIS.

Sunday School.

May 18, 1879.—THE SAVIOUR'S KINGDOM.

SCRIPTURE.—Micah 4: 1-8.

GOLDEN TEXT—"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob."—2.

TOPIC.—Christ's Reign of Peace.

[Condensed from the National S. S. Teacher.]

The Connection.—The three palpable divisions in the Book Micah each commence with the exortation, "Hear!" Our lesson falls within the second section. The book opens with a prophecy of the destruction of Samaria, which, before the first chapter closes, turns into a wail at the coming overthrow and ruin of Judah and Jerusalem. In chapter ii. are stated the signs of an impending judgment upon Judah. They are: 1. The reign of utter and unscrupulous selfishness. The strong coveted fields, and took them by violence. Might made right. 2. The corruption of the prophetic office. Wine seems to have been their main inspiration. They prophesied falsely. In chapter iii, there is: 1. A denunciation of the nobles of Israel for making a prey of the people. They were so rapacious that, in the language of the prophet, they plucked off their skin and flesh. 2. A reprimand of the prophets who caused the people to err. 3. A rebuke against the judges, who abhorred righteous judgment, and perverted all equity.

But the prophet has a message of encouragement as well as of consternation. In chapter iv. he presents another picture.

The Nations Coming (1, 2).—V. 1. In this verse is set forth the future supremacy of the gospel. It has had its great seasons of struggle for existence, and, in spite of the herculean efforts to surpress it, has always come off the victor even from its very cradle.

But in the last days—The mountain of the house of the Lord shall be established in the top of the mountains. And this was the very spot of which a moment before the prophet had said that it should be reduced to a mere forest height! It was to recover and attain more than its former pre-eminence. Zion shall be exalted above the hills. It was to become an object plainly visible from afar, so the peoples could see and flow unto it—a city set on a hill that could not be hid. And peoples shall flow unto it.

V. 2. In this verse we have a prophecy of the coming universal desire to know and to obey the truth. Many nations shall come. The pilgrimage of the feet thither is as nothing compared to the wending of the soul to the spiritual Zion. He will teach us of his ways. The Lord's children shall all be well taught. And we will walk in his paths. If it were not for that resolution, no one would receive any instruction from the Lord.

For the (rather a) law shall go forth of Zion, and the word of the Lord from Jerusalem. From that city was to proceed the new law—the law of eternal life.

The Nations Changed (3-5)—V. 3. And he shall judge among many nations. It is beginning strongly to be felt that nations should not appeal to arms to decide the differences between them. And rebuke strong nations afar off. To this end the energies of commerce, the instant flashes of electricity, and the interchanges which are constantly now going on between nations are all doing their work in bringing about so vital a connection between them that the influence of the gospel shall be felt equally everywhere. And they shall beat their swords into plowshares, and their spears into pruninghooks. V. 4. But they shall sit every man under his vine and fig tree. And none will make them afraid; for the mouth of the Lord of hosts hath spoken it. Looking at human nature as we find it now, such a blissful Arcadia seems to be utterly out of the question. But the Lord is not one who speaks without knowledge. V. 5. For all people will walk every one in the name of his God. Worship of some kind is a necessity. Never has there been found a people that did not have its god or its gods. But we will walk in the name of the Lord our God forever and ever. If the heathen so bow down to and serve with fidelity the senseless idols, we, who know the true God, ought to enter into a covenant to walk in his name forever. God's nation has long been a mourner. But there is comfort yet awaiting her. She is not always to be cast down. Her people are to be gathered together, and to make a nation once more. I will gather her that is driven out, and her that I have afflicted. There is to be no redemption from captivity, no cessation from affliction, until punishment has had its perfect work. V. 7. And I will make her that [illegible] a remnant, and her that [illegible] off a strong nation. [illegible] shall reign over [illegible] Zion from henceforth [illegible]. At all events, [illegible] all the glory [illegible] as it was [illegible] David.

General News Items.

Gen. Garribaldi is seriously ill.

The California constitution was ratified by a small majority.

The lawless invasion of the Indian Territory has partially abated.

Rev. Henry Ward Beecher has commenced a Southern lecturing tour.

Yacoob Khan accepted the terms offered by the British government.

The Cincinnati health office took charge of a cargo of rags from the South.

The German government will probably prohibit the importation of tobacco.

The Senate on Friday last passed the bill preventing the use of the troops during elections by yeas 33, nays 23.

Emperor Francis Joseph of Austria will arbitrate on the questions between England and Nicaragua.

Tennessee Conference.

The meeting at Lebanon resulted in over 80 conversions and additions to the church. Bro. Jas. Pickett, the pastor, is to have the conference in his charge at its next session. There is talk of repairs on the church which are very much needed. Seventy-two have been converted and added to the church at Gallatin. Rev. Peter Martin is pastor. This is his first year in this appointment, and he has had, so far, grand success. Rev. Joseph Smith and Rev. S. Boddie have been holding meetings at Odam's Chapel, near Gallatin, on the Hartsville circuit: eight or ten conversions reported. They are building a new church at Lick Creek on this work. A little aid from the Church Extension Society helps them in their poverty. They are engaged in a church enterprise at Springfield: a neat frame church will be erected this summer. Here the Church Extension Board lends its aid. The foundation of a commodious brick church is soon to be laid in Murfreesboro. The ceremony of breaking ground for the Meharry Medical Department of the Central Tennessee College took place on the 27th inst. The building is to be four stories, brick with basement story and mansard roof, and will be forty by sixty feet. It will accommodate over one hundred students.

BRADEN.

Marriages.

In Winona, Miss., May 2, by Rev. H. L. Kennedy, Mr. N. Hemphill to Miss Hattie Johnson.

On the 15th of April Mr. Henry Howard to Miss Hester Moore; April 30, Mr. Henry Evans to Miss Kate Burr. JOHN GASTON.
Handsboro, Miss.

On Wednesday, April 16th at the bride's sister's residence, San Antonio, Texas, by Rev. A. R. Norris, Mr. Henry Lewis to Miss Callie Houston.

At the bride's residence, Miss Ida Lewis to Mr. Levi Smith, April 24, 1879. Miss Mellsie Richey to Mr. Baxter Thomas. Miss Caroline Landrum to Mr. Frank Cordle. A. M. GREGORY.
Waco, Texas.

I solemnized the rites of marriage between Martin McClough and Miss Elizabeth Harris at the bride's house; and Mr. Ishm Harris to Miss Dolly Mouroe, all of Carroll county. B. L. CRUMP.
Greenwood, Miss.

Deaths.

Sister Caroline Payne died April 24, 1879. She passed away in the full triumph of faith in her Lord and Savior, Jesus Christ. She was a true and faithful member, a cheerful and very affectionate mother. She leaves behind a bereaved husband and daughter to mourn her loss. SAMUEL COWAN.
Oxford, Miss., April 26.

We publish the announcements in our advertising columns *for pay*, and seldom trouble ourselves to enquire as to the qualities or merits of the wares advertised, further than to assure ourselves that they are legitimate and respectable. But when an article performs miracles in our midst, transforming the old to young, in appearance at least, we cannot pass it by unnoticed. We know of people who, years ago, were gray-headed and who now wear dark and glossy hair. How is this? It evidently is not colored, for it has a perfectly natural appearance instead of the harsh, dry, common hair dyes. No! it has been *restored* to its youthful color, lustre and vitality by the use of that wonder of wonders, Hall's Vegetable Sicilian Hair Renewer. It has many imitators, but there is nothing like it. The test of years only increases its fame, while its imitators die and are forgotten.—*Boston Daily Globe.*

New Books.

TEXAS RAILROAD GAZETTEER. G. C. Moore & Co., Galveston.

It is intended to promote emigration into that great empire State of the Southwest, by the diffusion of correct and full information concerning its soil, climate, agricultural resources, public school lands, prices, mode of selection and payment; cities and towns, their topography population, industries exports, — advantages, educational and religious; routes of travel, fares by railroad, stage coaches and steamers,—in a word, it is a very nicely gotten up epitome of everything that can interest any person desiring to be fully informed of the State, with a view of settling therein. We commend it to the attention of all people Texas bound. A good picture of Sam Houston adorns the frontispiece.

New Publications.

We have received the Lord's prayer, printed on fine white muslin in clear bold letters from A. H. Ellers Publishing Co., St Louis, Missouri.

The Preacher and Homeletic Monthly. The May number of this valuable magazine of sermons is before us with its usual variety of rich articles. Sermons by such men as Bishop Simpson, Dr. Stows, Dr. Talmage, Punshon, Fulton; and the thoughts and methods of others on many important subjects exhibit its high merits. Published by the Religious Newspaper Agency, 21 and 23 Barclay St., New York, at $2.50 per annum.

The Only Way

The only way to cure catarrh is by the use of a cleansing and healing lotion, applied to the inflamed and diseased membrane. Snuffs and fumigators, while affording temporary relief, irritate the affected parts and excited a more extended inflammation. Besides, no outward applications alone can cure catarrh. The disease originates in a vitiated state of the blood, and a thorough alterative course of treatment is necessary to remove it from the system. Dr. Sage's Catarrh Remedy has long been known as an efficient standard remedy for this disease, to insure a radical and permanent cure, it should be used in conjunction with Dr. Pierce's Golden Medical Discovery, the best vegetable alterative yet discovered. The Discovery cleanses the vitiated blood, while the Catarrh Remedy allays the inflammation and heals the diseased tissues,

Compound Oxygen

In Chronic Catarrh, the cures made by this new treatment have been remarkable. Dr. Wm. H. Harris, of Sparta, Ga., who used it in his own case, says: "My desease, Chronic Catarrh, is so much relieved, that I have no need to use the oxygen, except occasionally. I would not be without it for a great deal." All information sent free. Address Drs. Starkey & Palen, 1112 Girard St., Phila., Pa.

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"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die!"

"Well-a-day! If that is so, I will go this minute and get some for my poor George. I know hops are good."

NEW ORLEANS MARKETS.

NEW ORLEANS, May 12, 1879.

COTTON—	
Low Ordinary	10½@—
Ordinary	—a 11
Good Ordinary	—@11¼
Low Middling	—@11¾
Middling	—@12
Good Middling	—@12¼
SUGAR—	
Common	5 @ 5½
Strictly Prime	6 @ —
Yellow Clarified	6¾@ 7½
White	7½@ 7¾
MOLASSES—	
Choice	—@ '35
Strictly Prime	33@ —
Common	25@ 27
Centrifugal	20@ 27
COFFEE—Quotations for gold.	
Ordinary	11½@11¾
Fair	14 @14½
Good	15 @15½
Prime	15½@16
MESS PORK—per bbl.	
Old	$9 75
New	11 00
BACON—	
Shoulders	4½@ 4¾
Clear Rib Sides	5½@ 6½
Clear Sides	6 @ —
BEEF—	
Medium Western	9 50
Choice Extra Western	12 00
HAMS—	
Ordinary	8½@ 9½
Choice	9½@ 10
FLOUR—	
Superfine	$3 75 to 4 00
Extra	4 35 to 4 65
Double Extra	4 75 to 4 90
Family	5 50 to 5 65
Choice Fancy	5 90 to 6 00
LARD—	
Refined	7½ to 8
BUTTER—	
New York Creamery, fine	20 to —
New York Dairy, fine	17 to —
New York Dairy, good	14 to 16
Western, fine	12 to 13
Western Dairy	13 to 15
CHEESE—	
Western Reserve	7 to 8
Chicago	6½ to 7
Factory, poor	2 to 4
New York Cream	10 to 10½
POULTRY—₩ doz.	
Old Chickens	4 00 to 5 00
Young do	2 50 to 3 50
Ducks	2 50 to 3 50
Geese	4 00 to 5 00
Turkeys	16 00 to 18 00
EGGS—₩ doz.	
Western	10 to 12
Louisiana	12 to 14
CORN—₩ bu.	
Mixed	— to 48
White	53 to 54
Yellow	48 to 49
HAY—₩ bale	
Prime	14 00 to 16 00
Choice	18 00 to 19 00

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Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates,
Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

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The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,

TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

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NEW NECKWEAR,
Good Shirts as Low as 75c.; Undershirts 40c.; Drawers 50c.; Collars $1 a doz.; Cuffs $3 a doz.
EVERYTHING ELSE EQUALLY LOW.
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Quarterly Conferences.

Houston (Texas) District.

THIRD QUARTER.

Houston, First Church, June 13-15; West Point, June 14-15; Galveston, East Church, June 20-22; Galveston Tabernacle, June 21-22; Chences Prairie, June 28-29; Columbia, July 4-6; Oyster Creek, July 5 6; Stafford, July 12-13; Houston, Second Church, July 18-20; Houston Circuit, July 27; Richmond, August 2-3; Harrisburg, August 9-10; Lynchburg, August 10; Spring Station, August 16-17; Hockly, August 23-24. L. P. CUSHMAN, P. E.
Houston, May 1, 1879. 20-21

The White River District Conference will convene at Rich Woods, Lonoke circuit, May 29, at 9 o'clock a. m.
ISAAC G. POLLARD, P. E.
Little Rock, April 30, 1879. 19-20

Gulf (Miss.) District.

SECOND ROUND.

Crystal Springs, May 14-15; Hazlehurst, May 17-18; Brookhaven, May 21-22; New Hope, May 24-25; Union Church, May 28-29; Fayette, May 31 and June 1; Hamburg, June 4-5; Meadville, June 7-8; Liberty, June 10-11; Bay St. Louis and Pass Christian, June 17-18; Handsboro and Ocean Springs, June 19-20; Pascagoule, June 21-22; Augusta, June 24-25; Columbia, June 28-29; China Grove, June 30 and July 1; Simpson, July 5-6.

The brethren of the Gulf District will please take particular notice as to the dates on which their quarterly meetings will be held, so that there will be no more disappointments. J. CAMPBELL, P. E.
Brookhaven, Miss., April 29, 1879. 19-20

Murfreesboro (Tenn.) District.

THIRD ROUND.

Murfreesboro Station, May 31 and June 1; Alexandria, June 7-8; Ceinnsfork, June 14-15; Summerville Circuit, June 21-22; North Lebanon, June 29-30; Murfreesboro Circuit, July 5-6; Woodberry, July 12-13; Shelbyville, July 19-20; Cookville, July 25-27; Sparta, August 2-3; McMinnville, August 9-10; Stone River Circuit, August 16-17; Martin Creek, August 23-24.
19-20 B. B. MANSON, P. E.

Meridian (Miss.) District.

SECOND ROUND.

Shuqualak, May 10-11; ExPrairie, May 17-18; Brooksville, May 21-22; Macon, May 24-25; Mashuleville, May 27-28; Louisville, May 31 and June 1; DeKalb, June 7-8; Philadelphia, June 10-11; Daleville, June 14-15; Lauderdale, June 16-17; Meridian Circuit, June 18-19; Shubuta, June 21-22; Shubuta Circuit, June 24-25; Waynesborough, June 26-27; State Line, June 28-29; DeSoto, July 5-6; Enterprise Circuit, July 8-9; Enterprise, July 12-13; Claiborne, July 15-16; Paulding, July 19-20; Garlandsville, July 22-23; Hickory, July 26-27; Meridian, August 2-3.
19-20 J. W. DUNN, P. E.

Shaw University!

The present collegiate year of the Shaw University will close on Wednesday, May 28th. The examination of classes will begin on Thursday 22d and continue from day to day till the 28th.

On Sabbath morning, the 25th, at 10:30 will be held the Student's Love-feast; and at 3 P. M., the Annual Sermon will be preached by Rev. L. Bradford.

On Monday evening the anniversary exercises of the Literary Societies will take place in the college chapel. The annual meeting of the Board of Trustees will be held at 2 P. M., Tuesday, in room No. 3 of the college building. In the evening, beginning at 7:30, the school will give its annual exhibition. On Wednesday evening will be held the Student's Sociable.

All friends of the School are cordially invited to be present at all the exercises. All members of the Board of Trustees are earnestly requested to be present at the meeting of that body. Respectfully,
W. W. HOOPER.
Holly Springs, Miss., May 3, 1879.

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Correctly, on Piano or Organ, even if you never touched the keys before and have no knowledge of notes. A child ten years old can learn easily. Before you pronounce this a humbug write for full particulars, and we will send, free, such proof as will satisfy the most skeptical. Address at once,
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BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Olaude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshell.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't.
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddle, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes Hones, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elsmal Moore.
jan17'79-tf.

Ecclesiastical Law
—AND—
Rules of Evidence:

With Special Reference to the Jurisprudence of the Methodist Episcopal Church.

—BY—
HON. WILLIAM J. HENRY,
—AND—
WILLIAM L. HARRIS, D.D., LL.D.

8 vo., 511 Pages.
Cloth, $3; Law Sheep, $4.50.

In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases.

* * * * * *

In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.

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Wiley University

Situated at Marshall, Texas, is supported and controlled by the Freedmen's Aid Society of the M. E. Church. It offers to all desiring to secure an education special advantages.

The higher English Branches and Preparatory College Course are taught. A full College Course will be added as soon as practicable. Special attention given to the preparation of teachers.

A New Building is in process of erection and will be ready for use by opening of Winter Term, Dec. 30. Provision will be made for the rooming and boarding of young ladies in the institution. Young men's rooming department will not be ready before beginning of Spring Term, March 24.

The expenses of attending this school are small compared with others of similar character.

Tuition per Month	$1 50
Room rent	1 50
Washing, Light and Fuel	1 50
Board, including room rent and tuition per month, about $8 00.	

Arrangements can be made for students to board themselves.

Those studying for the ministry have tuition and room rent free.

All dues must be paid in advance.

CALENDER 1878-9.

First term begins Sept. 23d, ends Dec. 30th.
Second " " Dec. 30th, " March 21t.
Third " " March 24, " June 12th.

For circulars or further information address, W. H. DAVIS,
Wiley University,
n49 tf Marshall, Texas.

Central Tennessee College
Teachers' Institute,

Will begin May 19, 1879, and continue four weeks.

The course of study will be that required to be taught in the public schools of Tennessee and other Southern States.

Lectures on the Theory and Practice of Teaching, Object Teaching, Physiology and Hygieue will be delivered during the Institute.

This Institute is held for the special benefit of those teachers desirous of reviewing their course of study and for those who are preparing to teach. Applicants must be at least sixteen years of age to be admitted, and give satisfactory evidence of good moral character. The use of tobacco or intoxicating drinks is most positively prohibited.

EXPENSES.

Incidental Fee	$1 00
Board with lights and furnished room	7 00
Room Rent with lights, to those not boarding in the Hall	2 00

Bills must be paid in advance.

At the close of the Institution teachers will pass an examination and receive a certificate of proficiency.

For further information and reduced rates of travel over the Nashville, Chattanooga & St. Louis railroad, address the President,

Rev. J. Braden,
NASHVILLE, TENN.

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HOLLY SPRINGS, MISS.,
A Grand Opportunity
For a Liberal Education,
CLASSICAL, SCIENTIFIC AND NORMAL COURSES besides the First Steps in
Theology, Law and Medicine.

A high grade of scholarship is required, and the moral and religious culture of the students is regarded as of the utmost importance. Our location is

BEAUTIFUL AND HEALTHY.

The school is supported by the Freedmen's Aid Society of the M. E. Church, and hence the expenses are small.

Tuition Free. Incidentals, 50 cts per month. Board from $8 to $10 per month.

We want One Hundred more young men and women to prepare for teaching.

SITUATIONS GUARANTEED to all who are qualified, at from $35 to $60 per month.

Our students are everywhere sought after. For catalogues or other information, address W. W. HOOPER,
n0 tf Holly Springs, Miss.

West Texas Conference
SEMINARY.

This school is located at Austin—central for the Conference and easy of access.

The object of the School is to give a thorough business education, or to prepare pupils for teaching or for the ministry.

This School has earnest, competent, Christian Teachers who have had success in other schools.

TUITION.

Primary Department, per month	$1 [illegible]
Intermediate "	[illegible]
Higher " "	[illegible]
Music Lessons on the Organ, per mo.	4 00

Colored Ministers of the M. E. Church will have their tuition paid by the Freedmen's Aid Society.

Rev. G. O. RICHARDSON, President.
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Finest Assortment and Lowest Prices in the South of
Carpetings, Floor Oil Cloths,
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For Cleansing and Polishing Silver [illegible] Plated Ware, Window Glass, Mirrors, Marble, Paint, etc. This is the most convenient and effective preparation for these purposes ever offered to the public. It may be used even by inexperienced help with [illegible] safety, as it contains nothing that can possibly injure the finest plate or jewelry. Many of our largest Manufacturers and Importers of Silver and Plated Ware have used this soap, and have given it their unqualified approval.

CAUTION.—The original and genuine Silver Soap is known world wide as the INDEXICAL SILVER SOAP, [illegible] is the only proper thing to use for cleaning Silver, Electro Plated Goods, Marble, Jewelry, Statuary, etc. Made only by
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[illegible] Folks' Corner.

TANGLED THREADS.

BY MRS. M. A. HOLT.

A scowl is on my Annie's face,
And tears are in her eyes,
And I can see the feeble trace
Of anger quickly rise,
In the young heart that has not learned
The lesson of the wise.

Her hair is tangled—that is all,
And yet enough to bear,
[illegible] mishap can befall
My little girl so fair,
Than smoothing out the tangled braids
Of golden shining hair.

My little girl is slow to learn
The olden lesson true,
[illegible] patience we should never spurn,
[illegible] we are passing through
[illegible] ing out of tangled knots,
Which often come to view.

The mystic warp and woof of life
Have many a tangled thread
[illegible] care and trial, pain and strife,
[illegible] which our lives are led,
[illegible] impatiently we stand,
[illegible] tears we shed.

[illegible] would learn to patient be,
[illegible] but God's gentle hand
[illegible] out the tangled threads we see,
[illegible] meekly, gently stand—
[illegible] world would soon an Eden be,
And life a fairy land.

—Watchword.

"Be a Good Man, Papa."

[illegible] home this morning for [illegible] we kissed our little four- [illegible] good-bye, saying to him, [illegible] boy to-day." He some- [illegible] us by replying, "I [illegible] a good man, papa." Sure [illegible] we thought. We need the [illegible] more than he. And [illegible] give it more effectually [illegible] guileless prattler? The [illegible] the little preacher have [illegible] in our ears all day, [illegible] we wrote letters or [illegible] an irate corres- [illegible] effusion we could [illegible] or penned down a too [illegible] we seemed to hear [illegible] child-voice, saying, "Be [illegible] papa." If the exhorta- [illegible] by Paul or Peter, [illegible] had more force than [illegible] little apostle of [illegible] think not, at least [illegible], how many little [illegible] words, yet by the [illegible] of their lives and the [illegible] of their little hearts, [illegible] most eloquently, [illegible] good man!" May [illegible] be blessed [illegible] reaping of many [illegible] from the wreck and [illegible]—*Christian.*

[illegible] Drive.

[illegible] estimate of [illegible] to [illegible] from [illegible] years: [illegible] ......146,960 [illegible] ......151,618 [illegible] [illegible] than [illegible] thousand [illegible] rail, [illegible] to [illegible] per [illegible] and [illegible] the last [illegible] 1879 is [illegible] 171,360 [illegible]

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I desire information of two brothers of mine, somewhere in Louisiana, named Belford and Patsy Mixon. Another brother here is Sandy Carter. The brothers were about 48 or 50 years old. I am a younger son of Sandy Donahoe, live ten miles west from here.

B. F. DONAHOE,
Beauregard, Copiah, Co., Miss.

DEAR EDITOR—I wish to find my sister, Charlotte Thompson. She used to belong to Jack Thompson, and came from Pontotoc, Mississippi. She left Waco with a hotel keeper named Beard, a year or two before the war closed. I will be under many obligations for any information concerning her. My name was Fanny Thompson. I had two sisters Charlotte and Maria, and a brother Jake.

Address, FANNY MOSS,
Waco, Texas.
care Rev. A. M. Gregory.

DEAR EDITOR—I wish to enquire about my wife and children. They were owned by Dr. John Tarlton, who lived at Bayou Boeuf, below Morgan City or Brashear. He sold them to a man that carried them to Texas. I have heard that it was Alleyton, Colorado, but but do not know certainly. My wife's name was Lucinda Jemison before I had her. We had seven children: two boys, and Milly and Celia Ray two girls. Any information I can get as to their whereabouts will be gladly received by their father. Address,

NELSON RAY,
La Teche, St. Mary Parish, La.

DEAR EDITOR—I ask a space in your paper to inquire about my brother who left Choctaw agency, Jan., 9th, 1879. His aim was to go to Arkansas. He wrote to us on the 20th of January from Granada, and said he would write again when he got to a town called Hulberton, near the line of Arkansas, and we have not heard from him since. His name is Mansfield B. Cain, and he is thick, heavy built, and of yellow complexion, young looking, about twenty-five years of age. If such a man is found dear reader, please address me at Choctaw Agency, Oktibbeha county, Miss., stating your post office, State and county.

I remain yours, respectfully,
J. H. CAIN.

A Good Book.

Peter G. Thompson, of Cincinnati, has in press a little volume by Mr. Perry of the *Gazette*, entitled "Sixteen Saviours, or One? The Gospels not Brahmanic." The book is specifically a refutation of "The Sixteen Crucified Saviors," and the "Bible of Bibles," by Kersey Graves, which have had a wide circulation both East and West; but its scope is broader. Graves is a mere copyist of Dupuis, Higgins, Robert Taylor, and other writers, who have attempted to prove that the Gospel is only a modified reproduction of the hoary eastern superstitions. Mr. Perry's argument was originally published in letters to the Richmond (Ind.) *Telegram*. At the urgent request of many prominent ministers, and others, these letters are to be reproduced in book form, with an introduction and additions. The theories refuted, though obsolete among scholars, are those which are current among working men and [illegible] who are striving to break away from the restraints of faith. Moreover, they are not noticed in [illegible] of the popular defenses of [illegible]ianity. Their explanation [illegible] rebuttal must be sought in [illegible] and expensive works, all [illegible] which are quoted from by Mr. [illegible]. The book, therefore is not [illegible] a *multum in parvo*, but a guide [illegible] study of a very interesting department of religious in[illegible]. The reply which Mr. Perry [illegible] the arguments of the [illegible] skeptics, who are now [illegible] so many of the people [illegible] of the Bible and [illegible] the evidence upon which [illegible] of Christianity rests. [illegible] widely diffused. They [illegible] Graves and his allies no [illegible] stand on. Hence the [illegible] meet a necessity of the [illegible] measures should be [illegible] broadcast in every [illegible] affected with the views [illegible]

LAME BACK. WEAK BACK.

Benson's Capcine Porous Plaster.

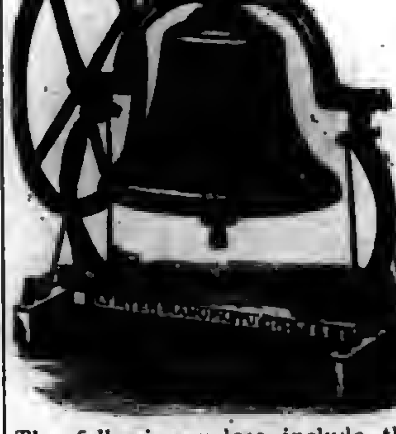
Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press.

The manufacturers received a special award and the only medal given for porous plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

Every one suffering from **Rheumatism, Lame Back, or Weak Back, Cold on the Chest, or any local pain or ache** should use Benson's Capcine Porous Plaster and be relieved at once. Price 25 cts. Sold by all Druggists.

BELLS.



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44 inches....	1000 lbs......	1350 lbs........	200 00
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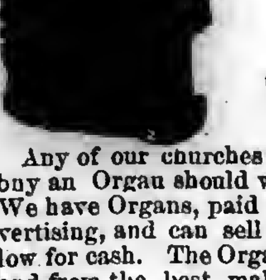

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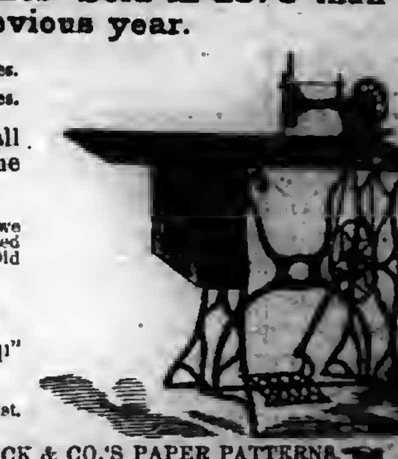

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Southwestern Christian Advocate.

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A LIFE'S REGRET.

Turning the leaves in an idle way,
Of a book that I was reading one day,
I found a line at the end of a song,
Which keeps on haunting me all day long,
With its sweet and mournful melody:
"Oh that I'd only been helpful to thee!"
A sadder burden could ever thee be:
"Would I'd only been helpful to thee!"

Few words, how simple; but, O, how much,
The [illegible] had told in that little touch,
[illegible] the story of chances lost,
[illegible] hopes blighted, and true love lost,
[illegible] in the [illegible] melody:
[illegible] I'd only been helpful to thee!"
[illegible] a sorrow the key may be:
[illegible] I'd only been helpful to thee!"

[illegible] rolls on, and the years roll by,
[illegible] perish, and memories die;
[illegible] up with a restless pain,
[illegible] longing, ever again,
[illegible] in the passionate melody:
[illegible] I'd only been helpful to thee!"
[illegible] have been, but not now can it be:
[illegible] I'd only been helpful to thee!"

The Exodus.

[illegible] OF THE BOSTON METHODIST PREACHERS' MEETING.

[illegible] appointed to con[illegible] and needs of [illegible] population of the South [illegible] of the nation and also [illegible] submitted the following: [illegible]

[illegible] the condition of the [illegible] of the South be[illegible] financial[illegible] morally, [illegible] physically; they [illegible] every hour, and [illegible] they were [illegible] as before, and [illegible] than [illegible] intellectually [illegible] keenly they feel [illegible] and at length [illegible] conclusion that [illegible] them in the [illegible] will yield [illegible] the laborer [illegible] crop, their [illegible] and [illegible] here [illegible] extent, [illegible] of money, [illegible] the ground [illegible] before, but [illegible] or [illegible] started [illegible] they [illegible] and [illegible] brethren [illegible] Whether [illegible] Ameri[illegible] is at [illegible] instead [illegible]

sive of all good government, and such corruption should be frowned upon by every American citizen.

Fourth—That in our deliberate judgment there is an increasing demand for the existence of the Methodist Episcopal Church in the Southern States; and that we pledge ourselves to stand by our colors in the East and West, the North and South; and especially will we stand by our colored brethren, who stood by us in our conflict with the enemies of the government.

Fifth—That we, as ministers, in our public prayers on the Lord's Day, should remember with importunity the unfortunate colored people of our land and the well being of our civil government and its executive and legislative officers.

"God save the nation."

KANSAS METHODIST FREEDMEN.

To the Ministers and Members of the Methodist Episcopal Church in the United States:

DEAR BRETHREN AND SISTERS: You have doubtless learned of the migration of colored people from the south to this State. Those who have arrived represent that thousands more are to follow. Many of them are in a destitute condition. To meet their immediate wants our citizens have been prompt and liberal, organizing committees of relief and extending a most cordial welcome in accordance with the spirit and fame of our State. Our worthy Governor is at the head of this charitable movement, receiving and disbursing funds in the most judicious manner, entitled to the fullest confidence of all. But the temporal necessities being provided, a more difficult question is presented,—How shall they be educated and Christianized and prepared for honorable citizenship, that they may take the place so long denied them, yet so earnestly desired for them by the philanthropic everywhere? The question involves the interests of the nation and the church as well as of this unfortunate race.

On the 30th of April, 1879, the Board of Church Extension of the Kansas Conference assembled in this city, and invited prominent members of the M. E. Church to confer with them upon this subject. A profound sense of responsibility rested upon all, and a prayerful interchange of thought was had. These opinions prevailed in the meeting,—that for a time the free school system of the state, though excellent in every respect and offering equal privileges to all classes, could not meet their educational wants, inasmuch as many of them settling in colonies would be unable to endure the taxation or institute the necessary supervision; that for the same reason, large numbers of them, even members of our church, would be deprived of all religious privileges. It was therefore resolved;

1. That ministers should be employed by the presiding elders to labor among these people, gathering into classes and societies those who belong to the M. E. Church.

2. That these ministers for the most part should be colored men, graduates if possible from our Freedmen's schools, receiving a small salary through the contributions of the benevolent.

3. That cheap buildings should be erected to serve the double purpose of the church and school.

4. That teachers and books should be furnished until the schools can be made self-sustaining, or until the free schools can be established.

5. That to meet the expenses of such work application should be made to the Missionary, Church Extension and Freedmen's Aid Societies of our church, but, inasmuch as those societies would be unable to meet the full expense, that an appeal be made directly to the members of our church throughout the land.

6. That a Committee be appointed, to be known as the "Kansas Methodist Freedmen's Aid Committee," charged with work on the [illegible] plans.

7. That the presiding elders and [illegible] be requested to [illegible] with the Committee.

The undersigned having been [illegible] said Committee and [illegible] a statement of the [illegible] no appeal is [illegible] prompt and [illegible] Any amounts aid [illegible] thankfully re[illegible] employed [illegible] by draft [illegible] I. Bone[illegible] [illegible] be mailed to each donor. We shall be thankful to publishers of secular papers, to the editors, pastors, presiding elders and bishops of our church, to the members and to all for any assistance. An immediate response from the people will enable us to meet a pressing demand. Further information will be cheerfully given upon application.

Finally, we earnestly request the prayers of all good people, that, in this service, we may have wisdom and grace to accomplish that which is committed to our hands.

REV. JAMES E GILBERT, Ch'n,
HON. P. I. BONEBRAKE, Sec.,
REV. JOHN D. KNOX, Treas.,
REV. G. W. HENNING,
GEO. W. HUME,
Committee.

Topeka, Kansas, May 3, 1879.

Valuable Information.

FORT SCOTT, KANSAS, May 5, 1879.
EDITOR SOUTHWESTERN CHRISTIAN ADVOCATE:

DEAR SIR:—Some of the soldiers of my old regiment have forwarded me a copy of your issue of the 1st inst., containing the address of the Louisiana Colored Convention, relative to the emigration movement.

Having become convinced, not only from this address, but from other sources, that the emigration of the colored men (to States where they can enjoy unmolested the full rights and privileges of American citizens) is one of the inevitable things that is sure to transpire in the near future, I feel in duty bound to give my suggestions in the premises, and ask the use of your columns for that purpose, believing as I do, that it will reach the greatest number in that manner.

I settled near here at the close of the war, and from April 1865 to 1866 served in the army in this State, with headquarters here, until September 1865, when I was ordered to proceed west via Fort Riley, Kansas, and relieve troops stationed on the mail route from there to Fort Union, New Mexico. I did this, choosing my headquarters at Fort Larned, Kansas, which is on the Arkansas river, about where Larned City now stands. During that period I had great opportunities to learn the topography and relative advantages of the different portions of the State. The settlements then were only as far west as Junction City, with no railroads on that line west of Topeka.

DESCRIPTION OF THE STATE.

Kansas has almost every variety of soil and climate; the latter ranging from the cold, rigorous climate of New York in the northern portion, to that of Kentucky and Tennessee in the central and southern portion. As a rule, the eastern portion has enough native timber to answer the limited uses to which it is applied; but all pine lumber has to be furnished from Chicago, or points on the Mississippi river. The Osage orange grows well, and is used extensively for hedge fencing all over the State. The western portion of the State, say from Wichita, on the south line to a northeast direction toward Junction City, and from that point to the north line of the State, is quite destitute of timber, there being not even enough, as a rule, to furnish fuel for the settlers. This want is supplied in most cases by coal shipped from the southern and eastern portion of the State; but in some places the settlers, when distant from railroads, burn corn for fuel. The freighters across that country before its settlement used to burn the buffalo chips (dry manure) it being the only article obtainable.

The staple crops of eastern and southern Kansas are Indian corn, oats, with quite a liberal acreage of wheat in some counties. Also flax and broom corn in limited quantities in places. The great staple of western and northern Kansas is winter wheat, the settlers raising, as a rule, only enough of other grains for home consumption. But as the settlements get older, the corn line is extending westward, as winter wheat does not succeed so well after the land has been in cultivation a few years; at least that is the result of my observations. There has been some attempts made to raise cotton in the southern counties, but with indifferent success. Vegetables of all kinds do well, varying according to culture and season. The same may be said of fruits, except currants, and some varieties of cherries.

The State is settled mainly by men of limited means from the eastern and northern States. Times are hard, and the most of the farmers are deeply in debt; caused by the change in the finances of the country, which unsettled their business calculations.

LANDS.

Wild lands in the eastern and southern parts of the State vary in price from two to ten dollars per acre, according to quality and location. There are no government lands of any value east of the 100th meridian. There are several railroad companies which have large grants for sale on long time and low rates of interest. The Kansas City, Fort Scott & Gulf Railroad have the unsold portion of what is known as the Neutral Lands. I enclose a copy of their advertisement, which you can use as you see fit. The M. K. & T. R. R., also Atchison, Topeka & Santa Fee R. R. have large quantities in the Neosho and Arkansas valleys.

Now to the all-important theme of suggestions on emigration. First, you will see that we are a people of limited means, as yet. Second, That there are no large bodies of Government lands in the portion of the State that is supplied with timber, except in small localities. Third, In consequence of our condition, labor is abundant and cheap. Fourth, That if you move to the extreme western portion of the State, there will be no chance to obtain labor at times when you could be spared from the crops, and would like to earn a little money either to pay current expenses or to pay for land until you could raise a surplus. The suggestion of the committee to emigrate by colonies is a good one, but the colonies should be small, and thus easily managed. By all means avoid the towns, for there is always a great surplus of both white and colored labor in every town in the State. That the greater share of you will move North is a foregone conclusion; but there are many other localities and States besides Kansas which you should examine. Get all the information you can, particularly from southern Illinois, Indiana and Ohio, where there are rich bottom lands which are more productive than in our State, with abundance of timber, and surrounded by men of accumulated wealth, who could employ you at different times of the year. There are vast coal and iron mines there which could doubtless employ a large number, and ten or fifteen acres will sustain a family in that section. To those who have a little means to start with, and desire to contend with the hardships and privations of a pioneer life, there are many localities in Kansas that are proper and desirable. Take, for instance, four men who are heads of families. They could, in the eastern part of the State, buy 160 acres of good land on ten years time, at seven per cent. interest, paying one-tenth down, viz: $80. They need one team, cost, $100; one wagon, $50; two double-shovel plows, $12; one harrow, $6; one three-horse plow, $16; one extra horse, $50; harness (second hand), $20; one wagon (second hand), $30; lumber for four cabins, $120; four cooking stoves, $60; 150 bushels of corn, $45; 400 pounds bacon, $25; coffee and sugar, $10; Total, $724; add other expenses, $76; Total, $800.

Now, if any four families can combine together and have this amount when they get here, they could, in my opinion, succeed; providing too many did not get into one locality. They could each build their own house on their own forty acres, and a greater share of the year three out of the four men could be at work improving the land, while the other could do the plowing, etc., until all got an outfit of their own; or they could get work from parties, and thus raise means to pay for their land. Of course, if too many get in one place, the chance to get employment would be ruined. To any that decide to come to Kansas, I will say that you should have about this amount, and you will need more, unless you combine in the manner indicated. I do not say that these are the exact figures. You might succeed with less, but with this amount and manner of management success would be assured. If you can get this amount by staying and suffering a little longer, you had better stay. The best time to emigrate to this State is in the fall; say October or November. In this there are two advantages. 1st, you will get acclimated; and second, you can build and get prepared for winter in time. Spring opens here about the 1st of March, and it is important to a new settler to be ready to raise a crop the first year. It will be found better to rent a good portion of the land for corn than to gamble on raising all sod corn, which, to a certain extent, is uncertain. I have omitted to state that the Chinese sugar cane grows successfully here, and makes fair molasses, which new settlers can raise and use in place of buying sugar.

In conclusion I will state that our prospects were never better at this time of year, and in case of a large crop the price of corn will be 15 cents instead of 30 cents, which will make living very cheap. All classes of merchandise can be bought as cheap here as in the interior towns of Illinois or any of the northern States. I will readily give any further information desired. Hoping you will succeed in your difficult but justifiable undertaking, I remain your sincere friend,

U. B. PEARSALL.
Late Col. 48th Wis. Infty.
Formerly Lieut. Col. 99th U. S. C. Infantry.

Barbarism, Semi-Barbarism and Civilization.

BY A. B. C.

MR. EDITOR:—The following account of a murder is clipped from the *Summit* (Miss.) *Sentinel*, of a late date. We sometimes hear ministers, when appealing for money for home missions, talk about "heathendom within Christendom." Does not this account show that we have barbarism at our very door? White men "take up" with colored women as mistresses all over the South. A pure-blooded African is an exception in our midst, because "gentlemen" "take up" and raise families with colored women. And some Southern States have laws for making legitimate these mulatto children without compelling legal marriage of the parents. But if in a single case the order is reversed, and a white woman marries or "takes up" with a colored man, then a wail of indignation is raised and the shot guns are seized, and "gentlemen" rush to the front, and even murder becomes justifiable. But here is the case which your correspondent can give no other name but

BARBARISM.

The *Sentinel* says:

We learn, from reliable authority, that a big, black, burly negro man, named Souchis, last week, "took up" with a white woman named Brooks, who resided on Tilton's Creek, Lawrence county, and were living together as man and wife. A number of gentlemen learning the relations existing between this ill-assorted pair, took measures to put a stop to it. The negro became aware of the intentions of these gentlemen, and fearing the result, left Tilton's Creek, the woman accompanying him, and proceeded toward Columbia, Miss., when the gentlemen, who had followed them, overtook the guilty pair, and although the woman begged them not to hurt the negro, saying that she loved him, they paid no attention to her, and commenced firing on the negro, literally riddling his carcass with bullets, killing him instantly. What became of the woman, we don't know, but trust that this lesson will be a warning to her in future.

It is terrible to contemplate the state of morals that is existing in our land, when a *white* woman will lower herself to such an extent as to "take up" and live with a loath some and stinking negro. It must be stopped, and those gentlemen engaged in this affair have taken the right steps to squelch all future affairs of this character in that neighborhood.

One step beyond barbarism is semi-barbarism. In the first, mobs rule, and the strongest make laws; and in the second there is a greater respect for laws; but these are often based upon low and false ideas which yet cling to the people from their barbarous notions in the past.

The following dispatch gives an illustration of

SEMI BARBARISM.

RICHMOND, Va., May 6.—The counsel for Edmund Kenny, the negro who married a white woman, and both of whom were sentenced to the penitentiary for violation of the laws of the State, have applied to Judge Hughes, now at Norfolk, for a writ of habeas corpus. The judge continued the case until the thirteenth instant, and directed that notice be served on the attorney general.

Having given these illustrations of different types of society, the following is given as an illustration of civilization. It is an account of the marriage of a colored lawyer, from the Boston *Journal* of April 2. This is

CIVILIZATION.

The account is as follows:

An interesting event took place last Saturday, when A. H. Grimke, Esq., a well-known colored lawyer of this city, was united in marriage to Miss Sarah E. Stanley, the daughter of an Episcopal clergyman of Wisconsin, and a lady of Caucasian blood. The ceremony took place at the residence of Mrs. Chas. P. Curtis, Mount Vernon street, in this city, Rev. C. A. Bartol officiating. The company assembled was select, and of the highest character. Mr. Grimke has had an eventful life. He was born in South Carolina, and until the Emancipation Proclamation was a slave, when, through the intervention of friends, he was sent North to be educated. He graduated from Lincoln University, Pennsylvania, and from the Harvard Law School, where he took high rank. From the Law School he entered the office of William I. Bowditch, Esq., but now has an office of his own. He is a gentleman of the finest literary tastes and qualifications, and the lady he has married is one every way qualified by natural endowments and by acquired knowledge for the companionship of any man. Mr. and Mrs. Grimke have the warm friendship of a circle of friends moving in the best ranks of Boston society. It is rare that we chronicle the intermarriage of the races represented by the contracting parties, and we do not remember the parallel of the above record, so far as the social circumstances attending it are concerned.

The Nashville Convention.

FINAL ADDRESS.

In the National Colored Convention the Committee on Address made a report, of which the following are salient points:

"Fifteen years have elapsed since our emancipation, and though we have made material advancement as citizens, yet we are forced to admit that obstacles have been constantly thrown in our way to obstruct and retard our progress. Our toil is still unrequited, hardly less under freedom than slavery, whereby we are sadly oppressed by poverty and ignorance, and consequently prevented from enjoying the blessings of liberty while we are left to the shame and contempt of all mankind. This unfortunate state of affairs is because of the intolerant spirit exhibited on the part of the men who control the South to-day. Free speech in many localities is not tolerated. The right of citizenship is denied when majorities may be overcome. Proscription meets us on every hand—in the school-room, in the church that sings praises to that God "who made of one blood all the nations of the earth," in places of public amusement, in the jury-box, and in the local affairs of the government. We are practically denied the rights and privileges of freemen. We cannot expect to rise to the dignity of true manhood under the system and pay as practically carried out in some portions of the South to-day. Wages are low at the best, but when paid in scrip, having no purchasing power beyond the prescribed limits of the land-owner it must appear obviously plain that our condition must ever remain the same; but with fair adjustment between capital and labor, we, as a race, by our own industry, would soon be placed beyond want and in a self-sustaining condition.

"Our people in the North, while free from many of the outrages practiced on our brethren of the South, are not wholly exempt from unjust discriminations. Caste prejudices have sufficient sway to exclude them from the work-shop, trades, and other avenues of remunerative business and advancement. We realize that education is the potent lever by which we are to be elevated to the plane of useful citizenship. We have the disposition and natural ability to acquire and utilize knowledge where equal facilities are accorded; but we are denied the necessary advantages, owing to the defective common-school system and the non-enforcement of laws in most of the Southern States.

"We therefore favor and recommend a national educational system embracing advantages for all, the same to be sustained by proceeds derived from the sale of public lands, wholly unbiased by party considerations. We contemplate the lamentable political condition of our people, especially in the South, with grave and serious apprehensions for the future. Having been given the ballot for the protection of our rights, we find that through systematic intimidation, outrage, violence and murder, our votes have been suppressed, and the power thus given us has been made a weapon against us.

"The migration of the colored people now going on from several Southern States has assumed such proportions as to demand the calm and deliberate consideration of every thoughtful citizen of the country. It is the result of no idle curiosity or disposition to evade labor; it proceeds upon the assumption that there is a combination, well planned, and with systematic purposes, to still further abridge their rights and privileges and reduce them to a state of actual serfdom. It is declared in holy writ "That the ox that treadeth out corn shall not be muzzled." If their labor is valuable it should be respected. If it be demonstrated that it cannot command respect in the South, there is but one alternative, and that is to emigrate. But, as the South possesses many advantages for them, they would prefer to remain here if they could peaceably enjoy rights and privileges to which they are legally entitled, and receive fair, equitable remuneration for their labor. The disposition to leave the communities in which they feel insecure is an evidence of a healthy growth in manly independence, and should receive the countenance and support of all philanthropists. We, therefore, heartily indorse the National Emigration Aid Society, recently organized in Washington, D. C., and bespeak for it a successful issue in its laudable undertaking.

"We view with gratification the recent efforts of the planters of Mississippi and Louisiana, at the Vicksburg Convention, to effect an adjustment of the labor troubles existing in that section of the country. Believing that through such a movement it is possible to establish friendly relations, adjust all differences between the races, and secure a final satisfactory settlement of grave causes underlying the unsettled and inharmonious condition of affairs now obtaining among them in the South, we would respectfully recommend to both classes the adoption of similar action in the future for the settlement of all disturbing public questions which may arise between them.

"Having said so much with regard to the disadvantages under which we labor on account of influences over which we have no control, we are not unmindful of the all-important fact that we are to a great extent the architects of our own fortunes, and must rely mainly on our exertions for success. We, therefore, recommend to the youth of our race observance of strict morality, temperate habits, and the practice of economy, the acquisition of land, the acquiring of agricultural education, of advancing to mercantile positions and forcing their way into the various productive channels of literature, art, science and mechanism. The sooner knowledge of our own ability to achieve success in these directions is acquired, the sooner we will overcome apparently insurmountable obstacles to our elevation.

"In the struggle for independence, our blood mingled with that of the white man in defense of a common cause. When our flag was insulted on the high seas, and naturalized citizens outraged, we sprang promptly to our country's call. In the war which followed, we did not stop to consider the fact that, although Americans, we were not citizens; that, although soldiers, we were not freemen. In the war of the rebellion, after the emancipation, we responded by thousands in the country's defense, and on the high seas, in tented camps and rifled parapets, the prejudice of race and caste were forgotten in the heat of conflict and the cause of secession disappeared beneath the bodies of white and black alike.

In the light of facts, we demand in the name of citizenship conferred by organic law, in the name of Christian brotherhood, the same treatment accorded other nationalities of our common country. Nothing more, nothing less. If the government has the right to make us citizens, surely it has the power to enforce the laws made for our protection. We have reached a crisis in the history of the race; with us it is a question of citizenship upheld by the general sentiment of the country and protected by its physical power, or of citizenship invaded, outraged and winked at, whenever party necessities and emergencies require it. More than this, it is a question of life and existence itself. We have submitted patiently to the wrongs and injustice which have been heaped upon us, trusting that in the fullness of time a generous and humane public sentiment would bring to our relief the enforcement of all laws passed for our protection.

If the nation desires to maintain the proud position it has maintained, it must say and prove to the world that every man in our midst is free and equal; that the same means will be used to avenge the insults and outrages against the country's flag, and for the accomplishment of these ends we invoke the prayers and sympathies of all liberty-loving citizens."

Mr. Pinchback, in addressing the conference, indirectly predicted the nomination of Grant, which was received with immense enthusiasm.

Ex-Congressman Rainey, of South Carolina, made a speech, in which he alluded to the action of the Vicksburg Convention, and declared that the negroes would no longer trust to the promises of Southern whites, which had always been broken.

This address of the committee was unanimously adopted.

General News Items.

No Zulu force of any size now exists.

Gen. Grant and party have sailed for Japan.

The communal elections in Spain favor the government.

Forest fires continue in the vicinity of Scranton, Pennsylvania.

The thermometer indicated 100 in the shade in Boston on the 13th.

Senator Vest will introduce a bill to organize the Indian Territory into a State.

Henry Ward Beecher lectured in Memphis on the 13th to an audience of 2500.

Charles H. Pulham, for many years city editor of the New-York *Times* died on the 13th.

Cardinal Newman promises to resist with all his powers the spirit of liberalism in religion.

The Southern Baptist convention at Atlanta adjourned to meet in Lexington, Ky., in May, 1880.

The Secretary of the Treasury accepted a bid for 100 000 ounces of silver bullion for the New Orleans mint.

The anniversary of the victory of the Mexicans over the French was celebrated in the city of Mexico on the 5th.

A confederate monument was unveiled at Columbia, S. C., on the 13th, in the presence of 12,000 people.

Secretary McCrary in conformity with the decision of Judge Dundy has directed that the Ponca Indians be released.

A combination of powerful interests has been formed against the free trade policy of the Cuban representatives.

The relief board at St. Louis resolved to send Rev. John Turner east to present facts relative to the negro exodus.

A meeting was held at the State house, Providence, R. I., to consider the Southern exodus, and devise means for relief.

A terrible explosion occurred at Walsall Iron Works, London. [illegible] persons were killed outright, and several others injured.

Judge Dundy of Nebraska decides that no rightful authority exists to remove by force the Ponca Indians to the Indian Territory.

The House committee on levees recommends that $175,000 be appropriated to complete the surveys of the Mississippi river.

The House failed to pass the bill over the President's veto prohibiting the use of the military in enforcing the laws of the United States.

Poonah, a government military centre, near Bombay, India, was nearly destroyed by fire, including government buildings and forty houses.

The czar has decreed that prisoners must be sentenced or acquitted of political conspiracy within twenty-four hours, and the sentences must be executed within twenty-four hours.

A conference to consider the negro exodus was held in St. Louis, wherein it was proposed to send steamers to carry away the people on the banks of the Mississippi, who were refused transportation by regular steamers. T. W. Conway was an active spirit in this conference.

Gov. St. John, of Kansas, has not forgotten how freely and unquestioningly the negroes of the South helped Union soldiers escaping from rebel prisons during the war, and he says that now that they are refugees, seeking new homes, they deserve as fair and as kind treatment as they gave.

In the United States Circuit Court in Richmond a writ of *habeas corpus* in the miscegenation case of Edward Kinney and Mary H[illegible] now confined in the penitentiary for violation of the State statutes prohibiting the inter-marriage of races, was refused by Judge Hughes on the ground that the United States courts have no jurisdiction over questions of marriage.

At a meeting of the Executive Committee of the Freedmen's Aid Society of the Methodist Episcopal Church, held May the 6th, at the Western Book Room, the exodus of the colored people to Kansas, in relation to our Church work and the welfare of this people, was taken up and discussed. A movement has been inaugurated to get all the facts on this subject, [illegible] to a plan of action at as [illegible] date as possible.

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One time or more	8 cents
One month, (4 times)	7 "
Three months, (13 times)	6 "
Six months, (26 times)	5 "
One year, (52 times)	4 "
Marriage notices	25 "
Special notices	8 cents net cash.

NEW YORK OFFICE:

805 Broadway, New York,

WILLIAM BALDWIN, Special Agent.

A LIFE'S REGRET.

Turning the leaves in an idle way,
Of a book that I was reading one day,
I found a line at the end of a song,
Which keeps on haunting me all day long,
With its sweet and mournful melody:
"O that I'd only been helpful to there!"
A sadder burden could ever thee be:
"O that I'd only been helpful to thee!"

Few words, how simple; but, O, how much,
The singer had told in that little touch,
Ever sad the story of chances lost,
Of bright hopes blighted and true love lost,
As heard in the measured melody:
"O that I'd only been helpful to thee!"
To many a sorrow the key may be:
"O that I'd only been helpful to thee!"

The world rolls on, and the years roll by,
And day-dreams vanish, and memories die;
But it surges up with a restless pain,
That fond but longing, ever again,
Breathed in the passionate melody:
"O that I'd only been helpful to thee!"
That might have been, but not now can it be:
"O that I'd only been helpful to thee!"

The Exodus.

ACTION OF THE BOSTON METHODIST PREACHERS' MEETING.

The committee appointed to consider the movement and needs of the colored population of the Southern States of our nation and also of the country, submitted the following:

We deplore the condition of the colored citizens of the South because they are oppressed financially, socially, intellectually, morally, politically and physically; they stand in jeopardy every hour, and have done ever since they were emancipated as well as before, and more since their emancipation than when in slavery.

The more they are intellectually improved the more keenly they feel their deprivations, and at length have arrived at the conclusion that there is a home for them in the West, where the virgin soil waits for the cultivator, and will yield abundant harvests to the laborer all they want is the first crop, then; they can make improvements and increase the comforts of life; here is the pinch, they are poor and destitute of clothing to a great extent, and still more destitute of money, of seeds to put into the ground Books and papers are needed.

We have sent to them before, but they have been cheated out of everything that they had got or gained; now, if they can be started in life to make a beginning, they will become a happy people and make provision for their brethren as they arrive hereafter. Whether revolution, anarchy, or the American government is to prevail is at present in doubt. Men who once sought the ruin of the government and were treated leniently, instead of being punished as their crimes deserved, are now plotting to gain power by corrupt means, and hence their opposition to having the ballot box guarded and kept pure by federal authority. Such a people deserve to be forsaken by their upright laboring citizens, and it becomes us to afford aid to such citizens as they leave their oppressors for a free soil and liberty-loving friends. Therefore we present the following resolutions:

First—That we most heartily sympathize with our colored friends, and that we will do all in our power to aid, defend and provide for them in their distress, that they may make for themselves homes where the wicked hand of the spoiler may no more deprive them of their political privileges.

Second—That while 805 Broadway, N. Y., is the headquarters where the needed aid can be sent, with the assurance that it will be immediately forwarded to the needy, we will encourage our people to forward their gifts without delay.

Third—That any party or portion of parties that seek to accomplish their ends by ballot-box stuffing or [illegible] we do most earnestly [illegible] as subver-sive of all good government, and such corruption should be frowned upon by every American citizen.

Fourth—That in our deliberate judgment there is an increasing demand for the existence of the Methodist Episcopal Church in the Southern States; and that we pledge ourselves to stand by our colors in the East and West, the North and South; and especially will we stand by our colored brethren, who stood by us in our conflict with the enemies of the government.

Fifth—That we, as ministers, in our public prayers on the Lord's Day, should remember with importunity the unfortunate colored people of our land and the well being of our civil government and its executive and legislative officers.

"God save the nation."

KANSAS METHODIST FREEDMEN.

To the Ministers and Members of the Methodist Episcopal Church in the United States

DEAR BRETHREN AND SISTERS.

You have doubtless learned of the migration of colored people from the south to this State. Those who have arrived represent that thousands more are to follow Many of them are in a destitute condition. To meet their immediate wants our citizens have been prompt and liberal, organizing committees of relief and extending a most cordial welcome in accordance with the spirit and fame of our State. Our worthy Governor is at the head of this charitable movement, receiving and disbursing funds in the most judicious manner, entitled to the fullest confidence of all. But the temporal necessities being provided, a more difficult question is presented,—How shall they be educated and Christianized and prepared for honorable citizenship, that they may take the place so long denied them, yet so earnestly desired for them by the philanthropic everywhere? The question involves the interests of the nation and the church as well as of this unfortunate race.

On the 30th of April, 1879, the Board of Church Extension of the Kansas Conference assembled in this city, and invited prominent members of the M. E. Church to confer with them upon this subject. A profound sense of responsibility rested upon all, and a prayerful interchange of thought was had. These opinions prevailed in the meeting,—that for a time the free school system of the state, though excellent in every respect and offering equal privileges to all classes, could not meet their educational wants, inasmuch as many of them settling in colonies would be unable to endure the taxation or institute the necessary supervision; that for the same reason, large numbers of them, even members of our church, would be deprived of all religious privileges. It was therefore resolved:

1. That ministers should be employed by the presiding elders to labor among these people, gathering into classes and societies those who belong to the M. E. Church.

2. That these ministers for the most part should be colored men, graduates if possible from our Freedmen's schools, receiving a small salary through the contributions of the benevolent.

3. That cheap buildings should be erected to serve the double purpose of the church and school.

4. That teachers and books should be furnished until the schools can be made self-sustaining, or until the free schools can be established.

5. That to meet the expenses of such work application should be made to the Missionary, Church Extension and Freedmen's Aid Societies of our church, but, inasmuch as those societies would be unable to meet the full expense, that an appeal be made directly to the members of our church throughout the land.

6. That a Committee be appointed, to be known as the "Kansas Methodist Freedmen's Aid Committee," charged with work on the foregoing plans.

7. That the presiding elders and pastors of the state be requested to co-operate with the Committee.

The undersigned having been appointed said Committee and having made a statement of the case, feel assured that no appeal is needed to secure a prompt and hearty response. Any sums in aid of this cause will be thankfully received and judiciously employed. They should be forwarded by draft to our Secretary, Hon. P. I. Bonebrake of this city, and will be duly acknowledged in the church papers. An annual report of our work will be mailed to each donor. We shall be thankful to publishers of secular papers, to the editors, pastors presiding elders and bishops of our church, to the members and all for any assistance. An immediate response from the people will enable us to meet a pressing demand. Further information will be cheerfully given upon application.

Finally, we earnestly request the prayers of all good people, that, in this service, we may have wisdom and grace to accomplish that which is committed to our hands.

REV. JAMES E. GILBERT, Ch'n,
HON. P. I. BONEBRAKE, Sec.,
REV. JOHN D. KNOX, Treas.,
REV. G. W. HENNING,
GEO. W. HUME,
Committee.

Topeka, Kansas, May 3, 1879.

Valuable Information.

FORT SCOTT, KANSAS, MAY 5, 1879.

EDITOR SOUTHWESTERN CHRISTIAN ADVOCATE:

DEAR SIR:—Some of the soldiers of my old regiment have forwarded me a copy of your issue of the 1st inst, containing the address of the Louisiana Colored Convention, relative to the emigration movement.

Having become convinced, not only from this address, but from other sources, that the emigration of the colored men (to States where they can enjoy unmolested the full rights and privileges of American citizens) is one of the inevitable things that is sure to transpire in the near future, I feel in duty bound to give my suggestions in the premises, and ask the use of your columns for that purpose, believing as I do, that it will reach the greatest number in that manner.

I settled near here at the close of the war, and from April 1865 to 1866 served in the army in this State, with headquarters here, until September 1865, when I was ordered to proceed west via Fort Riley, Kansas, and relieve troops stationed on the mail route from there to Fort Union, New Mexico. I did this, choosing my headquarters at Fort Larned, Kansas, which is on the Arkansas river, about where Larned City now stands. During that period I had great opportunities to learn the topography and relative advantages of the different portions of the State. The settlements then were only as far west as Junction City, with no railroads on that line west of Topeka.

DESCRIPTION OF THE STATE.

Kansas has almost every variety of soil and climate; the latter ranging from the cold, rigorous climate of New York in the northern portion, to that of Kentucky and Tennessee in the central and southern portion. As a rule, the eastern portion has enough native timber to answer the limited uses to which it is applied; but all pine lumber has to be furnished from Chicago, or points on the Mississippi river. The Osage orange grows well, and is used extensively for hedge fencing all over the State. The western portion of the State, say from Wichita, on the south line in a northeast direction toward Junction City, and from that point to the north line of the State, is quite destitute of timber, there being not even enough, as a rule, to furnish fuel for the settlers. This want is supplied in most cases by coal shipped from the southern and eastern portion of the State; but in some places the settlers, when distant from railroads, burn corn for fuel. The freighters across that country before its settlement used to burn the buffalo chips (dry manure) it being the only article obtainable.

The staple crops of eastern and southern Kansas are Indian corn, oats, with quite a liberal acreage of wheat in some counties. Also flax and broom corn in limited quantities in places. The great staple of western and northern Kansas is winter wheat, the settlers raising, as a rule, only enough of other grains for home consumption. But as the settlements get older, the corn line is extending westward, as winter wheat does not succeed so well after the land has been in cultivation a few years; at least that is the result of my observations. There has been some attempts made to raise cotton in the southern counties, but with indifferent success. Vegetables of all kinds do well, varying accordinging to culture and season. The same may be said of fruits, except currants, and some varieties of cherries.

The State is settled mainly by men of limited means from the eastern and northern States. Times are hard, and the most of the farmers are deeply in debt; caused by the change in the finances of the country, which unsettled their business calculations.

LANDS.

Wild lands in the eastern and southern parts of the State vary in price from two to ten dollars per acre, according to quality and location. There are no government lands of any value east of the 100th meridian. There are several railroad companies which have large grants for sale on long time and low rates of interest. The Kansas City, Fort Scott & Gulf Railroad have the unsold portion of what is known as the Neutral Lands. I enclose a copy of their advertisement, which you can use as you see fit. The M. K & T. R. R., also Atchison, Topeka & Santa Fee R. R. have large quantities in the Neosho and Arkansas valleys.

Now to the all-important theme of suggestions on emigration First, you will see that we are a people of limited means, as yet. Second, That there are no large bodies of Government lands in the portion of the State that is supplied with timber, except in small localities. Third, In consequence of our condition, labor is abundant and cheap. Fourth, That if you move to the extreme western portion of the State, there will be no chance to obtain labor at times when you could be spared from the crops, and would like to earn a little money either to pay current expenses or to pay for land until you could raise a surplus. The suggestion of the committee to emigrate by colonies is a good one, but the colonies should be small, and thus easily managed. By all means avoid the towns, for there is always a great surplus of both white and colored labor in every town in the State. That the greater share of you will move North is a foregone conclusion; but there are many other localities and States besides Kansas which you should examine. Get all the information you can, particularly from southern Illinois, Indiana and Ohio, where there are rich bottom lands which are more productive than in our State, with abundance of timber, and surrounded by men of accumulated wealth, who could employ you at different times of the year. There are vast coal and iron mines there which could doubtless employ a large number, and ten or fifteen acres will sustain a family in that section. To those who have a little means to start with, and desire to contend with the hardships and privations of a pioneer life, there are many localities in Kansas that are proper and desirable. Take, for instance, four men who are heads of families. They could, in the eastern part of the State, buy 160 acres of good land on ten years time, at seven per cent. interest, paying one-tenth down, viz: $80. They need one team, cost, $100; one wagon, $50; two double-shovel plows, $12; one harrow, $6; one three-horse plow, $16; one extra horse, $50; harness (second hand), $20; one wagon (second hand), $30; lumber for four cabins, $120; four cooking stoves, $60; 150 bushels of corn, $45; 400 pounds bacon, $25; coffee and sugar, $10; Total, $721; add other expenses, $76; Total, $800.

Now, if any four families can combine together and have this amount when they get here, they could, in my opinion, succeed; providing too many did not get into one locality. They could each build their own house on their own forty acres, and a greater share of the year three out of the four men could be at work improving the land, while the other could do the plowing, etc, until all got an outfit of their own; or they could get work from parties, and thus raise means to pay for their land. Of course, if too many get in one place, the chance to get employment would be ruined. To any that decide to come to Kansas, I will say that you should have about this amount, and you will need more, unless you combine in the manner indicated. I do not say that these are the exact figures. You might succeed with less, but with this amount and manner of management success would be assured. If you can get this amount by staying and suffering a little longer, you had better stay. The best time to emigrate to this State is in the fall; say October or November. In this there are two advantages. 1st, you will get acclimated; and second, you can build and get prepared for winter in time. Spring opens here about the 1st of March, and it is important to a new settler to be ready to raise a crop the first year. It will be found better to rent a good portion of the land for corn than to gamble on raising all some corn, which, to a certain extent, is uncertain. I have omitted to state that the Chinese sugar cane grows successfully here, and makes fair molasses, which new settlers can raise and use in place of buying sugar.

In conclusion I will state that our prospects were never better at this time of year, and in case of a large crop the price of corn will be 15 cents instead of 30 cents, which will make living very cheap. All classes of merchandise can be bought as cheap here as in the interior towns of Illinois or any of the northern States. I will readily give any further information desired. Hoping you will succeed in your difficult but justifiable undertaking, I remain your sincere friend, U. B. PEARSALL.

Late Col. 48th Wis. Infty.
Formerly Lieut. Col. 99th U. S. C. Infantry.

Barbarism, Semi-Barbarism and Civilization.

BY A. B. C.

MR. EDITOR:—The following account of a murder is clipped from the *Summit* (Miss.) *Sentinel*, of a late date. We sometimes hear ministers, when appealing for money for home missions, talk about "heathendom within Christendom." Does not this account show that we have barbarism at our very door? White men "take up" with colored women as mistresses all over the South. A pure-blooded African is an exception in our midst, because "gentlemen" "take up" and raise families with colored women. And some Southern States have laws for making legitimate these mulatto children without compelling legal marriage of the parents. But if in a single case the order is reversed, and a white woman marries or "takes up" with a colored man, then a wail of indignation is raised and the shot guns are seized, and "gentlemen" rush to the front, and even murder becomes justifiable. But here is the case which your correspondent can give no other name but

BARBARISM.

The *Sentinel* says:

We learn, from reliable authority, that a big, black, burly negro man, named Souchia, last week, "took up" with a white woman named Brooks, who resided on Tilton's Creek, Lawrence county, and were living together as man and wife. A number of gentlemen leaching the relations existing between this ill-assorted pair, took measures to put a stop to it. The negro became aware of the intentions of these gentlemen, and fearing the result, left Tilton's Creek, the woman accompanying him, and proceeded toward Columbia, Miss., when the gentlemen, who had followed them, overtook the guilty pair, and although the woman begged them not to hurt the negro, saying that she loved him, they paid no attention to her, and commenced firing on the negro, literally riddling his carcass with bullets, killing him instantly. What became of the woman, we don't know, but trust that this lesson will be a warning to her in future.

It is terrible to contemplate the state of morals that is existing in our land, when a *white* woman will lower herself to such an extent as to "take up" and live with a loathsome and stinking negro. It must be stopped, and those gentlemen engaged in this affair have taken the right steps to squelch all future affairs of this character in that neighborhood.

One step beyond barbarism is semi-barbarism. In the first, mobs rule, and the strongest make laws; and in the second there is a greater respect for laws; but these are often based upon low and false ideas which yet cling to the people from their barbarous notions in the past.

The following dispatch gives an illustration of

SEMI BARBARISM.

RICHMOND, Va., May 6.—The counsel for Edmund Kenny, the negro who married a white woman, and both of whom were sentenced to the penitentiary for violation of the laws of the State, have applied to Judge Hughes, now at Norfolk, for a writ of habeas corpus. The judge continued the case until the thirteenth instant, and directed that notice be served on the attorney general.

Having given these illustrations of different types of society, the following is given as an illustration of civilization. It is an account of the marriage of a colored lawyer, from the Boston *Journal* of April 2. This is

CIVILIZATION.

The account is as follows:

An interesting event took place last Saturday, when A. H. Grimke, Esq., a well-known colored lawyer of this city, was united in marriage to Miss Sarah E. Stanley, the daughter of an Episcopal clergyman of Wisconsin, and a lady of Caucasian blood. The ceremony took place at the residence of Mrs Chas. P. Curtis, Mount Vernon street, in this city, Rev. C. A. Bartol officiating. The company assembled was select, and of the highest character. Mr. Grimke has had an eventful life. He was born in South Carolina, and until the Emancipation Proclamation was a slave, when, through the intervention of friends, he was sent North to be educated. He graduated from Lincoln University, Pennsylvania, and from the Harvard Law School, where he took high rank. From the Law School he entered the office of William I. Bowditch, Esq, but now has an office of his own. He is a gentleman of the finest literary tastes and qualifications, and the lady he has married is one every way qualified by natural endowments and by acquired knowledge for the companionship of any man. Mr. and Mrs. Grimke have the warm friendship of a circle of friends moving in the best ranks of Boston society. It is rare that we chronicle the intermarriage of the races represented by the contracting parties, and we do not remember the parallel of the above record, so far as the social circumstances attending it are concerned.

The Nashville Convention.

FINAL ADDRESS.

In the National Colored Convention the Committee on Address made a report, of which the following are salient points:

"Fifteen years have elasped since our emancipation, and though we have made material advancement as citizens, yet we are forced to admit that obstacles have been constantly thrown in our way to obstruct and retard our progress. Our toil is still unrequited, hardly less under freedom than slavery, whereby we are sadly oppressed by poverty and ignorance, and consequently prevented from enjoying the blessings of liberty while we are left to the shame and contempt of all mankind. This unfortunate state of affairs is because of the intolerant spirit exhibited on the part of the men who control the South to day. Free speech in many localities is not tolerated. The right of citizenship is denied when majorities may be overcome. Proscription meets us on every hand—in the school-room, in the church that sings praises to that God "who made of one blood all the nations of the earth," in places of public amusement, in the jury-box, and in the local affairs of the government. We are practically denied the rights and privileges of freemen. We cannot expect to rise to the dignity of true manhood under the system and pay as practically carried out in some portions of the South to-day. Wages are low at the best, but when paid in scrip, having no purchasing power beyond the prescribed limits of the land-owner it must appear obviously plain that our condition must ever remain the same; but with fair adjustment between capital and labor, we, as a race, by our own industry, would soon be placed beyond want and in a self sustaining condition.

"Our people in the North, while free from many of the outrages practiced on our brethren of the South, are not wholly exempt from unjust discriminations. Caste prejudices have sufficient sway to exclude them from the work-shop, trades, and other avenues of remunerative business and advancement. We realize that education is the potent lever by which we are to be elevated to the plane of useful citizenship. We have the disposition and natural ability to acquire and utilize knowledge where equal facilities are accorded; but we are denied the necessary advantages, owing to the defective common-school system and the non-enforcement of laws in most of the Southern States.

"We therefore favor and recommend a national educational system embracing advantages for all, the same to be sustained by proceeds derived from the sale of public lands, wholly unbiased by party considerations. We contemplate the lamentable political condition of our people, especially in the South, with grave and serious apprehensions for the future. Having been given the ballot for the protection of our rights, we find that through systematic intimidation, outrage, violence and murder, our votes have been suppressed, and the power thus given us has been made a weapon against us.

"The migration of the colored people now going on from several Southern States has assumed such proportions as to demand the calm and deliberate consideration of every thoughtful citizen of the country. It is the result of no idle curiosity or disposition to evade labor; it proceeds upon the assumption that there is a combination, well planned, and with systematic purposes, to still further abridge their rights and privileges and reduce them to a state of actual serfdom. It is declared in holy writ "That the ox that treadeth out corn shall not be muzzled" If their labor is valuable it should be respected. If it be demonstrated that it cannot command respect in the South, there is but one alternative, and that is to emigrate. But, as the South possesses many advantages for them, they would prefer to remain here if they could peaceably enjoy rights and privileges to which they are legally entitled, and receive fair, equitable remuneration for their labor. The disposition to leave the communities in which they feel insecure is an evidence of a healthy growth in manly independence, and should receive the commendation and support of all philanthropists. We, therefore, heartily indorse the National Emigration Aid Society, recently organized in Washington, D. C., and bespeak for it a successful issue in its laudable undertaking.

"We view with gratification the recent efforts of the planters of Mississippi and Louisiana, at the Vicksburg Convention, to effect an adjustment of the labor troubles existing in that section of the country. Believing that through such a movement it is possible to establish friendly relations, adjust all differences between the races, and secure a final satisfactory settlement of grave causes underlying the unsettled and inharmonious condition of affairs now obtaining among them in the South, we would respectfully recommend to both classes the adoption of similar action in the future for the settlement of all disturbing public questions which may arise between them.

"Having said so much with regard to the disadvantages under which we labor on account of influences over which we have no control, we are not unmindful of the all-important fact that we are to a great extent the architects of our own fortunes, and must rely mainly on our exertions for success We, therefore, recommend to the youth of our race observance of strict morality, temperate habits, and the practice of economy, the acquisition of land, the acquiring of agricultural education, of advancing to mercantile positions and forcing their way into the various productive channels of literature, art, science and mechanism. The sooner knowledge of our own ability to achieve success in these directions is acquired, the sooner we will overcome apparently insurmountable obstacles to our elevation.

"In the struggle for independence, our blood mingled with that of the white man in defense of a common cause. When our flag was insulted on the high seas, and naturalized citizens outraged, we sprang promptly to our country's call. In the war which followed, we did not stop to consider the fact that, although Americans, we were not citizens; that, although soldiers, we were not freemen. In the war of the rebellion, after the emancipation, we responded by thousands in the country's defense, and on the high seas, in tented camps and rifled parapets, the prejudice of race and caste were forgotten in the heat of conflict and the cause of secession disappeared beneath the bodies of white and black alike.

In the light of facts, we demand in the name of citizenship conferred by organic law, in the name of Christian brotherhood, the same treatment accorded other nationalities of our common country. Nothing more, nothing less. If the government has the right to make us citizens, surely it has the power to enforce the laws made for our protection. We have reached a crisis in the history of the race; with us it is a question of citizenship upheld by the general sentiment of the country and protected by its physical power, or of citizenship invaded, outraged and winked at, whenever party necessities and emergencies require it. More than this, it is a question of life and existence itself. We have submitted patiently to the wrongs and injustice which have been heaped upon us, trusting that in the fullness of time a generous and humane public sentiment would bring to our relief the enforcement of all laws passed for our protection.

If the nation desires to maintain the proud position it has maintained, it must say and prove to the world that every man in our midst is free and equal; that the same means will be used to avenge the insults and outrages against the country's flag, and for the accomplishment of these ends we invoke the prayers and sympathies of all liberty-loving citizens."

Mr. Pinchback, in addressing the conference, indirectly predicted the nomination of Grant, which was received with immense enthusiasm.

Ex-Congressman Rainey, of South Carolina, made a speech, in which he alluded to the action of the Vicksburg Convention, and declared that the negroes would no longer trust to the promises of Southern whites, which had always been broken.

This address of the committee was unanimously adopted.

General News Items.

No Zulu force of any size now exists.

Gen. Grant and party have sailed for Japan.

The communal elections in Spain favor the government.

Forest fires continue in the vicinity of Scranton, Pennsylvania.

The thermometer indicated 100 in the shade in Boston on the 13th.

Senator Vest will introduce a bill to organize the Indian Territory into a State.

Henry Ward Beecher lectured in Memphis on the 13th to an audience of 2500.

Charles H. Pulham, for many years city editor of the New York *Times* died on the 13th.

Cardinal Newman promises to resist with all his powers the spirit of liberalism in religion.

The Southern Baptist convention at Atlanta adjourned to meet in Lexington, Ky., in May, 1880.

The Secretary of the Treasury accepted a bid for 100,000 ounces of silver bullion for the New Orleans mint.

The anniversary of the victory of the Mexicans over the French was celebrated in the city of Mexico on the 5th.

A confederate monument was unveiled at Columbia, S. C, on the 13th, in the presence of 12,000 people.

Secretary McCrary in conformity with the decision of Judge Dundy has directed that the Ponca Indians be released.

A combination of powerful interests has been formed against the free trade policy of the Cuban representatives.

The relief board at St. Louis resolved to send Rev. John Turner east to present facts relative to the negro exodus.

A meeting was held at the State house, Providence, R. I., to consider the Southern exodus, and devise means for relief.

A terrible explosion occurred in Walsall Iron Works, London. Five persons were killed outright, and several others injured.

Judge Dundy of Nebraska decides that no rightful authority exists to remove by force the Ponca Indians to the Indian Territory.

The House committee on levees recommends that $175,000 be appropriated to complete the surveys of the Mississippi river.

The House failed to pass the bill over the President's veto prohibiting the use of the military in enforcing the laws of the United States.

Poonah, a government military centre, near Bombay, India, was nearly destroyed by fire, including government buildings and forty houses.

The czar has decreed that prisoners must be sentenced or acquitted of political conspiracy within twenty-four hours, and the sentences must be executed within twenty-four hours.

A conference to consider the negro exodus was held in St. Louis, wherein it was proposed to send steamers to carry away the people on the banks of the Mississippi, who were refused transportation by regular steamers. T. W. Conway was an active spirit in this conference.

Gov. St. John, of Kansas, has not forgotten how freely and unquestioningly the negroes of the South helped Union soldiers escaping from rebel prisons during the war, and he says that now that they are refugees, seeking new homes, they deserve as fair and as kind treatment as they gave.

In the United States Circuit Court in Richmond a writ of *habeas corpus* in the miscegenation case of Edward Kinney and Mary Hall, now confined in the penitentiary for violation of the State statutes prohibiting the inter-marriages of races, was refused by Judge Hughes on the ground that the United States courts have no jurisdiction over questions of marriage.

At a meeting of the Executive Committee of the Freedmen's Aid Society of the Methodist Episcopal Church, held May the 6th, at the Western Book Room, the exodus of the colored people to Kansas, its relation to our Church work and the welfare of this people, was taken up and discussed. A movement has been inaugurated to get at the facts on this subject, preparatory to a plan of action at as early a date as possible.

Southwestern.

J. C. HARTZELL, B. D., Editor.

THURSDAY, MAY 22, 1879.

New Orleans University.

COMMENCEMENT WEEK.

Annual sermon, Sunday, May 25, at 3 o'clock p. m., in Union Chapel, on Bienville street near Marais, by Rev. John Mathews, D. D., of New Orleans.

Lecture before the Theological Department Wednesday, May 28, at 8 o'clock p. m., in Wesley Chapel, Liberty St., near Perdido, by Rev. George R. Bristor, A. M., of New Orleans.

Lecture before the University, Thursday, May 29, in Wesley Chapel, at 8 o'clock, p. m., by ex-Gov. Foote, of Mississippi.

Annual Exhibition by the students in Wesley Chapel, Friday, May 30, at 8 o'clock, p. m.

For the lecture before the Theological Department an admission fee of ten cents is charged. For the Annual Exhibition an admission of fifteen cents is charged. Tickets for sale are in the hands of the students. The other exercises are free. Our friends will remember the success of our last year's commencement, and we are glad to be able to promise even better things this year. Come and judge for yourselves.

J. S. BEAN, President.

United States Senator Kellogg has our thanks for valuable public documents.

The letter from Col. Pearsall which we publish, gives facts and general information about Kansas, and the cost of beginning to farm there.

Rev. L. M. Moores has changed his postoffice address from Alamo to Freudship, Crockett county, Tenn, and desires his correspondents to know the fact.

Our brethren in Kansas are doing the right thing in seeking at once to provide churches and schools for the colored Methodists who may go there. Read their address on first page.

Col. Y. A. Woodward represents the Grand Lodge of Louisiana, I. O. G. T., at Right Worthy Grand Lodge of that order, which meets at Detroit, Mich., on the 27th inst. This order represents over 2,000,000 temperance workers throughout the world.

The address of the Nashville Convention is a dignified and strong putting of the colored people's case to the nation. A careful reading is requested, especially by those who are yet dwelling under the hallucination that the Exodus is a thing of small import.

The June *Scribner* will contain the first of a series of articles on "Edison and his Inventions," by Mr. Edwin M. Fox. This opening paper, devoted to the electro-motograph and its applications, will be [illegible] the most complete account of this important invention, which involves the discovery of an entirely new property of electricity, viz., [illegible] of destroying friction, and which has lately been brought to [illegible] perfection in its application to [illegible] purposes, that transmits [illegible] of the human voice is as [illegible] and clear as if the speak[ers] were face to face. The six [illegible] growth of this remarkable in[vention] will be described by Mr. [illegible] with much incidental light on [the] inventor's methods of work. [It is] announced that future papers [will] in like manner include much [that] is new, since the writer enjoys [illegible] favorable facilities in Mr. [Edison]'s laboratory.

[We] desire to call the attention of [illegible] to the advantages offe[red] [illegible] by the "*Christian Apologete*," [the] German Methodist paper [illegible] published by Hitch[cock] and Walden, Cincinnati, as an [advertis]ing medium. The circula[tion] of the "*Apologete*" is unsurpass[ed by] that of any religious paper in [the German] language in the United [States] [illegible] is read weekly by at [illegible] persons. Its circulation [extends] to all parts of the country, [from] the Atlantic to the Pacific, [and is] especially large in Ohio and [illegible]. It reaches all classes of [illegible] and exerts an influence [illegible] no journal in the land. [illegible] and editors exercise [illegible] surveillance over its [illegible] columns, admitting [illegible] are legitimate and un[illegible]. This of itself is a [illegible] to manufacturers [illegible], and many of [illegible] it to their [illegible] of [illegible] houses and [illegible] hold com[illegible] do well to [illegible]

The Kingdom of Heaven.

"And as ye go, preach, saying, the kingdom of heaven is at hand." This was the commission of the apostles. It is the commission of the church. The church by the very fact of its existence, by the very word of its life, is to preach, saying, the kingdom of heaven is at hand—is here! As then, so now it is the message which the Great Head of the Church instructs His servants to proclaim to mankind. It is the one great theme of Revelation; a kingdom which is to mend all the flaws, right all the wrongs and heal all the sickness of this great world of human society, restoring all things to their pristine peace and beauty, and banishing all sighing and moaning from our earth. But for the promise of the kingdom we can well believe that the waters of the Deluge would have buried the earth finally beneath their pall; for there is little apart from the promise which should make Heaven patient of all the wrong, the woe, the sin, which each day spreads forth beneath the sunlight and each night beneath the stars. It is the hope which rests on the promise of the kingdom which gives us the mastery of that haunting thought to which all heathen philosophy succumbs—that this great Creation is the sick dream or the abortion of the Supreme.

But God, when sin began to work the misery, announced the promise. It has been the key of man's history and the fountain of man's hope from that day until now. It is the justification of His ways in the creation and government of the realm of human freedom. It is the hope which He set before Himself to explain and justify His deep and far-reaching methods. It is the hope which He sets before us to nerve us through what would else be the desperate struggle to lift the life of our world above a level which might shame even the brutes.

God will renew and restore our earth, though the reign of His Christ in her man breaks—there is the fundamental truth of history. To help Him, the work of the regeneration is the one enterprise which can occupy every faculty and satisfy every aspiration of the human spirit; which can develop man to his full stature and proportion in this world, and give to him the standing of a son of God, a brother of Christ, a crowned victor in life's battles, in God's Heavenly Kingdom, in eternity.

This is the enterprise of the church "as Thou has sent me unto the world, even so I send them into the world." It expresses the word of Christ to the apostles, and His word to us who believed in Him through their word. The true church is just that portion of human thought, energy and will which is in sympathy with this purpose of the Son Jesus, and which has in it the same mind which was also in Him.

Southern Methodist Book Concern and Bishops.

The annual meeting of Southern Methodist Bishops occurred in Nashville May 7-10. At the same time and place the Book Committee of the same church met.

We are glad to note the favorable indications which point to the saving of the Southern Methodist Book Concern from its financial embarrassments.

The Committee makes the following earnest appeal to the friends and members of the Church, to which special attention is called:

The Book Committee of the Methodist Episcopal Church, South, at their entrance into office, found the indebtedness of the Publishing House to be $300,000, of which $18,000 is the original purchase money for the ground, and secured by the vendor's lien, $100,000 is in ten per cent. bonds, secured by a mortgage on the entire property of the House, and the remaining $182,000 is mainly a floating debt with no security whatsoever.

We undertook to pay, as it accrued, the interest on the ten per cent. bonds, and appealled to all other creditors to withhold all demands for payment until July 1. 1879, so as to afford time to test, by actual experiment, the business capabilities of the House under our management, and upon this ascertained basis to project, and endeavor to execute, plans for its relief. At the end of eleven months we are enabled to make the following statement of facts:

First, The House under the present management has paid all its current expenses up to May 1, has paid the $10,500 of interest accruing on the first mortgage bonds, has a few thousand dollars in hand, an increased stock in trade, and a constantly growing business; so that the Committee are convinced of its ability to pay four per cent. on its entire indebtedness, meet all current expenses, and provide an annual fund for the gradual reduction of its debt.

Secondly, There have been procured satisfactory subscriptions to four per cent. bonds of the House to the amount of $221,000, on the condition that they are to be issued, and the contract binding, when the entire $300,000 have been provided for in subscriptions esteemed by the Committee good and valid.

Hence there now remain to be subscribed to these bonds $79,000 necessary to bind the $221,000 of subscriptions already made, and to provide for the entire $300,000, with the near approach of July 1, the limit of the indulgence asked by us, and promised by our creditors.

A failure of this scheme we would regard an end of all hope to relieve the embarrassments of the House—a disaster remediless and too ruinous to contemplate; and a failure to complete the subscription within the time granted by our creditors would lessen public confidence, damage our credit, and be hazardous to the entire scheme.

All who feel any concern for the honor and future of our church, or interesting in its great publishing enterprise, must see the urgency of its present demands, and the vast importance of prompt and liberal subscription to these bonds.

While the Book Committee are grateful for their ability to make this showing, they "rejoice with trembling," and between hope and fear await the response of the church and its friends to this urgent and final appeal for immediate help.

JAMES WHITWORTH, Pres.
W. H. MORGAN, Sec.

The circulation of all the publications has increased to a gratifying extent, The circulation of the *Christian Advocate* has increased from 7,000 to 12,348; the *Sunday School Magazine* to 13,500; *Little People* to 75,000; the *Visitor* to 30,000; *Lesson Quarterly* to 111,000.

An edition of 15,000 of the new song book, "New Life," was sold in April, and another edition is being rapidly disposed of. It is the work of Prof. McIntosh. The management of the House have adopted the sensible policy of paying as they go, and making no new debts.

The *Nashville Advocate*, speaking of the presence of the Bishops, says:

Our venerable senior Bishop Paine looks thin and feeble. His presence gave special satisfaction to his colleagues, who value his counsels and fellowship the more highly as the time draws nearer when he shall cease to go in and out among us.

Bishop Pierce looked stronger than when we parted with him at Charlotte last November, but his throat affection is obstinate, and keeps him reduced in flesh and strength. It was pleasant to see his face and hear his voice.

Bishops Kavanaugh, Wightman, Doggett, McTyeire and Keener are in excellent itinerant working order, ready for the hard service which surely lies before them during the coming year. The last General Conference declined to strengthen the Episcopal Board numerically, but the head of the Church seems to strengthen his servants for the heavier labors devolved upon them.

The Exodus Mass Meeting.

The following correspondence explains itself:

NEW ORLEANS, May 15, 1879.

Gov. H. S. FOOTE New Orleans:

DEAR SIR: The undersigned, the Migration and Relief Committee appointed by the late Colored Convention held in this city, and Pastors of Colored Churches of New Orleans unite in an earnest request that you should deliver an address on the "Exodus of Colored People from the South."

The late Convention at Vicksburg failed, in our judgment, to appreciate either the chief causes or the imminent serious results of the Exodus now going on. Your patriotic and practical propositions for carrying into effect the pledges of that Convention were unfortunately rejected. We feel that great good would come both to our people and the white people of this and other States by a full expression of your views on the subject now occupying so much of the public thought. Should it suit your convenience we would name next Wednesday as the day for your address, the hour and place to be hereafter fixed. Yours very respectfully,

C. H. Thompson, Marcus Dale, A. M. Newman, R. A. Blunt, L. Gardner, Charles Williams, T. M. Chester, James Brown, G. Fayerweather, J. G. Lewis, L. Davis, G. Adams, J. A. Kizer, W. P. Forest, Emperor Williams—Migration and Relief Committee.

James M. Vance, Prince King, E. P. Royal, Wm. Smith, E. Carter, George B Lynch, Pierre Landry, Levi Johnson, A. Armstrong H. Green of Shiloh, W. H. Golden, G. W. Walker, H. Caldwell, Guy Beck, John Marks, Thomas Peterson, Henry Davis, John Brown, and others, Pastors of Colored Churches in New Orleans.

GOVERNOR FOOTE'S REPLY.

NEW ORLEANS, May 16, 1879.

To Revs. C. H. Thompson, Marcus Dale, A. M. Newman, R. A. Blunt, L. Gardner, and others:

GENTLEMEN: I have this moment received your communication in which you have done me the unexpected, and, I fear undeserved honor of requesting me to deliver an address on the "Exodus of the Colored People from the South," and in which you declare that in your judgment the late Convention at Vicksburg failed to appreciate either the chief causes, or the imminent serious results of the Exodus now going on." You have done me the further honor of saying that in your opinion "propositions for carrying into effect the pledges of the Convention," brought forward by me, were "both patriotic and practical." I can hardly flatter myself that any address which I might deliver upon this deeply interesting and important subject could be productive of the happy effect which you seem to anticipate; but feeling that the dangers impending are not by you at all over-estimated, and that no citizen should withhold such aid as it may be in his power to supply toward turning them aside, if indeed it be not too late now to do so, I shall take pleasure in putting myself in your hands for the purpose mentioned, and have the honor to be, very respectfully and sincerely, your friend and compatriot,

H. S. FOOTE.

MAYOR PATTON GRANTS THE USE OF LAFAYETTE SQUARE.

NEW ORLEANS, May 17, 1879.

Rev. C. H. Thompson and others—Committee:

GENTLEMEN—In reply to your letter of even date herewith, asking a permit to hold a mass meeting in Lafayette square on Wednesday evening the 21st of May, I have to state that the square is at your service for the purpose indicated. Very respectfully,

I. W. PATTON, Mayor.

In accordance with the above correspondence the Mass Meeting was held in Lafayette Square on Wednesday night, May 21, at seven o'clock. We will give an account of its proceedings next week.

Not Too Much Exercised.

The New Orleans *Christian Advocate*, of the M. E. Church South refers to us when it says:

That order of the Mayor of New Orleans to close up noisy colored churches after ten o'clock at night has very much exercised one of our contemporaries. The Mayor explains that the Chief of Police misunderstood the matter, and that the order was intended to apply to all churches disturbing the neighbors. Well, it is hard for saints or sinners to sleep anywhere in the vicinity of some of these stalwart assemblies. We once lived within four squares of one of Bro. Hartzell's houses of worship, and the songs, prayers and shouts often rang out upon the midnight air. Being a Methodist, we could stand it very well, and we were not disposed to complain. Indeed, we rather enjoyed it, notwithstanding the loss of rest and sleep. But something is due to our friends who are not accustomed to Methodist thunder, and to worldlings who cannot appreciate such lusty worship. Surely even sinners have some rights which we Methodists are bound to respect, and among them are the privilege of repose and quiet after reasonable hours.

Editor Parker certainly does not wish to become a party to the sytematic misrepsentatious concerning the late odious order of our Mayor, which has characterized the secular press of the city.

The original order was a sweeping, unqualified command, to arrest any person who had charge of a colored congregation who held service after 10 o'clock p. m. at any time.

When the Mayor's attention was called to the grave and unjust character of the order, he immediately took steps to revoke it and issued another that was unobjectionable. He has done all that a gentleman of honor and candor, as he is, could do to disabuse the public of any intentional wrong. What he intended to do, appears to have been misunderstood by his subordinates.

But if Editor Parker will look over his list of exchanges, secular and religious from Maine to Illinois, and note their comments on this original order, he will see that the SOUTHWESTERN only did its duty in publishing and denouncing that order.

Tourists, Attention!

The tide of summer excursion travel that for two or three years past has set toward the resorts of the northwest, with its grand scenery of mountain, lake and river; its numerous charming retreats and cozy nooks will this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular Great Jackson Route. The time has been reduced one day, and with no change of cars to Chicago, and but one change to points beyond, a trip to the great northwest is now made with as much ease and in as short a time as formerly to Bladon Springs, or the lake shore villages Already considerate fathers are securing accommodations at desirable points of rest for wearied mammas and charming daughters, (worn down by their efforts in the cause of charity during the past more than usually exciting season,) and besiege the ticket office for choice sections in the sleeping cars. In another week the travel will have fairly started, and we predict for the Great Jackson Route a business it will tax its best efforts to accommodate. Sale of excursion tickets will begin on May 20th. They will be good until November 1st, thus giving ample time to enjoy the summer and fall seasons. Full information, with descriptive circulars, and guide books profusely illustrated in the highest style of the printer's art, may be had on application to A. D. Sheldon, Ticket Agent, 22 Camp street, corner of Common.

Death of Mrs. Matlock.

The following sad note from Rev. J. Matlock, Presiding Elder of the Le Teche District, Louisiana Conference, explains itself:

LA TECHE, La., May 12, 1878.

DEAR BROTHER HARTZELL—I pen this note in haste while being tempest-tossed on a sea of sorrows. My dear wife, the companion of my youth, and the loving sympathizing sharer of my joys and sorrows for nearly twenty-six years of itinerant life, has been suddenly and unexpectedly stricken down by my side.

As a family we are all broken up, and scarcely know which way to turn, or what to do, only to wait, trusting in Jesus, who will, in due time, come to our relief, and make "all things work together for our good," if we love Him as we ought.

To our dear brother we extend our most profound sympathies May the dear Lord Jesus sustain and bless him.

A proper obituary notice of the departed sister will appear shortly.

We are indebted to U. S. Senator Jonas for copy of bill introduced by him to complete a line of railroad and telegraph between the ports of the Lower Mississippi River, the Gulf of Mexico, and the Pacific Ocean along or near the southwestern frontier of the United States.

How a famous author of the olden time made his escape from a closely guarded castle by means of "A Curious Box of Books," is to be told in an article to appear in *St. Nicholas* for June.

The Holiness Movement.

MR. EDITOR:—May we ask a little space in the SOUTHWESTERN, to express a few thoughts in reference to the "Holiness movement" that at this time appears to be giving the general Church so much anxious thought, (1) and which in many localities has been the indirect cause of schisms and dissensions that must be deprecated by "all who love the Lord Jesus Christ in sincerity." (2.) Feeling in our inmost souls that we belong to this class, and believing that there are many devoted Christians in the ranks of those who oppose the movement, we desire it possible to point out a remedy that true believers on both sides of the holiness line may be drawn together instead of being thrust asunder as they now are. (3.) The object of holiness leaders and people is the same as that of the Wesley's and their coadjutors—not to build up a separate church but to revive vital godliness in the church (4.) It is but a repetition of the old story—the Humble Nazarene. He came unto his own and his own received him not."

Repelled by traditions of elders, and rejected by his own, he turned to the Gentiles. The common people heard him gladly, and the result was the founding of the Christian church by Christ, and its upbuilding by the apostles.

In the reformation of Martin Luther the God of Heaven once more offered to his church, rendered cold and lifeless by false teaching and pagan traditions, the boon of heartfelt religion; a tearing away of the letter and a glorious substitution of the spirit. Thus did he come again to his own and his own received him not. Luther and his sainted compeers were thrust out, and history has duly recorded the glorious result of the reformation. It was a second visitation of the church by Christ, and its revival by the heroic martyrs and light of that dark age.

The forms and traditions of the elders again supplanting the word, and sure promise of God. But as in the days of the Nazarene and of Luther, so the Lord came again to his own, (the established church) in the person of John Wesley and his fellow-laborers, and again his own received him not.

Heart-purity and vital godliness were rejected, and the Wesley's were thrust out by the providence of God to raise up a peculiar people zealous of good works. While his followers were among the poor, and had nothing to pamper their pride, or foster a worldly spirit, they grew in numbers, and increased in intelligence, riches and honors, until their schools and colleges filled the land. Their ministers, who before were the butt of ridicule among the clergy of the established church, became learned, wealth flowed in, and then followed that curse of all churches-popularity-and gradually the walls of our beautiful Methodist Zion have been crumbling.

The six months probation rule is abolished; the class meeting is neglected, or forgotten, and a multitude of unconverted men or women have poured into the church, until the picture of pagan catholicism is returning. Fashionable worldliness, and social policy are fast doing for our beloved Methodism, what paganism did for the once catholic church. This is no overwrought picture. History is again repeating itself. We are on the eve of another reformation. (5.) The King of Kings is again holding out the sceptre and offering the precious jewel of sanctification to His true church. This reformation may be wrought within its folds, it it will but heed the voice of history.

Shall this fourth and grandest of all eras in church history prove its divine power by purifying, without dividing or destroying? The shell of Judaism, catholicism and ritualism stills exists as hollow mockeries in the church. We regard all churches founded upon Christ as the "three measures of meal." The working spiritual element of these churches is the "little leaven." The lump cannot be leavened except the leaven remain in it. Let every church have its "Holiness Band," or call it by what name it chooses, Baptist, Presbyterian or Methodist, fighting the common enemy under their own regimental leaders and colors. (6.) Holiness bands composed of the pious members of different churches take from the regular organized church its vital spiritual element, if organized outside the church, and they drift into fanaticism, causing their good to be evily spoken of. Meantime, the church, deserted by its live element, is led captive by the fashionable world. Holiness bands in their own churches are a power for good, but when composed of persons of widely differing doctrinal views, and meeting outside of their own churches, tends to disintegration.

How shall each church retain its leaven in its own limits, to the spiritual edification and growth of the whole body? We answer, let every church ordain another order of ministers of evangelists, to travel wherever the spirit may call them, preaching "Holiness unto the Lord" as a specialty.

[The writer draws a graphic picture of the advantages of a specially ordained ministry to preach holiness, over the prevailing campaign of the Big Tent. The regulars would go forth duly announced and accredited; they would meet a cordial welcome by the preachers in charge; a house warmed and lighted would open its portals at their approach; crowds would attend — revivals would follow—converts multiply; and when they apply for membership, no side-long glances or cold shoulders would confront them they do not come through the big tent. Wolves in sheep skins, impostors and ignorant fanatics would subside—all would be so regular and serene!

Here is our brother's panacea for troublesome innovations and divisions. Now let all the "evangelists" fall in, and the next General Conference get ready to lay hands on the new specials for preaching holiness—ED] He concludes as follows:

And lastly, let each church send out her own duly authorized evangelists and work through her own organizations for the set purpose of reviving vital godliness in all the regimental hosts of the Lord's army. Then shall we have peace within our walls. "Then shall the word of the Lord run, have free course, and be glorified," and the battle cry of every band of the vast army as it moves with all its newly adjusted and perfected organizations in one solid phalanx against the enemy shall be, "Holiness unto the Lord." W. D. K.

DALLAS, TEXAS, May 7, 1879.

NOTES.

1. Thirteen large letter folios, compactly written, is the "little space" asked for. It would occupy a large part of one page. Dear brother, let us boil it down. We like your spirit, and wish to give you a hearing.

2. The "holiness movement" ought to give the church of Christ "much anxious thought;" but why should that cause "schism" or "dissensions?"

3. *Devoted* Christians opposing *holiness* strikes us as absurd. *True believers* are all on one side of the holiness line—the Lord's side.

4. "The object of these societies," said Mr. Wesley, "is to spread scriptural holiness over these lands."

5. There has been no departure in our churches in the South from Methodist usages, in respect of the probation role or touching class-meetings. The writer must refer to the church South. Among ourselves, however, there is great need of a revival of holiness and Godly living.

6. "Let every one that nameth the name of Christ be careful to depart from iniquity."

Temperance Convention.

We, the undersigned committee on preamble and resolutions, met Wednesday evening, may 7th, 1879, and after careful consideration, your committee drafted the following preamble and resolution, in consideration of the promotion of the great cause of temperance, in the State of Mississisi, and especially in behalf of our race.

WHEREAS, It is the sense of this committee, that intemperance is the greatest evil of our land; and that God's book abounds in awful warnings against drunkenness—and that the Bible tells us that wine is a mocker and strong drink is raging, and whosoever is decieved thereby is not wise; it also warns us against moderate drinking, and the gift or sale of it to others: therefore be it

Resolved, That we earnestly call upon the several fountains, traveling preachers, and colored people of this State to send delegates to the convention to convene at Grenada, Miss., Thursday, June 19, 1879, at 9 a. m, for the purpose of establishing a more uniform system of conducting the great work of temperance among our race in the State of Mississippi, and for the purpose of organizing a grand lodge of the United Order of True Reforms; having been supplied heretofore and sustained by the grand lodge of Tennessee and Alabama, but feeling that we can promote the interest of the great cause of temperance and the U. O. of T. R. by having a grand lodge of this State: before we appeal to the preachers of the several charges to urge upon their congregations the necessity of sending delegates to this convention.

Respectfully yours,

D. A. WILLIAMS, Ch'n.
J. M. GOLDEN.
J. B. GOLDEN.
J. E. EVANS.
J. H. PHILLIPS, Sec.
Committee.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. Geo. Washington, Assumption: "Our protracted meeting commenced over a week ago; 16 conversions and several backsliders reclaimed. Gray-headed men came forward and asked our prayers, with tears on their cheeks.

Aditional donations for relief of Union Chapel, Rev. J. M. Vance pastor: Prof. A. A. Johnson $1, Prof. J. S. Bean $3, Lamour Eternale Benevolent Society $5, Rock of Honor Benevolent Society $5, Rev. H. Green $2, Union Band Benevolent Association $2 25, Amos Lodge No. 1487 $1, Tabernacle No. 2 $1 40. Union Musical and Literary Circle $1, Beneficial Benevolent Association $2 50, Mme. Cyvick $5, St. Jacob's Family Association $1, Union Benevolent Association $2, Children of the Heavenly Kings $2, E. Taylor $1.

TEXAS.

Rev. J. Shackleford, Houston: "I have been over all my appointments and am on my second round. There have been many accessions to the church; the people prosper; the crops are flourishing. District Conference convenes at Beaumont, July 24. We hope to have fruitful season."

Rev. A. M. Gregory, Waco: "We have organized the Ladies' and Pastor's Union in our church, and there are 50 members, with regular monthly meetings on the last Tuesday night of each month. A. M. Gregory president, Fannie Moss and Caroline Daniels, vice presidents; Rosa Bridges, secretary. The scarlet fever is causing death among the children. Two of my children are in bed now."

MISSISSIPPI.

D. Moore, Brookville: "Our Sunday-School is growing. Elder McLachlin made an agreeable visit."

C. W. Ivey, Scooba: "I organized a board of leaders at Prairie Church, and the cause of the good Lord is moving on."

Rev. J. M. Shumput, Holly Springs: "A glorious day in Asbury Chapel on the first Sunday in May. There was 13 accessions, 12 children and 20 adults baptized."

Rev. B. L. Crump, Greenwood: "We have a fine Sabbath-School, numbering 65 pupils. The first Sunday in May was set apart for the recitation of verses from the Bible. A gold pen, the prize, was given to Paton Strong, for 118 verses; others were as follows: Thomas McCain 112, Albro Batchelor 26, Mouro McCain 29, Ellar McCain 26, Bell Dunn 16, Little Wesley Dunn, Jr. 9, Chalmers McCain 17, Lewis Strong 17, James Williams 9.

Bishop Ames.

It is with the deepest regret we received the SOUTHWESTERN of May 1. Its black lines announce to us that one of our noble chiefs has been called from our midst to join the heavenly Host. Our humble little church stands away in the far, far city of San Antonio. As we enter it we behold the emblem of mourning. It is draped with black and festooned so beautifully to tell us of our loss. His work is done; he has fought the good fight, he has laid up a crown of righteousness. Although we have never had the pleasure of seeing him in our humble temple, he is endeared to our hearts and memories by his noble acts of virtue in showing and pointing to us that glorious road that leads to the heavenly mansion where death and sorrow are no more. Lord help us to try and imitate his goodness, that we may be united with him where each is rewarded according to his acts.

How blest, O Lord, the tranquil slumber,
Of those who to thy rest have come;
And join to swell the happy number
Who there have found a lasting home!
On earth with toils and cares oppressed;
In heaven they are forever blest.

There, in that bright celestial dwelling,
They join the sweet angelic strain;
That song, all earthly songs excelling,
Worthy the Lamb, for he was slain!
Redeemed from earth by Him alone,
They cast their crowns before his throne.

FANNIE F. KENDRICK.

San Antonio, Texas.

An Immigration Aid Association.

SHREVEPORT, LA., May 10, 1879.

At a meeting of the committee of twenty-nine appointed by a convention of the Negro Union Co-operative Aid Association and the freedmen of north Louisiana, on the 3d of May 1879, it was resolved to form ourselves into an Executive Emigration Committee for the fourth Congressional district of Louisiana, and adopted this as our constitution:

CONSTITUTION.

Article 1. The object of this organization is to colonize the freed race of the fourth Congressional district in some Territory or State in the United States.

Art. 2. To encourage industry, economy, temperance and virtue.

Art. 3. The officers shall be a president, vice president, secretary, corresponding secretary, and a treasurer.

Art. 4. The President, by the consent of the Committee, shall appoint canvassers, whose duty shall be to travel and organize colonizing societies throughout the fourth Congressional district, and those associations shall be under the control of the Executive Emigration Committee of Shreveport for the fourth Congressional district.

Executive Committee of Emigration — Thomas John, Chairman; Joseph Cleveland, Treasurer; R. I. Cromwell, Secretary. All communications to the Committee must be addressed to

R. I. CROMWELL,
Sec. Freedmen's Emigrating Executive Committee, Shreveport, La.

Letter from Canton.

CANTON, Miss., April 30, 1879.

DEAR EDITOR: When I arrived here to enter upon the duties of my charge the condition of the church was enough to discourage any one. I went to work, hoping that Providence would enable me to improve the church and remove all obligations, some of which seriously threatened the prosperity of the work. The church was divided, but, by Divine aid, I have succeeded in uniting it. The contending elements are reconciled, and working for the good of the church. The members have worked nobly in trying to get matters straight. To sisters E. G. Felding, Rosa Long, Nancy Owens, A. V. Conway and Maria Jackson, the church and all concerned in its welfare, are thankful for their noble efforts to pay a debt of $125 against the church; also, Messrs. Benj. F. Field and O. S. Field, for a donation of $25, proceeds derived from an entertainment for its benefit. We are nearly out of debt, and the prospects are flattering. We have just closed a protracted meeting. The Lord surely blessed our efforts. Twenty-eight were added to the church, and 15 probationers. The Sunday-School is in a prospering condition and well attended. The superintendent is a young man of fine accomplishments, who has the Sunday-School work at heart, and does everything to advance and interest the school. The teachers in the school are equally interested, and are always prompt. We are doing nicely. The Lord is blessing our charge. Pray for us. Your brother in Christ,

J. W. PARKS.

Letter from Chattanooga.

CHATTANOOGA, Tenn., April 30, 1879.

DEAR EDITOR—I entered my field of labor November 30, 1878, as presiding elder of Cleveland district, Holston Conference, and I received many hearty congratulations from all parts of the district. Notwithstanding the severe winter through which we have passed I have met all my appointments promptly, preached regularly and lectured frequently in the Sabbath schools. I find that we have many embarrassments to labor under, but the people manifest great zeal for the cause of the Lord and the interest of the M. E. Church, and I think it only a matter of time and assistance from the institutions of learning and of the benevolent institution, of the church, and we will stand upon the pinnacle of Methodism in East Tennessee. There have been revivals all over the district. The meeting just closed at Wesley Chapel, Chattanooga, resulted in 100 conversions and 97 accessions to the church. Rev. A. P. Melton, the pastor, is doing efficient work. He sees the necessity of a new church, and he expects to begin the work soon. Pray for the success in East Tennessee.

S. J. HARRIS, P. E.

The wheat crop of Kansas last year amounted to 32,315,358 bushels, valued at the farms at $18,441,067, an increase in bushels over 1877 of 17,998,653, and in value of $3,200,038 and the largest crop ever grown by any American State. The average yield per acre was 19.24 bushels, but the Kansas City *Times* states that Mr. J. S. Hollenger, residing near Abilene, Dickinson county, 163 miles west of Kansas City, harvested last year from his farm of 500 acres 17,000 bushels of wheat, or an average of 34 bushels to the acre.

Poindexter, of Richmond, Va., now under sentence to the penitentiary for shooting Curtis, the clerk in a shoe store, is the victim, it is asserted, of a woman's whim Curtis made an impertinent and trivial remark to a lady about the smallness of her foot. This lady was engaged to be married to Poindexter, and she insisted that he should chastise Curtis. Urged by her he did so, and the end was Curtis was shot. The fact that Poindexter was urged to commit the first assault by a woman, is now used to secure his pardon.

Sunday School.

May 25, 1879.—THE HOLY SPIRIT PROMISED.
SCRIPTURE.—Joel 2: 28-32.
GOLDEN TEXT.—"But you shall receive power, after that the Holy Ghost is come upon you."—Acts 1: 8.
TOPIC.—The Gift of power.
(Condensed from the National S. S. Teacher.)

Prefactory.—The preceding part of the Book of Joel is taken up with a prediction relative to a great judgment that was to descend upon Judah in the shape of a large army of locusts.

Besides the removal of the locust plague, the Lord speaks of a great blessing still in store for them.

Concerning the promise of the Spirit here given we note: 1. Its abundance. "I will pour out." The presence of the Spirit has been manifested in Israel from the earliest period of its history, but it had been, as it were, in drops as compared with the fulness of the blessing that in the last days was to be poured out.

We take cognizance: 2. Of the gift itself. "My Spirit." He did not promise them gifts, nor graces, nor extraordinary powers—but the Spirit.

We turn attention—3d—to the extent of the gift. "Upon all flesh." "All flesh" is an expression never used in any narrower sense than "all mankind." It, could not have been confined to the Jewish people. There was to be no limitation whatever about this outpouring of the Spirit. It was not to be restricted as to peoples, or as to age, sex, or condition. It did not mean to say that every individual in every nation should be blessed—but that every individual might be. And as was the prophecy so was the first fulfilment. On the day of Pentecost, the disciples were "filled with the Holy Ghost," without regard to the accident of their birth. And ever since that time no boundaries of race, or caste, or of prejudice have ever been able to limit the operations of the Holy Spirit. Whenever any true disciples of the Lord have been gathered together there has his presence been felt.

4. The particulars of the gift. 1. It was to fall upon sons and daughters, upon the old and the young, and upon the men and servants and the maid servants. No class was to be excepted from receiving the blessings that were thus promised. They were not to be confined as hitherto to the prophets alone.

But the assurance that God would pour out his Spirit "even upon the servants," was quite staggering to the Jews. The "servants" of those days were slaves, and that they should be included in such a prophecy as this seemed to them incredible.

2. The gift was to bring with it prophetic powers. It was not meant to be understood that only the "sons and the daughters" should prophesy, and that dreaming should be confined to old men, and the seeing of visions to the young men. It was meant to be indicated that the various gifts of the Spirit should be possessed by both sexes and by all ages.

Promising Wonders (30, 31).—1. The signs here enumerated were to appear "before the great and terrible day of the Lord come." Beyond the day of grace the prophet could see a day of judgment. The clouds of divine blessing were to be succeeded by clouds of divine wrath.

The day was to be heralded by portents in the heavens and in the earth. 1. In the heavens. "The sun shall be turned into darkness." At the death of the Saviour on the cross, there was darkness from the sixth to the ninth hour. Luke 23: 44. There were, besides, other and fearful signs. The vail of the temple was rent in twain, the earth quaked, and the dead arose from their graves and appeared in the streets. "And the moon into blood." Through the smoke of the conflagration of their city that was the way that the moon appeared to the wretched inhabitants of Jerusalem. In what manner these predictions shall be fulfilled with reference to the future can, of course, only be imagined. In Rev. 6: 12-14, the description is more vivid and powerful still: "And the sun became black as sackcloth of hair, and the moon became as blood; and [illegible] of heaven fell upon the [illegible] even as a fig tree casteth her [illegible] figs, when she is [illegible] of a mighty wind, and the [illegible] departed as a scroll when [illegible] together." 2. In the [illegible] "Blood, and fire, and pillars [illegible] These, again, had their [illegible] in the destruction of [illegible] In its awful carnage [illegible] in [illegible], and a [illegible] ascended from [illegible] dwelling. Of these [illegible] of the more fearful [illegible] the Saviour said: [illegible] things begin to [illegible] look up, and lift [illegible] your redemp[illegible]

[illegible] in the [illegible]

sky without immediately spanning it with a bow of promise. "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." 1. The deliverance has been provided, and in the very place promised. God has fulfilled his word—it now remains only for man to do as directed. He should call upon the name of the Lord. The strength of the church is not in the numbers, but in the principles—not in its men, but in its divine leader.

Marriages.

At Memphis, Tenn., May 10, 1879, by Rev. H. Primm, Mr. Geo Hughes to Miss Della Gray, all of Memphis.

May 13, 1879, at the residence of the bride, Hernando, Mississippi, by Rev. M. Strong, Rev. B. L. Crump to Miss Jane R. Townsend.

Deaths.

Sister Georgianna Cook, died March 22. We believe she is near the throne of grace. J. A. HALL.
Bremond, Texas.

Bro. Lewis Lampkins died April 5, aged 70 years. He had served as a local preacher many years, and spent most of his time in preaching the Gospel.
DANIEL MOORE.
Brookville, Miss., May 3.

In Grenada, March 11, 1869, after a long illness, brother Jessie Moorhead. He was a member of the M. E. Church. His dying words were; "I am going to heaven," and thus he fell asleep in Christ May 2d, Mrs. Mary Smith departed this life after a long illness. She informed us that all was well with her. She expressed hope in Christ a few days before she died.
D. A. WILLIAMS.

At Fayette, Miss., on the evening of April 28th, 1879, Sister Amanda, wife of Rev. T. E. Bardwell, of M. E. Church of Fayette Circuit.

Sister Bardwell was called upon in the order of Providence, to undergo great suffering during the last six months of her life. She was a devoted member of the M. E. Church, but how long she had been a member and the circumstances attending her conversion are unknown to your humble correspondent. Notwithstanding her long witnessed physical suffering, we gather from those often with her that no repining or fault-finding words escaped her lips. She was willing to suffer if it was God's will, and though desiring to live to work in the Master's vineyard, she was willing to die to glorify His name. Since coming into our midst she has been a faithful worker with her devoted husband in building up the cause of Christ, and by her Godly walk and conversation improved all with her native goodness of heart and purity of purpose. Modest and unassuming in manner, she was in life the embodiment of Christian grace and humility, and in her death the synonym of Christian fortitude and heroism. Death had no terrors to her. After bidding husband and friends adieu with a parting injunction to meet her in Heaven, she quietly resigned herself to the sleep that knows no waking till Death, and the Grave are called upon to deliver their dead.

The large concourse of people attending the funeral was a fitting tribute to her worth and the estimate fixed by the community of her character. The funeral services were conducted by Rev. D. T. Bradford, having charge of the white congregations of the M. E. Church of Fayette Circuit, and most appropriate and impressive were the services.

The society (benevolent in character) of "brothers and sisters of progress" (of which Sister Bardwell was a member,) and which is presided over by our very worthy and accomplished sister, L. S. Sessions, who is also principal of the Charles Sumner free school of Fayette, paid appropriate tribute to the memory of their departed sister.

Farewell, dear sister, we have lain thee away in the silent tomb, and with tears bedewed thy grave. May the soil rest lightly on thy bosom, once so nobly consecrated to God and humanity. The pines that o'ershadow thy grave will through oncoming time sing their ever mournful requim over thee. In the ebbing and flowing of the current of time ages may hold their wild orgies of death and desolation around thy tomb; but naught can disturb thy peaceful slumber or break the seal of thy lowly charnel home—save the trumpet that will call thee to glory and God.
REV. B. L. BRADFORD.
Fayette, Miss., May 1, 1879.

New Books.

We have received the "Garner," hymn edition, from John J. Hood, publisher, Philadelphia, for use in religious and temperance gatherings.

THE GOSPELS IN POETRY.—By Elijah H. Kimball. Published by G. W. Carleton & Co., New York.

The object of this book is to render in verse a faithful translation of the Gospels, and write them in a connected and harmonious form. Rhythm and rhyme have been made subordinate to the careful rendering of the original, and as far as possible the cherished wording of the present version has been in the main, preserved.

The work is highly commended by Bible scholars and critics as being of value in assisting in the interest and study of the sacred word. It is a large, handsomely bound volume, and costs $1.50. We have received the volume through Mr. Eyrich, of this city, at whose popular book store it is for sale.

A SAINTLY AND SUCCESSFUL WORKER; or Sixty Years a Class Leader, by Daniel Wise, D. D. Published by Hitchcock & Walden, Cincinnati.

This is suggested by the experience and labors of William Carvasso, who for sixty years was a model and successful class leader among the poorer classes of England. He was a man of remarkable qualities, and all these were consecrated to a life of holy living and activity in the church of Christ. This book tells the story of his life in a new and fresh style, and in addition the author gives discussions of the theory and experience of perfect love, of the class and class meetings, and of the art of winning souls. Dr. Wise is one of the finest writers of the modern church, and this book is penned in his best style. This is a book for all workers in the church to read.

THOUGHT ON THE RELIGIOUS LIFE.—By Joseph Alden, D. D. L. L. D. Published by G. P. Putnam's Sons, New York. For sale at Eyrich's

Dr. Alden is a well-known American author, evangelical in theory and charmingly clear in diction. His Science of Government, and Studies in Bryant have had large sales.

This little book was suggested by William Cullen Bryant, who furnishes an introduction. This introduction carries with it additional interest, from the two facts that it contains an expression of Mr. Bryant's faith in Christ, and because it was one of his last productions before his death. Speaking of Christ, Mr. Bryant says: "I tremble to think what the world would be without him."

Dr. A. arranges his "Thoughts" in nineteen short chapters, beginning with "The True Idea of the Religious Life," and ending with "Preparation for Heaven?" This is an excellent book to be placed in the hands of young Christians. We recommend it unqualifiedly.

THE SECOND COMING OF CHRIST.—By Bishup S. M. Merrill, D. D., of the Methodist Episcopal Church. Published by Hitchcock & Walden, Cincinnati.

This is a timely book from a master hand. Of late the minds of many have been confused about the Second Coming of Christ. On the one hand are the extreme views of Millenarians, who teach that Christ is to come and reign as a temporal ruler on the earth. On the other hand the Universalists teach a vague and unsatisfactory coming of Christ, which only confuses thought respecting it, and furnishes nothing satisfactory to the devout soul. Bishop Merrill dissects these and kindred themes, and shows their absurdities, and then gives the plain doctrine of Christ's Second Coming as revealed in the Scriptures. His definition is this: "The Second Coming of Christ is His coming unto the sight of men on earth, so that His presence may be known and felt as sensibly as when He lived in Galilee or walked about in Judea." But this coming is not to be as at first, subject to the privations and sufferings or the joys and pleasure, that make up the sum of human experience and of earthly discipline. His second coming will be to finish the work which his first coming completely and gloriously inaugurated, and will be a revelation of His personal glory—and of his oneness with the Father, and his royal prerogatives as King of kings and Lord of lords. In his second coming He will bring with Him holy angels and saints, and be heralded by signs and wonders, so that all will know of His coming.

Bishop Merrell writes in a clear and strong style. His mastery of the subject is complete, and after reading a chapter the reader is instructed and strengthened in faith. This book will have a very large sale.

New Publications.

The Sabbath-School Teacher's Quarterly, Bible Class Teacher, and Scholar's Quarterly have been received from the publisher, David C. Cook, Chicago.

The Southern Journal of Practical Education, published by Prof. R. E. Bisbee, Atlanta, Georgia, has been received. It is a useful magazine for pupils and teachers.

Appleton's Journal for May has a Seat in the Chair of Destiny, by Treadwell Walden; The Golden Mesh, a tale; The Position and Influence of Women in Ancient Athens, by James Donaldson; A Comedy of Superstition; On the Choice of Books; The Seamy Side, a novel, by Walter Besant and James Brice; Apples, a comedy; A night with the Sardines; Editor's Table and Books of the Day. It is a cheap and handsome reprint of foreign literature, published by D. Appleton & Co., New York.

The Popular Science Monthly for May opens with an illustrated article on the Origin of Worlds, by Prof. Daniel Vaughn; The Growth of the Will, by Prof. Alexander Bain; Clews in Natural History, by Dr. Andrew Wilson; Dietetic Curiosities, by Felix L. Oswald; Bodily Conditions as Related to Mental States, by Charles Fayette Taylor; New Guinea and its Inhabitants, by Alfred Russell Wallace; Dangers of Darwinism; Disease of the Body as a Mental Stimulant; On Sensation and the Sensiforous Organs, by Prof. T. H. Huxley; Residual Pheuomena, by Prof. Pattison Muir; The Autobiography of George Combe, by Eliza A. Youmans; Sketch of Prof. W. D. Whitney, with Portrait. The contents cover a wide range, and commend this number to all lovers of scientific thought. It is sold at all news stands, and published by D. Appleton & Co., 549 and 551, Broadway, New York. We are indebted to the publishers for a copy of the April number also. It has a portrait of Sir Humphrey Davy and a sketch of John Stuart Mill, by Alexander Bain, and an inviting list of contents.

Not Deserving of Pity.

Beggared spendthrifts to whom money has no exchange value but pleasure.

Persons who will persist in dying by inches with dyspepsia and liver diseases when Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are unfailing remedies for these maladies.

Parents who spare the rod and ruin the child. Fast young men and women are generally spoiled children to begin with.

People who suffer from catarrh, when Dr. Sage's Catarrh Remedy is a safe, reliable and well-tested remedy for this loathsome disease.

People who marry for money, and find too late that the golden glitter is all moonshine.

Women who suffer death every day of their lives, when Dr. Pierce's Favorite Prescription will effectually remove those painful weaknesses and impart a healthful tone and strength to the whole system.

People who live beyond their means and find that style and pride like every thing else in this world, unless placed upon a secure foundation, are subject to the law of gravation.

Invalids who do more toward fostering disease, by living and sleeping in the low, unventilated rooms of the ordinary house, than the best medicines can accomplish toward recovery, when at a moderate expense they can secure all the hygienic and sanitary advantages of the Invalids' Hotel at Buffalo, N. Y. Every physician knows how much recovery depends upon good nursing and the hygienic condition of the sick room. Chronic diseases are especially subject to these conditions.

Feels Young Again.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, Providence, R. I.

NEW ORLEANS MARKETS.

NEW ORLEANS, May 19, 1879.

COTTON—	
Low Ordinery	11⅛@—
Ordinary	—@11⅝
Good Ordinary	—@12
Low Middling	—@12¼
Middling	—@12¾
Good Middling	—@13¼
SUGAR—	
Common	—@ 5¼
Strictly Prime	6 @ —
Yellow Clarified	6⅞@ 7¼
White	7¼@ 7¾
MOLASSES—	
Choice	—@ 35
Strictly Prime	33@ —
Common	25@ 27
Centrifugal	20@ 27
COFFEE— Quotations for gold.	
Ordinary	11½@11¾
Fair	14 @14½
Good	15 @15½
Prime	15½@16
MESS PORK—per bbl.	
Old	$10 00
New	11 25
BACON—	
Shoulders	4⅜@ —
Clear Rib Sides	5⅜@ 5½
Clear Sides	6 @ —
BEEF—	
Medium Western	9 50
Choice Extra Western	12 00
HAMS—	
Ordinary	9 @ 9½
Choice	9½ a 10
FLOUR—	
Superfine	$3 75 to 4 00
Extra	4 25 to 4 50
Double Extra	4 87 to 5 12
Family	5 70 to 5 8
Choice Fancy	6 00 to 6 37
LARD—	
Refined	— to 7⅛
BUTTER..	
New York Creamery, fine	20 to —
New York Dairy, fine	18 to —
New York Dairy, good	15 to —
Western Creamery	21 to 23
Western Dairy	12 to 13
CHEESE..	
Western Reserve	7½ to 8
Chicago	6½ to —
New York Cream	9½ to 10
POULTRY—℔ doz.	
Old Chickens	4 00 to 5 00
Young do	3 50 to 4 00
Ducks	3 50 to 4 00
Geese	4 00 to 5 0
Turkeys	16 00 to 18 00
EGGS—℔ doz.	
Western	10 to 11
Louisiana	11 to 12

Quarterly Conferences.

Holly Springs, (Miss.) District Conference
SECOND ROUND.

Kosciusko, June 7-8; Mt Pleasant, June 10-11; Winona, June 14-15; Grenada Circuit, June 17-18; Grenada, June 21-22; Oxford June 28-29; Holly Springs, July 5-6; Holly Springs Circuit, July 12-13; Cornersville, July 16-17; Abbeville, July 19-20; Elijah 19-20; Chulahoma, July 26-27; Byhalia, July 29-30; Lafayette Circuit, August 2-3; Attala, August 9-10; French Camp, August 16-17; New Albany, August 21-21; Ripley, August 30-31; Carthage, September 6-7, 21-22. J. G. JOHNSON P. E.

Nashville (Tenn) District. Conference.
THIRD ROUND.

Springhill, May 8' and June 1; Liffards, June 7-8; Franklin, June 14-15; Mill Creek June 21-22; Harsville, June 28-29; Mitchellsville, July 5-6; Gallatin, July 12-13; Lebanon, July 19-20; Springfield, July 26-27; Dickson, August 2-3; Dover, August 9-10; Nashville Circuit, 16-17; Clark Chapel, August 23-24. C. PICKETT P. E. 22-23

Houston (Texas) District.
THIRD QUARTER.

Houston, First Church, June 13-15; West Point, June 14-15; Galveston, East Church, June 20-22; Galveston Tabernacle, June 21-22; Chances Prairie, June 28-29; Columbia, July 4-6; Oyster Creek, July 5-6; Stafford, July 12-13; Houston, Second Church, July 18-20; Houston Circuit, July 27; Richmond, August 2-3; Harrisburg, August 9-10; Lynchburg, August 10; Spring Station, August 16-17; Hockly, August 23-24. L. P. CUSHMAN, P. E.
Houston, May 1, 1879. 20-21

Dr. Harter's IRON TONIC

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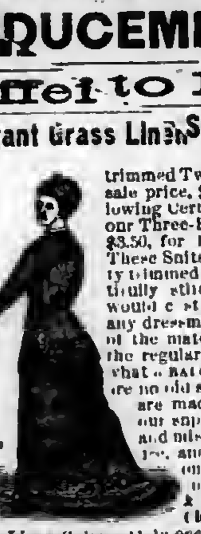

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Cut this out and inclose with it $2.00, and we will send you one of our Two-Piece Linen Suits, elegantly trimmed. *Free of extra charge.*
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A high grade of scholarship is required, and the moral and religious culture of the students is regarded as of the utmost importance. Our location is
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The school is supported by the Freedmen's Aid Society of the M. E. Church, and hence the expenses are small.
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The object of the School is to give a thorough business education, or to prepare pupils for teaching or for the ministry.
This School has earnest, competent Christian Teachers who have had success in other schools.

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Rev. G. W. RICHARDSON, Ch. Tr'st
Rev. M. HENSON, Financial Agent.
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BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.
Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Keziah Ballard, Lady Chairman of Sick Committee.

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Ecclesiastical Law

—AND—

Rules of Evidence:

With Special Reference to the Jurisprudence of the Methodist Episcopal Church.
—BY—
HON. WILLIAM J. HENRY,
—AND—
WILLIAM L. HARRIS, D.D., LL.D.
8 vo., 511 Pages.
Cloth, $3; Law sheep, $4.50.

In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases.

In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.

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Shaw University!

The present collegiate year of the Shaw University will close on Wednesday, May 28th. The examination of classes will begin on Thursday 22d and continue from day to day till the 28th.
On Sabbath morning, the 25th, at 10:30 will be held the Student's Love-feast; and at 3 P. M., the Annual Sermon will be preached by Rev L. Bradford.
On Monday evening the anniversary exercises of the Literary Societies will take place in the college chapel. The annual meeting of the Board of Trustees will be held at 2 P. M., Tuesday, in room No. 3 of the college building. In the evening, beginning at 7:30, the school will give its annual exhibition. On Wednesday evening will be held the Student's Sociable.
All friends of the School are cordially invited to be present at all the exercises. All members of the Board of Trustees are earnestly requested to be present at the meeting of that body. Respectfully, W. W. HOOPER.
Holly Springs, Miss., May 5, 1879.

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SHOWER AND FLOWERS.

Down the little drops patter,
Making a musical clatter,
Out of the clouds they throng:
Freshness of heaven they scatter
Little dark rootlets among.
"Coming to visit you, Posies!
Open your hearts to us Roses!"
That is the Raindrops' song.

Up the little seed rises;
Buds of all colors and sizes
Clamber up out of the ground.
Gently the blue sky supprises
The earth with that soft rushing sound
"Welcome!" the brown bees are humming.
"Come! for we wait for your coming!"
Whisper the wild flowers around.

"Shower, it is pleasant to hear you!"
"Flower, it is sweet to be near you!"
This is the song everywhere.
Listen! the music will cheer you!
Raindrop and blossom so fair
Gladly are meeting together
Out in the beautiful weather,—
Oh, the sweet song in the air!

—Lucy Larcom, in St. Nicholas.

The Boy and the Duke.

An English farmer was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses; so he despatched a boy in his employ to his field, telling him to shut the gate, and keep watch over it, and on no account to suffer it to be opened. The boy went as he was bid, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain. One after another came forward as spokesman, but all with the same result; the boy remained immovable in his determination not to open the gate. After a while, one of noble presence advanced, and said, in commanding tones:

"My boy, do you know me? I am the Duke of Wellington—one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through."

The boy lifted his cap and stood uncovered before the man whom all England delighted to honour; then answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut; no one is to pass through but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers, I could conquer not only the French, but the world." And, handing the boy a glittering sovereign, the old duke put spurs to his horse, and galloped away; while the boy ran off to his work, shouting at the top of his voice, "Hurrah! hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."

A Little Boy's Sermon.

"Eddie," said Harry, "I'll be a minister, and preach you a sermon."

"Well," said Eddie, "and I'll be the peoples."

Harry began: "My text is a short and easy one,—*Be kind.* There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:

First: Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is; but I do. I had one once, and I did not want to hear any one speak a word:

Second: Be kind to mamma, and do not make her tell you to do a thing more than once. It is very tiresome to say, 'It is time for you to go to bed,' half a dozen times over.

Third: Be kind to baby"—

"You have left out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my own name in the sermon. I was saying, Be kind to little Minnie, and let her have your tin soldier to play with when she wants it.

Fourth: Be kind to Jane, and don't scream and kick when she washes and dresses you."

Here Eddie looked a little [illegible], and said, "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry. "*Fifth:* Be kind to pussy. Do what will make her [illegible], and don't do what will make her cry."

"Isn't the sermon most done?" [illegible] Eddie: "I want to sing." And [illegible] waiting for Harry to finish [illegible] or give out a hymn, [illegible] to sing, and so Harry [illegible] stop.—*Children's Record.*

[illegible] was obliged to [illegible] of medicine that left an [illegible] taste in the mouth. [illegible] he liked it he [illegible], all but [illegible] *Register.*

[illegible] truthful, [illegible] much

The President's Second Veto.

WASHINGTON, May 12, 1879.

The following is a synopsis of the President's message vetoing the Ladd bill:

To the House of Representatives:

After careful consideration of the bill entitled "An act to prohibit military interference at elections," I return it to the House of Representatives, in which it originated, with the following objections to its approval:

In the communication sent to the House of Representatives on the twenty-ninth of last month, returning to the House without my approval the bill entitled "An act making appropriations for the support of the army for the fiscal year ending June 30, 1880, and for other purposes," I endeavored to show by quotations from the statutes of the United States now in force, and by a brief statement of facts in regard to recent elections in several States, that no additional legislation was necessary to prevent interference with elections by the military or naval force of the United States. I am forced to the conclusion that the bill before me is not only unnecessary to prevent such interference but is a dangerous departure from long settled and important constitutional principles. The true rule as to the employment of a military force at the elections is not doubtful. No intimidation or coercion should be allowed to control or influence citizens in the exercise of their right to vote, wether it appears in shape of combinations of evil disposed persons or armed bodies of militia of a State, or of the military force of the United States. The elections should be free from all forcible interference, and, as far as practicable, from all apprehension of such interference.

No soldiers, either of the Union or of the State, should be present at the polls to take the place or perform the duties of the ordinary civil police force. There has been and will be no violation of this rule under orders from me during this administration, but there should be no denial of the right of the national government to employ its military force on any day and at any place in case such employment is necessary to enforce the constitution and laws of the United States.

[The President then quotes acts authorizing the use of the military power by the Executive at considerable length, and further said that the whiskey rebellion in Pennsylvania and the Burr conspiracy, the nullification in South Carolina, where it was crushed by the Federal government acting on this principle, and that on the same authority President Lincoln issued his proclamation for troops to save the Union in 1861.]

Another grave objection to the bill is its discrimination in favor of the State and against the national authority. The presence or employment of the army or navy of the United States is lawful under the terms of this bill at the place where an election is being held in a State, to uphold the authority of the State government then and there in need of such military intervention, but unlawful to uphold the authority of the government of the United States then and there in need of such military intervention. Under this bill the presence and employment of the army or navy of the United States would be lawful, and might be necessary to maintain the conduct of a State election against the domestic violence that would overthrow it, but would be unlawful to maintain the conduct of a national election against the same local violence that would overthrow it. This discrimination has never been attempted in any previous legislation by Congress, and is no more compatible with the sound principles of the constitution, or necessary measure and methods of our system of government on occasions of elections than at other times. In the early legislation of 1792 and of 1795, by which the militia of the States was the only military power resorted to for the execution of the constitutional power in support of State or national authority, both functions of the government were put on the same footing. By the act of 1807, the employment of the army and navy was authorized for the performance of both constitutional duties in the same terms. In all later statutes on the same subject matter some measure of authority to the government has been accorded for the performance of both these duties. No precedent has been found in any previous legislation, and no sufficient reason has been given for the discrimination in favor of the State and against the national authority which this bill contains. Under the sweeping terms of the bill the national government is effectually shut out from the exercise of the right and from the discharge of the imperative duty to use its whole executive power, whenever and wherever required for the enforcement of its laws, in places and times where and when its elections are held. The employment of its organized armed force for any such purpose would be an offense against law, unless called for by, and therefore upon the permission of the authorities of the State in which the occasion arises. What is this but the substitution of the discretion of the State governments for the discretion of the government of the United States as to the performance of its own duties?

In my judgment this is the abandonment of its obligations by the national government and a subordination of national authority, and the intrusion of the State supervision over national duties, which amounts in spirit and tendency to State supremacy.

Although I believe that the existing statutes are abundantly adequate to prevent military interference with elections in the sense in which the phrase is used in the title in this bill, and as employed by the people of this country, I shall find no difficulty in concurring in any additional legislation limited to that object which does not interfere with the indispensable exercise of the power of the government and the constitution and laws.

RUTHERFORD B. HAYES.
Executive Mansion, May 12, 1879.

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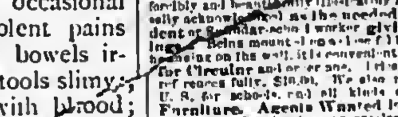

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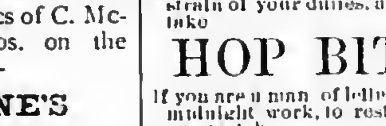

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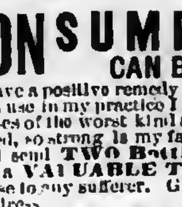

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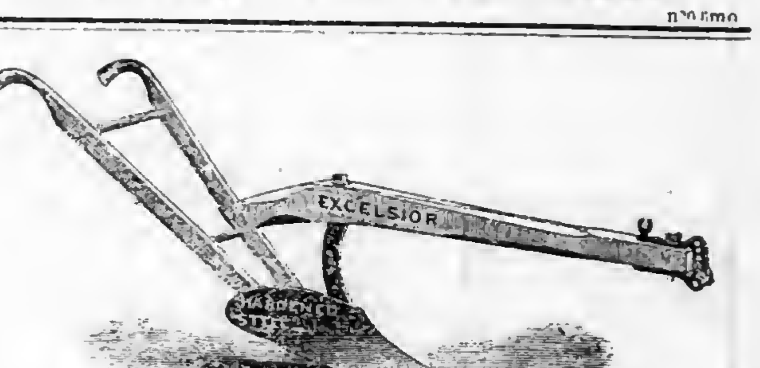

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The Boy and the Duke.

An English farmer was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field that he was anxious they should not go into, as the crop was in a condition to be badly injured by the tramp of horses; so he despatched a boy in his employ to this field, telling him to shut the gate, and keep watch over it, and on no account to suffer it to be opened. The boy went as he was bid, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain. One after another came forward as spokesman, but all with the same result; the boy remained immovable in his determination not to open the gate. After a while, one of noble presence advanced, and said, in commanding tones:

"My boy, do you know me? I am the Duke of Wellington—one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through."

The boy lifted his cap and stood uncovered before the man whom all England delighted to honor; then answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut; no one is to pass through but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers, I could conquer not only the French, but the world." And handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away; while the boy ran off to his work, shouting at the top of his voice, "Hurrah! hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."

[illegible] Boy's Sermon.

[illegible] said Harry, "I'll be a [illegible] preach you a ser[mon]."

[illegible] Eddie, "and I'll be [illegible]

[illegible] "My text is a [illegible] kind." [illegible] texts in the [illegible] little children, [illegible] These are [illegible]

[illegible]

The President's Second Veto.

WASHINGTON, May 12, 1879.

The following is a synopsis of the President's message vetoing the Lalid bill:

To the House of Representatives:

After careful consideration of the bill entitled "An act to prohibit military interference at elections," I return it to the House of Representatives, in which it originated, with the following objections to its approval:

In the communication sent to the House of Representatives on the twenty-ninth of last month, returning to the House, without my approval the bill entitled "An act making appropriations for the support of the army for the fiscal year ending June 30, 1880, and for other purposes," I endeavored to show by quotations from the statutes of the United States now in force, and by a brief statement of facts in regard to recent elections in several States, that no additional legislation was necessary to prevent interference with elections by the military or naval forces of the United States. I am forced to the conclusion that the bill before me is not only unnecessary to prevent such interference but is a dangerous departure from long settled and important constitutional principles. The true rule as to the employment of a military force at the elections is not doubtful. No intimidation or coercion should be allowed to control or influence citizens in the exercise of their right to vote, wether it appears in shape of combinations of evil disposed persons or armed bodies of militia of a State, or of the military force of the United States. The elections should be free from all forcible interference, and, as far as practicable, from all apprehension of such interference.

No soldiers, either of the Union or of the State, should be present at the polls to take the place or perform the duties of the ordinary civil police force. There has been and will be no violation of this rule under orders from me during this administration, but there should be no denial of the right of the national government to employ its military force on any day and at any place in case such employment is necessary to enforce the constitution and laws of the United States.

[The President then quotes acts authorizing the use of the military power by the Executive at considerable length, and further said that the whiskey rebellion in Pennsylvania and the Burr conspiracy, the nullification in South Carolina, where it was crushed by the Federal government acting on this principle, and that on the same authority President Lincoln issued his proclamation for troops to save the Union in 1861.]

Another grave objection to the bill is its discrimination in favor of the State and against the national authority. The presence or employment of the army or navy of the United States is lawful under the terms of this bill at the place where an election is being held in a State, to uphold the authority of the State government then and there in need of such military intervention, but unlawful to uphold the authority of the government of the United States then and there in need of such military intervention. Under this bill the presence and employment of the army or navy of the United States would be lawful, and might be necessary to maintain the conduct of a State election against the domestic violence that would overthrow it, but would be unlawful to maintain the conduct of a national election against the same local violence that would overthrow it. This discrimination has never been attempted in any previous legislation by Congress, and is no more compatible with the sound principles of the constitution, or necessary measure and methods of our system of government on occasions of elections than at other times. In the early legislation of 1792 and of 1795, by which the militia of the States was the only military power resorted to for the execution of the constitutional power in support of State or national authority, both functions of the government were put on the same footing. By the act of 1807, the employment of the army and navy was authorized for the performance of both constitutional duties in the same terms. In all later statutes on the same subject matter some measure of authority to the government has been accorded for the performance of both these duties. No precedent has been found in any previous legislation, and no sufficient reason has been given for the discrimination in favor of the State and against the national authority which this bill contains. Under the sweeping terms of the bill the national government [illegible] shut out from the [illegible] of the right and from the [illegible] of the imperative duty to [illegible] whole executive power, [illegible] and wherever required [illegible] enforcement of its laws, in [illegible] and times where and when [illegible] are held. The employ[ment] [illegible] organized armed force [illegible] purpose would be an [illegible] law, unless called [illegible] therefore upon the per[illegible] of the authorities of the [illegible] the occasion arises. [illegible] the substitution of [illegible] of the State govern[ment] [illegible] discretion of the [illegible] the United States [illegible] performance of its own [illegible]

[illegible] this is the [illegible] obligations by [illegible] and a sub[illegible] authority, [illegible] adequate to prevent military interference with electors in the sense in which the phrase is used in the title in this bill, and as employed by the people of this county, I shall find no difficulty in concurring in any additional legislation limited to that object which does not interfere with the indispensable exercise of the power of the government and the constitution [illegible]

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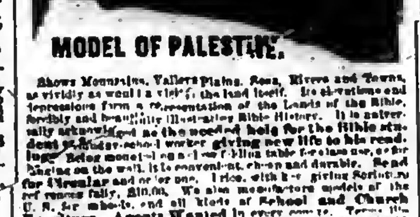

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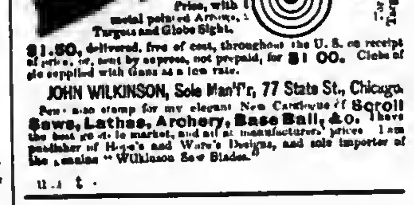

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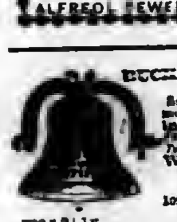

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A SWEDISH POEM.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch,
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea;
Be pelting brook or heath stormy wave,
It matters little or naught to me;
But whether the angel Death comes down
With smiles my brow with his loving touch,
Arrays that shall wear the victor's crown,
It matters much!

The Exodus.

THE LAFAYETTE SQUARE MASS MEETING.—A VINDICATION OF FOURÉE'S VIEWS AS EXPRESSED IN THE VICKSBURG CONVENTION.

The mass meeting convened under the auspices of the Migration [illegible] Committee of the late [illegible] and pastors of [illegible] of New Orleans, [illegible] Square last [illegible]. Although the [illegible] and boisterous, 1500 and 2000 [illegible]. The meeting [illegible] about 8 p. m. [illegible] Thompson, who [illegible] Pierre Landry [illegible] presidents, [illegible] and Rev. G. [illegible]. After [illegible] Newman, [illegible] reported [illegible] which [illegible] the [illegible] this [illegible] the [illegible] great on [illegible] causes [illegible] and its [illegible] plan [illegible] there [illegible] alluded [illegible] the South.

the proper means of bringing it to an end.

For one, I regret this Exodus exceedingly, though I am not very much surprised at its occurrence; and I confess that I do not so much repine over its taking place as over the unhappy causes which seem to me to have led to it.

It is very well known to a number of the most leading influential men resident here, that my recent visit to the Labor Convention in Vicksburg was undertaken by me very reluctantly. Having been requested to act as a delegate to the Convention on the part of a well-known non-partisan association of this city, though the state of my health and important business engagements would scarcely admit of my doing so, I concluded nothwithstanding to go. It was not intended by myself or my co-delegates from this city, to interfere with the proceedings of the Convention until we heard resolutions read, and saw them to be about to be put upon their passage and carried by the vote of the white delegates present alone, which seemed to us very far from setting forth the probable causes of the Exodus with sufficient fullness and precision, or suggesting any *remedial* appliance of a character sufficiently comprehensive and practical. We had confidently expected that a free and unrestricted interchange of views would have been permitted: that our colored fellow citizens would have been allowed to state, in their own language, the grievances of which they felt justified in complaining, and to make known the additional *guarantees* which they desired for the future safety and protection of the feeble and suffering class of our population which they came there to represent. We had thought that in this way some satisfactory understanding might be reached, which being *unanimously* approved by all present, might serve in a great degree to restore the public mind to a state of tranquility, and avert the alarming evils then plainly menaced. Finding that in these respects our hopes were about to be defeated, the resolutions of which you have heard were offered for consideration; but I regret to say only with the effect of calling forth indignant and contemptuous opposition.

It would ill become me to complain of the coarse and disrespectful language with which I was myself greeted, by a single individual, and which has really left no permanent impression upon my mind beyond a feeling of compassionate sympathy for the aggressor, whose unexpected rudeness and incivility were adequately rebuked at the moment, and to whom I cannot but feel more or less grateful now, because of his calling to my memory the words of one of the most august of the ancient philosophers, who tells us:

"When others blame, or hate, or abuse thee, go to those little minds of theirs, enter into them, and observe what sort of people they are. Then will see there is no reason to be concerned about what they think of thee."

Let me remark in the outset that if even a tithe of the acts of injustice and oppression have been committed by the white citizens of any State in the South, which are set forth in the resolutions of the Vicksburg Convention, every reasonable and fair-minded man in Christendom will not only feel inclined to justify the Exodus, but feel surprise that some such movement had not long ago occurred.

Let us look this matter in the face [illegible] endeavor to understand if [illegible], the several causes which [illegible] given rise to it in addition to those confessed in the fa[illegible] Vicksburg programme. It [illegible] be admitted that this migration of such vast numbers of the [illegible] and daughters of Africa to [illegible] is a little different in some [illegible] from any similar movement [illegible] has heretofore occurred. [illegible] inferior as that the [illegible] in the days of Julius [illegible] leaving their towns and [illegible] leaving their native [illegible] of universal waste and [illegible] for the purpose [illegible], if they could, [illegible] with a far more fertile soil [illegible] have been found. The [illegible] they [illegible] of [illegible]

than they were willing longer to bear, having Divine assurance before hand of becoming the ultimate possessors of a land "flowing with milk and honey;" of being guided through the wilderness before them by a Chief of unequalled meekness and wisdom, and of obtaining, in the fullness of time, the hated "Heaven for an inheritance." A profoundly honored portion of the first white settlers of North America left behind them the graves of their ancestors and their beloved friends and relatives, and braved the inclemencies and perils of an untravelled sea, in order to escape the evil of religious persecution. But tell me if you can, why, at this moment, vast numbers of our colored countrymen of the South are leaving a region to which they have been so long accustomed, for a far distant land, of which and its attractions they can know so little? What potential causes are they which we see now so mysteriously operating, to induce an honest, hard-working, frugal race, so patient in spirit, so affectionate in temper, so remarkable for habitual moderation and cheerfulness of heart, to go forth in such vast numbers from this benignant and Heaven-blessed region—this terrestial Paradise, where bounteous Nature has put forth all her energies to supply, almost without toil, all the necessaries and comforts of life, all that can contribute to wealth, prosperity and happiness? This momentous question is indeed not very difficult to be solved, and the Vicksburg Convention itself, as I have already hinted, have in part solved it for us. This body of intelligent gentlemen, after admitting so many grievances as they have taken pains to insert in their most unremedial resolutions, might easily have gone much further in painting the hardships and cruelties imposed upon the race on whose services as workers in their cotton fields they justly place such high value, had it chanced to suit their policy, and the policy of those interests they were diplomatizing so adroitly. What these worthy citizens have omitted on this head, I will endeavor in part to supply.

In order to enable those who now honor me with their presence to understand perfectly the spirit in which I was disposed to act at the city of Vicksburg, and to appreciate my motives in endeavoring to obtain some modification of the resolutions which had been reported from a committee of the Convention and which, as I have said, I could not but think, as I certainly yet do, were clearly inadequate to attain the purpose for which they had been introduced, I will lay before this assembly the preamble and resolutions which I had the honor of presenting to the Convention for its consideration, to be used either as an amendment, a substitute, or a mere addition to those pending, as might be judged most convenient. Here they are:

WHEREAS, It has been publicly and persistently asserted in various quarters, in a manner calculated deeply to wound the sensibilities of all true patriots, that in certain States of the Federal Union represented in this body, as well as elsewhere, the thirteenth, fourteenth and fifteenth constitutional amendments, and the legislative enactments from time to time adopted for the enforcement thereof, have been heretofore flagrantly violated, and the precious rights and immunities designed thereby to be secured as a permanent heritage to a most meritorious and long-suffering class of this people, have been deliberately disregarded and set at naught; and

WHEREAS, It has been of late made abundantly evident that, owing to causes which we have not now time minutely to explore, misunderstandings and distrusts have arisen which clearly indicate the coming upon us of evils of a far more serious and detrimental character than any heretofore experienced—evils, too, which it is not possible to avert, save by the application of remedies of a more comprehensive and effective character than any heretofore put in use; therefore, be it

Resolved, That the president of this convention and two other persons to be associated with him by the unanimous vote of those here assembled are hereby appointed a committee for the purpose of carrying into effect the wishes and objects sought by this convention to be attained; and that it shall be the duty of this committee to nominate and appoint, at as early a date as practicable, a local committee of at least five members, in each of the counties and parishes belonging to the States now represented in this convention (of known [illegible], impartiality and patriotism) [illegible] that it shall be the duty of [illegible] committees so appointed [illegible] with unceasing vigilance over the rights and interests intended by this plan of protection to be guarded and maintained; to take charge of such grievances as shall be brought to their knowledge, and provide as far as it may lay in their power for the redress of the same, and to adopt such legal and proper expedients as they may judge necessary for the future prevention of grievances of a like nature. It is expected that these local committees shall correspond freely with each other, and with the committee of three above mentioned touching all matters connected with the great moral and physical interests committed to their care, and in regard to the remedial agencies which it may be found needful from time to time to bring into existence.

That so innocent and courteous a proposition as this should have had the fortune to be treated so despitefully and resentfully, is perhaps mainly to be charged to a certain feverish and morbid state of public sentiment touching the very deplorable scenes of the past: without alluding to which though, in a manner tolerably explicit, I should have found it quite impossible to make the least progress in that mission of peace and conciliation which had drawn me so far from my own home. As to the outrages referred to by me, I had never had the least personal knowledge, and could therefore only mention them as rumors for the most part well attested. Of the real perpetrators of these outrages I have never had the least knowledge. That these miscreants were very few in number compared with the whole number of the resident citizens who had been in different parts of the Republic held responsible for them I had never doubted. In now referring to these wrongs as one of the most potential causes of the Exodus, it is my aim to speak with historic impartiality; and on this occasion it is my hope to use none but language of moderation and decorum. Should it be my fate still to be misunderstood by men of cloudy apprehension, or be willfully misrepresented by the calumnious, I shall not complain. Let me assure you though that I have not come hither to deceive or mislead any human being. It is not my habit to gloze over iniquities which I know to have been committed, or cunningly to cast the veil of concealment over acts of violence, calculated, if described truly, to despoil a whole nation of its happiness and its dignity; acts of mingled crime and folly which all truly good and wise men deplore and condemn; and which no men or set of men on earth have a right to demand that society shall be discreetly silent over, in order that they and their allies in villainy may escape infamy and punishment. The present moment is one of special auspiciousness to the modest unfoldment of the truth; and even the semi-Christian Virgil, (as Dante describes him,) has said to all the world in a Latinity whose purity has never been equalled: *Felix qui potuit rerum cognoscere causas.* Excuse me from the task of particularizing minute horrors, a knowledge of which I have never desired to obtain; but concerning which the whole family of man have heard far more than it was agreeable to hear. I would not, even if I could, designate the parish, the county, the village, or the retired cottage where rumor locates crimes, from the particular mention of which humanity and decency alike recoil. It is sufficient here to say, what all the world knows to be true, that the constitutional amendments and the laws made for their enforcement, have been steadily and habitually violated and set at naught for a series of years past, in a number of the States, and that in these States they have actually become a dead letter. The precious civil rights conferred by these laws seem well nigh lost to the colored man forever, if he shall remain in the land he loves best, where he has so long toiled and suffered, where he was born and reared to maturity, where are located the graves of his ancestors, a land once so peculiarly dear to him by reason of the fact that here the chains which so long held his manly limbs in degrading servitude were taken off, as he learned by the hands of a paternal government. Under such circumstances as I have so imperfectly described, it seems to me that no reasonable man whose heart is not dead to all generous and kindly emotions would be disposed to persuade our colored friends to remain here, unless speedy and substantial redress shall be afforded them.

Mr. President and fellow citizens, I confess that I have painful forebodings as to the future of our colored brethren in the South, when I observe what the present Congress has been so ardently struggling to effect. It is a most startling and alarming fact connected with this subject, a circumstance well calculated to make the Exodus movement universal in the South, that Democratic leaders in Congress have been fiercely and perseveringly laboring for several months to obtain the passage of bills which would tear away from every colored voter in the South all hope of being permitted to vote hereafter in elections of any description; to lay open the polls in all Federal elections here to ball-dozing violence and fraud of every kind; whilst the honest and unmeddling Federal soldier would be prohibited from coming near the place of voting even to prevent the perpetration of the most diabolical frauds, and ruffianly violence of every species judged necessary by these accursed agents of iniquity to the success of what they would call the *Democratic* cause! The menaces openly uttered in the chambers of National legislation, that the Government would be starved into submission to a genuine Jacobinical faction; that, unless the President would succumb to their behests, renounce the use of the veto power, and aid in transforming this noble Republic into an unprincipled aristocracy, he would be denied all the supplies which by strict and undeniable law he is entitled to claim and receive, seems to me to cap the climax of abominations! Thank God! there was enough of manly firmness and devotion to sound constitutional principles in a noble Congressional minority to resist this attempted usurpation! Thank God! we have a President who knows that his duty to the Constitution and his own high character is to defeat this most dashing and dangerous attempt, and to secure to our countrymen of all parties and sections the enjoyment of our free institutions for at least two years more. Let me hope that even this night will not be allowed to pass away without our bringing into existence a system of protection and safety which may attain all the purposes, and be productive of all the benefits for which I labored so earnestly in Vicksburg two weeks ago, and that thus the dreaded Exodus will be prevented which, if consummated, must bring inevitable ruin upon all classes of our people.

After all that I have said as to the causes likely to lead to such a general and important movement as that which we have been considering; of the means of preventing its continuance; or of allowing it to go on as circumstances might seem to recommend, it is hardly necessary that I should do more than to bring together in conclusion, in a somewhat more condensed manner, the leading considerations which belong to this subject, so that all that is really of vital importance in the affair may be presented in one connected view.

1. The grievances of every kind admitted to have been imposed by the resolutions of the Convention at Vicksburg.

2. The significant avoidance on the part of that body of all consultation with persons not concerned in the getting up of the Convention.

3. The deliberate preclusion of all the colored delegates present from joining in the adoption of the resolutions.

4. The refusal even to consider the expediency of providing *remedial* agencies of any kind, with the evident hope that the confiding colored sons of Labor present could be gulled into relying implicitly upon swelling and magniloquent *promises*, made by *unorganized*, and therefore to a great extent *irresponsible* individuals, being just such as had been a thousand times made before in the same loose and unreliable form, and which had never heretofore been satisfactorilally complied with.

5. The innumerable acts of bulldozing and fraud alleged so strongly to have been heretofore perpetrated, by which all independent voting was prevented, whole communities were transformed in their political character, and the most valued civil rights rendered valueless.

6. The portentous and undeniable fact that within the last three months certain leading men of the Democratic party in Congress have declared in the most emphatic manner their determination never to rest satisfied until every act of National legislation growing out of the war should be obliterated from the Federal statute book.

7. The circumstance that other members of Congress of equal rank have pompously thundered forth, in the hearing of thousands and without rebuke or complaint from any Democratic quarter, that their allegiance was first due to the States represented by them respectively, and *afterwards* only to the general government; so that these gentlemen, though so newly sworn to support the Constitution of the United States, the amendments included, had, with jesuistical casuistry, reserved the right of fighting against the government of the Union whenever ordered by the local sovereignty to do so, though the Constitution of the United States, and the treaties and laws made in conformity thereto constitute the supreme law of the land, anything in the Constitution or laws of the States to the contrary notwithstanding.

8. The fact that others, with equal impudence and stupidity, have been heard unblushingly to assert that during the late civil war there were no loyal persons, save those who had struggled for the subversion of the government.

9. The alarming fact that in a convention now sitting in this city, claiming to represent the embodied sovereignty of the State of Louisiana, a majority of the members thereof, a few days ago, deliberately refused to take an oath to support the Constitution of the United States.

10. The significant and deplorable fact that in this same august body resolutions are at this instant pending which assert its right, at its own pleasure, to regulate and modify the whole system of suffrage.

11. Now, blend these facts, if you please, with the particulars already mentioned connected with the fierce struggle which has been going on in the two houses of Congress for several months, looking to the taking from the President the only means he possesses of securing purity in Federal elections, the putting down of ruffianism at the polls, and the protection of the white and colored voter alike from the loss of their most valued civil rights, and then decide at your leisure whether it is better that this Exodus should or should not go on unless some such *guarantees* of future safety and protection as I urged at Vicksburg shall be at last supplied.

I hope to offend no candid man by saying, that whilst this is with me a grave and comprehensive question touching the present and future welfare of the two great races on the continent whose mutual interest it is to dwell in amity and brotherhood, and to the more feeble and defenceless of them a genuine question of "life, liberty, and the pursuit of happiness," it is a question also which imperiously demands the promptest decision, if worse evils than have yet been experienced, are to be wisely avoided; and, therefore, in conclusion, fellow citizens, let me say that while I am well satisfied that the present disturbed relations between the two classes of our Southern population have arisen mainly from the causes which I have specified, together with the long-continued reluctance of the whites to admit their former slaves to the full rights of citizenship, and their failure to discover in time the capacity of the colored race for intellectual and moral culture, and for ultimate self dependence and self-government, yet I am rejoiced to know that the erroneous views entertained in regard to these matters are fast passing away, and I am confident that if proper efforts are now made to remove the unhappy misunderstandings which have so long prevailed; if political agitators in Congress and elsewhere shall cease those baneful efforts which have been adverted to, and allow the Constitution and laws of the land, at last and supremely to prevail over lacious opposition and violence; if our State Legislatures in the South shall at once address themselves in earnest to the removal of the evils upon which I have so long dwelt—if our leading newspapers can be persuaded also to unite heartily in the great work of conciliation and peace, now so much needed; and if some such remedial measures as this assemblage, I am glad to learn, is disposed to recommend, shall be adopted and carried into faithful execution by good men and true of all parties and races, it is not yet too late to stop this Exodus which has given to us all so much solicitude and alarm; it is not impossible yet to persuade our colored friends and compatriots to abide permanently with us in a region which they so much love, and to which they are so happily adapted in every respect, and to aid hereafter, as they have heretofore done, in the patient, diligent and skillful cultivation of this wondrously productive and fertile region, so sure to reward abundantly the employers and the employed, the public spirited and keen-sighted capitalists and those who must necessarily depend upon them for the means and opportunities of participating in the building up of our declining industries of every description; so that by the joint energies of all, all may be enriched, made happy and secure, and Peace, Plenty, and all the virtues and graces which adorn civilized society in its most favored and advanced condition may be the permanent heritage of our children and our children's children to the end of time!

THE RESOLUTIONS.

President Landry then submitted the following resolutions, which were unanimously adopted, amid hearty cheering:

WHEREAS, The Convention recently assembled at Vicksburg to consider the subject of negro emigration from the States of Mississippi and Louisiana and other States, was directed by our white fellow citizens, no colored citizen having voted upon any of the propositions discussed or adopted, and

WHEREAS, The resolutions adopted by that Convention are to be regarded as the conclusions arrived at, for the adjustment of race and labor relations throughout the States represented, and therefore demand a respectful response on the part of the colored citizens of whom we in part represent; therefore

Resolved, That this meeting deems it due to candor and good understanding to say, that the causes assigned by the Vicksburg Convention for the Exodus of colored people now going on, does not include several of the chief and therefore not all the real causes; and, that the remedies proposed for the causes which were named, were inadequate to effect the desired results.

Resolved, That we hereby declare as untrue the oft repeated statements that this exodus movement has been begun or is being encouraged, by agents or influences from the North representing railroads, the government, land speculators, or any party in politics. Diligent inquiry and extended correspondence by the large number of clergymen and others, who have united in the call for this meeting, have failed to learn of one such agent or influence among our people. It is not, however, to be denied that a general popular sympathy throughout the great bulk of the people of the United States, in the States North, East and West, in our behalf, is manifested and many benevolent associations have been formed to extend to us a generous assistance, in our efforts to achieve a more perfect freedom and independence.

Resolved, That we are not unmindful of the improvidence of a large class of our people, nor of the great difficulties involved in harmonizing and adjusting the relation of the races as changed by emancipation; but, after making full allowance for these, and for the perversity of human nature among all classes, white and black, we yet declare that the proscriptions, persecutions and oppressions of our people in many portions of Lousiana and Mississippi are such, as to have become the principal cause of this Exodus movement.

These proscriptions, persecutions and oppressions we now in part specify:

1. *First* to be mentioned are those which have to do with our material interests. The same spirit which in 1868 made it a penitentiary offense to sell a colored man land in Mississippi, yet prevails in many parishes and counties. There are noble exceptions; but, as a rule, our people are prevented from buying land, or are cheated out of it after having made one or more payments. Our wages are fixed by county and parish conventions, in which we have no voice, and are fixed so low, that after deducting lost time, and the loss by over-charges at the inevitable "plantation store," where we are compelled to buy, leave us nothing but a hovel in which to live, and even that at the will of another. A vast majority of merchants and planters make common prey upon us, each guarding the interests of the other as against ours. Our young men and women, with few exceptions, have only menial occupations opened to them, and no efforts have as yet been made to open up in our behalf new avenues of employment, giving hope of greater independency.

2. The *second* class of causes have to do with our educational and moral interests. We have no harsh words for those in office, neither do we here doubt their sincerity as to pledges respecting schools for our people, but it is a deplorable fact that outside of a few large cities and towns, public schools are almost unknown among our people, and in not a few cases there yet remains some of the spirit which a few years ago burned our school houses and drove away our teachers. It has required fifteen years for the great Christian churches of Southern sentiment to resolve that our people must be educated and Christianized; and, as yet, but little or nothing has been done by them. The generous North has built colleges and schools for our people in every State, and continues to do largely for our moral elevation. We do not undervalue the good resolutions of our Southern white educational and church friends, but if it has required fifteen years to make good resolutions, we fear that our children will grow up in ignorance, before any adequate systems of education and moral training will be put in practice, and whatever demoralizations are now among them, threatening greater future depravity, will not be remedied.

3. A *third* class of causes is such as are grouped under the head of violence and oppression. Hundreds and thousands of our people in Louisiana and Mississippi have been driven from their homes, some whipped, some wounded with clubs, others shot and many of them hung, because in the exercise of their inalienable rights as guaranteed by the Constitution of the United States and the laws of the land, they have sought to do their duties as citizens and freemen. In some cases the only crime has been to claim the right of an honest settlement of accounts; in others it has been an attempt to acquire a homestead, and, in others, and candor compels us to say chiefly, it has been an attempt to vote as our consciences have dictated. Although these acts of violence may not at this time be so apparent, still such has been their effect in engendering a condition of public sentiment adverse to the recognition of our rights as freemen and citizens, that our minds are oppressed with apprehension and alarm, for fear that they may be revived against us in the future.

4. The *fourth* and last cause we will now specify, is the deplorable fact that both the State and National authorities have practically acknowledged their inability to protect us against the enemies of our peace and prosperity; and added to this we must in candor state that although we have longed and prayed for fifteen years for a public sentiment that would enforce the laws of the State and nation in our behalf, no such public sentiment has come to the front. As slaves we were protected from the midnight assassin, but as citizens and freemen, neither the State nor the General Government protects us.

Having thus stated what we know to be the real causes of the Exodus movement, we as candidly say to our white fellow-citizens:

1. We do not want to leave the South. It is our home. We have many true and good friends among the merchants and planters and professional men and their families. Since the war, twenty thousand of our people have voluntarily made Louisiana their home. As laborers our men are acclimated and accustomed to Southern agriculture. We are willing and anxious to forget the past. Had we been vindictive there was not an hour during the war when with torch and knife we could not have annihilated the South. Had we been vindictive there are parishes in Louisiana where by our numbers we could have given desolation and ruin, as our answer to the persecution and murder of our brothers. God helping us we desire to forget the past and live in peace and contentment in the land where providence has placed us.

2. We are anxious for an honorable and effectual adjustment of all face and labor difficulties in

Continued on fourth page.

Southwestern.

J. C. HARTZELL, D. D., Editor.

THURSDAY, MAY 29, 1879.

Attention, Agents!

We have two favors to ask of our agents:

First, Please send us all the money collected from subscribers, and make a strong effort to collect all there is yet due, and send that also.

Second, Begin at once the *dollar canvass*. We will send the SOUTHWESTERN until next January for *one dollar cash*.

Brethren, let us hear from you at once.

Remember "children's day," the second Sabbath in June. Dr. Haven and Bishop Simpson told how to observe it in last week's SOUTHWESTERN.

The *Bible Scholar's Manual*, for Bible classes and general reading, by Rev. B. K. Pierce, an excellent book, can now be supplied by Phillips & Hunt.

Wm. Loyd Garrison, one of the [illegible] pioneers in the anti-slavery [illegible], died Saturday night. [illegible] give full notice of his re[illegible] career next week.

The *Temperance Advocate* of this city, edited by J. Bennett Hinton, [illegible] chosen the official organ of the [illegible] Order of Good Templars of Louisiana, and proposes [illegible]. It deserves a gen[illegible]

[illegible] correspondents must remember [illegible] we go to press on Tuesday [illegible] a. m. Letters and notices [illegible] be received in Saturday's [illegible] insure insertion the following week. The paper is all in [illegible] on Tuesday evening, so [illegible] subscribers at a distance [illegible] their papers before Sab[illegible]

[illegible] John Tyler, Jr., son of Ex-[illegible] Tyler, is spending some [illegible] city, and has favored [illegible] He is a thorough[illegible] gentleman, in cul[illegible] national in his [illegible] questions of interest [illegible] South, and is [illegible] orator on the [illegible] of wide in[illegible] scientific and literary

[illegible] Dr. Walker, the [illegible] congregation of [illegible] Street M. E. Church [illegible] congratulated on [illegible] appearance [illegible] church. A [illegible] in the rear [illegible] great organ [illegible] their seats in the [illegible] also. The ca[illegible] been renewed. [illegible] improvements [illegible] about $2500.

[illegible] the New Or[illegible] Society, [illegible] held in [illegible] Methodist [illegible] last Sun[illegible] pastor, Rev. [illegible] Chaplain [illegible] of his [illegible] the Bethel [illegible] annual [illegible] the editor

[illegible] Hoyt, of [illegible] has [illegible]

President Hardie, at the close [illegible] address, made a few explan[illegible] Knowing the views [illegible] by Dr. Palmer, he had [illegible] for the purpose of [illegible] whether he would [illegible] address the associa[illegible] duties of the [illegible] Associa[illegible] with Dr. [illegible] it was not [illegible] association to [illegible] work in [illegible] the last [illegible]

Dr. Palmer vs. The Young Men's Christian Association.

There was a boy, who could never go by a certain little pond on his way to school, without stopping to take a look at the frogs, big and little, that were always squatting here and there on some favorite stump, or floating stick, enjoying in quiet dignity the scenery and the comfortable sunshine. It was too much comfort to last. He never failed to find a big stone handy, which soon went—*splash* into the pond, just for the fun of seeing 'em *dive*. But as soon as the great *swash* was over, the frogs never failed to pop up again, cautiously peering about for the enemy, and taking their perch as before. It was an uncivil thing to do, and though sport to the mischievous boy, it might have been death to the frogs. Of course, no frog moved a "vote of thanks" for the stone; if he did, he was called to order, and voted down, no doubt.

On Tuesday evening last there was a heavy splash in the still waters of the Y. M. C. A., on Camp street. Dr. Palmer came along and thrust in a boulder, which made a commotion, and there was some sudden diving and dodging; but, so far as heard from, no one was hurt. Announcements beforehand brought a large company of ladies and gentlemen, largely of the Doctor's own parish. He had been invited by the President. A labored article from the Doctor's pen, published a year ago in the organ of his church, deprecating and deploring the *invasion of the church's prerogatives* by the Young Men's Christian Association had signally failed to arrest these evils—therefore this added effort, which may not be so much intended for this association as a shot at long range aimed at Baltimore and the biennial meeting.

We follow the report of the learned divine, as given in the New Orleans *Democrat*. The doctor made a complete *exposé* of his attitude toward these associations, under the title of their "legitimate work:"

They had encroached upon the duties of the regularly ordained ministers of the gospel representing the church of God, and had lost sight of and neglected the true intent of the organization. He begged his listeners to bear in mind that he felt not a little embarrassed in appearing to reprove the Young Men's Christian Association—he did not mean this particular branch, but the general organization. He would, however, speak frankly, and though he did not assume the part of an accuser, he would be critical; his criticisms would be kind, such as he had been invited to do. After saying that he, like all other ministers of his denomination, had *refused his active co-operation in the organization* on the general ground mentioned above, Dr. Palmer reviewed the original constitution of the Y. M. C. A., whose object was to bring a moral influence to bear upon the young men in large cities like this, to throw around them the shield of Christian guidance, and Christian protection. To rebuke Sabbath-breaking, visiting beer saloons and Sunday excursions was legitimate work; so long as that was the sole, definite object not a single objection was raised. But it is singular how all things human degenerate through the intention of doing good; how the mistakes of this association grew out of its own goodness. The Young Men's Christian Association became so good and so pious that they undertook the evangelization of the world, in a measure adding a new sect to the already too numerous sects within the church of God, and naturally arousing the jealousy of the church. We cannot allow irresponsible persons to usurp the place of the church of God. He then rebuked the association for their organization of Sunday-schools, cottage meetings, and other practices which belonged strictly to the regular church; to the sending forth of lay evangelists who demanded that everything should be subordinated to them. He did not impeach the motives of these practices, but he emphatically declared that they were irregular. Three times within as many years he had been applied to by these evangelists for the use of his church (the First Presbyterian church) whose only title was a commission from some Young Men's Christian Association. Whenever you touch a work which the *church does not assume* you will succeed, but the moment you invade the prerogatives of the church you [illegible] false jealousies and discontent. [illegible] He would not allow the [illegible] of the church to be in[illegible] and everything that arrays [illegible] against the church must per[illegible] the slave, was required to say, "*Thank you, massa.*"

These teachings about "the legitimate sphere" and "invading prerogatives of the ordained ministry" come always from those who have stood aloof, like the doctor and his brethren. They only "condescend to address" when they "admonish" and "rebuke." How many young men of the world will be won under such influences? Will they not rather be repelled? How like a wet blanket all this falls upon the warm hearts of young men yearning to speak a word for the Master! Take out of the churches these active, praying and working young men, and one great power of the church for good is gone. They are the vital force. But preaching is the exclusive prerogative of the ordained ministry, and young men, like Moody, Sankey and their co-evangelists, are out of their sphere! How then comes it to pass that God blesses their labors, and that multitudes are turned to Christ—by them? Is all this "irregular" work spurious? So we must believe, if we accept the learned divine as guide. The doctrine is monstrous. The hierarchy of Rome forbid the laity to read the word of God. Dr. P. only forbids them to expound or preach it. They have not spent years in qualifying for the work!

Wherever the church in this country is most alive, there men representing these associations are foremost in Christian work, and have the approval and hearty *co-operation* of the ministers. No "jealousies" are aroused or "discontent" exists. Why should there be? Every church has its representatives in the associations. Its work is non-sectarian. They are recruiting camps for the churches—not a "sect" to be built. Are such men as Wm. Reynold, of Peoria, the brothers Jacobs, of Chicago and Indianapolis, (foremost among Bible expounders,) the Spurgeons, and Halls, the Simpsons, the Punshons to be called enemies of the church of God? for all these approve and help forward the *evangelical work* of these associations. Are the noble and talented laymen now assembled in Baltimore from all parts of the world, who have consecrated life, time and fortune to this work, to be called enemies of the church?

The charitable, as well as penal institutions of New Orleans, are under Catholic control, and few protestants, young or old, have been invited, or are expected, as a rule, to hold religious services in them. After this, what member of the Y. M. C. A. will even attempt to break through the difficulties that have environed him, to carry the message of salvation to the perishing criminal or the unfortunate? The doors will be more closely shut than ever, and above them will be inscribed, "No admittance here to pray or preach, except for the regularly ordained clergy." Congregations of eager and respectful listeners might be gathered along the levees, or in public squares, who never see the inside of a church, but who will now attempt this work of love with the prospect of being ordered to show his ordination papers, or "move on?" In the cottage prayer meetings he has no longer permission to work; Dr. P's. order anticipates even the mayor's, which stops all "noisy" preaching after 10 o'clock, p. m.

Now, shall our young men cease to visit them that are in prison, to teach and instruct in the word? Shall they pass the asylums and hospitals by; organize no more meetings in the highways and hedges; drop all cottage-prayer meetings, and organize no more Sunday-schools in waste places for fear of invading the prerogatives of others? We wait to hear their response.

The International Sabbath-school lesson for the week is in the 2nd chapter of Joel, from whom Peter, on the day of pentecost, quoted the remarkable passage: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon *all flesh*; and your sons and your daughters shall *prophesy*," etc. "Then they which were scattered abroad (by the persecution) *went everywhere*, preaching the word." Their only authorization was divine. It was *then* and is *now* sufficient.

An organization has been effected in this State to encourage immigration from the north and Europe. The *Picayune* says:

Though owing its origin to the negro exodus, and proposing to supply the wants of planters in those sections from which there has been emigration, or where negroes may in the future become disaffected, it will be a permanent institution, and designs extending its efforts towards turning the tide of immigration from the Old World into the Southern States.

The parish of Tensas will leave a special tax of $10,000 to aid in this movement.

Exodus Mass Meeting.

The meeting held on Wednesday evening last in Lafayette square originated with the colored people, and a desire to hear a report from delegates to the Vicksburg labor convention. Because of the fact that ex-Gov. Foote, a delegate of the New Orleans Chamber of Commerce at its solicitation, had there presented the only plan to practically meet the true causes of the exodus, and give weight to the pledges of the convention, he was invited to fully present his views at this meeting. Gen. John Tyler, Jr., also a delegate and in sympathy with Gov. Foote, was called upon, for a like reason, to address it. This we remark as necessary to disabuse the minds of the public, who being deprived of a complete report, by the suppression of speeches and resolutions by the city press, have in addition been imposed upon, with the unfounded assertion that the meeting "was gotten up by politicians, who had ulterior purposes in view." So far from this being the case the managers resolutely excluded all political influences, and aimed to make the meeting, what it actually was, a clear, candid, expression of the colored people. Because it was such an expression, and of the disposition shown by daily contemporaries to keep the truth, however unwelcome it may be to some, from the minds of their readers, we give considerable space to the proceedings.

The outspoken complaints of bad treatment as the cause of the exodus cannot be ignored. The resolutions are complete, candid and strong. None but the colored people are entitled to speak authoritatively on the merits of wrongs endured, and they have spoken. Justice must reign in Louisiana, or thousands of colored laborers will leave the State. The remedy must be sought in wise statesmanlike policy to be speedily inaugurated.

The following extract from a *Times* editorial, is timely and deserving of attention:

It is a characteristic of our people to constantly deceive themselves. We have been doing it in this grave matter as in everything else. Our newspapers all through the lower valley; our Washington, St. Louis and Kansas correspondents, for a month past have been repeating that the exodus has ceased; that the negroes are miserable in Kansas and are coming home; that everybody now admits the movement was induced by land speculators and such twaddle and nonsense. The truth is that the threatened departure of the great body of the colored laborers from several portions of the State is still impending. The truth is that there were more who left this city last week than have returned to the entire South from Kansas. Why in the world can we not be honest and truthful to ourselves about this matter? Why not recognize the evil, acknowledge its causes, appreciate its seriousness, understand the necessity of averting and checking the movement which threatens to impoverish the fairest portions of the State?

The Truth Admitted.

The *Ledger*, Brookhaven, Mississippi, a thoroughly Democratic paper, edited by a prominent member of the Democratic party of that State, fully admits the truth, for the utterance of which the SOUTHWESTERN and its friends have been criticized as "slanderers" for years past. Following is its leading editorial, and the proceedings to which it refers, re-published from its issue of the 22d inst. Honest citizens can, if they will, suppress bulldozing, and thereby stop the Exodus, and we trust the example of these Mississippians may be followed in a hundred communities of the South. Then, law and order may reign.

BULLDOZING MUST STOP.

As will be seen by the proceedings published elsewhere, some of the best citizens of beat five held a mass meeting near Caseyville, on the 17th inst., and declared against bulldozing. We are informed that two hundred men were present, and the sentiment against such lawlessness as has been carried out in this county for the last two years was very bitter. Next Saturday another meeting of citizens will be held near Caseyville for the purpose of forming militia companies to put down bulldozing and every man opposed to the devilment should attend the meeting. Citizens from that section inform us they are determined, at all hazzards, to break up bulldozing, that they intend calling on the Governor for arms, but if he refuses to furnish them they will arm themselves and carry the war to the bitter end. It must be stopped.

The preambles to the resolutions recount a horrible state of affairs, and should move all good citizens to immediate action. A severe charge is made against the Court which, it is to be hoped, can clear itself of the imputation. The resolutions are straightforward and manly, and drafted and adopted by men who mean what they say. People had begun to think that there was more talk than anything else about bulldozers, but now that some of the best and most prominent men of beat five have publicly denounced them, it must be conceded that bulldozing is no longer a myth, but a sad, stern reality, that demands prompt attention.

We would advise the bulldozers to consider their ways and desist ere it be too late.

CITIZENS' MEETING IN BEAT FIVE.

At a mass meeting of the law-abiding citizens of Lincoln and adjoining counties, held near Caseyville, Lincoln county, Miss., May 17th, 1879, the object of the meeting being explained by the president, the meeting then proceeded to business.

On motion a committee of ten was appointed to draft resolutions expressive of the sense of the meeting.

The president appointed the following as a committee on resolutions, to wit:

L. Blue, John Gilchrist, Joe. C. Smylie, James Markum, P. Buie, Alex. Randall, Robert Buie, Amos Morney, S. P. McRee, Abe Green.

On motion the president was added to the committee.

The committee made the following report:

WHEREAS, That for two years or more certain citizens of this and adjoining counties have been committing act of lawlessness disgraceful to the civilization of this age, and

WHEREAS, This community, hitherto peaceful, has been thrown into the utmost consternation by so act of certain lawless characters acting in the night time, and unknown to the good citizens of this community, to wit: the burning of Mr. Thomas Erwin's gin, to his great damage; and

WHEREAS, Within a short time after the commital of said act, this community was shocked by a grosser act of violence (seeming in retaliation of said act), to wit: the whipping and otherwise ill-treating certain colored citizens—and the assassination of another at the dead hour of night—the assassin's chosen hour; and

WHEREAS, Diversburning, whipping and ordering of colored citizens in various parts of this county to leave their homes and crops have occurred to the great injury of the county at large, and

WHEREAS, It is the sense of this meeting that these lawless characters are citizens of adjoining counties who invade this county at night and commit these lawless acts, and return to their homes before daylight, leaving the stigma of their acts to rest on the good citizens of this county; and

WHEREAS, We admit those citizens (styled bulldozers) may have had some cause for acts hitherto committed, by being deprived of their homes by a system of extortion under the lien laws of this State, which are erroneous and had as class legislation, favoring one class of citizens and utterly ruining another greatly in the majority; yet this is no justification for acts of punishing and assassinating unoffending colored citizens; and

WHEREAS, We have waited patiently for the courts to bring to condign punishment those lawless characters, and having been sadly deceived by seeing them, instead of being visited with swift justice, turned loose on straw bonds or no bonds at all, at great expense to the county, already nearly bankrupt; therefore be it

Resolved—1. That it is the sense of this meeting that such acts must be stopped.

2. That we look with indignation on all lawless acts by any and all citizens who have not the fear of the law before their eyes.

3. That it is the sense of this meeting that all such lawless persons be requested to desist from such lawless acts in the future.

4. That it is the sense of this meeting that we look with contempt on the party or parties who wrote the notice posted at this place, near Caseyville, warning the good citizens of this community from doing their duty.

On motion, the Brookhaven *Ledger* is requested to publish the proceedings of this meeting, as well as all papers in the State friendly to the cause, be requested to do.

On motion the meeting adjourned.

JOHN E. MCCALLUM, President.

L. BLUE, Secretary.

The following is the notice referred to in the above proceedings:

SPECIAL NOTICE.

To Whom it May Concern:

We, the Regulating Association of this and adjoining counties, respectfully notify the leading members of the proposed meeting to be held at or near this place on Saturday, the 17 inst., that, whereas you are now interfering with business that does not concern you, by taking steps to uphold the negroes in their rascality, and to shield them from punishment, and we, the Regulators, being well organized, determined in purpose and resolute in action, take this method of notifying you of the great responsibility you are now about to take upon yourselves, and warn you to be careful in the proceedings which you are now going to enter into, as we are going to hold each and every man to a strict accountability for all measures taken against this association.

At present you may be doing well, living peaceably and quietly, and in a prosperous condition, but we cannot warrant your future prosperity if you continue to interfere with the business of other people. Though you are determined to carry out your undertaking, all well and good; all we have to say is, you must abide by the future consequences, let them be what they may.

You have gone just as far as reason will permit, and all we have to say is, to advance one or two more steps, either by word or by act, and you will reach the dagger's point, on which hangs the reality of our doctrine.

Further comment on the above subject we think unnecessary, as a hint to the wise is certainly sufficient.

REGULATORS.

The New York *Herald* thus comments on the murder of Rev. W. M. Todd near Brinkley, Arkansas, after patient hearing of the facts:

Are the public authorities of the State making any efforts to arrest and punish the authors of this cowardly brutality? If so, it would be well for them to make it known at once. Is there no decent, Christian public opinion in Arkansas to demand that such brutes as those concerned in this story shall be brought to justice? When Garland was Governor of the State he knew how to maintain order and decency, because he promptly punished every piece of lawlessness. He made Arkansas for the time respectable, and a State in which all men's rights were secure. His successor does not seem to be of the same kind, or such a dastardly outrage as this could never have occurred. It is only when brutes and cowardly ruffians feel that they have the sympathy of the authorities that they venture so far. What is the matter in Arkansas? Will not some *Herald* reader down there tell us?

The Governor is charged with saying that ministers must be careful in their speech, as there are many bad men in Arkansas. This is the only action reported to date on his part.

Letter from Enterprise.

EDITOR ADVOCATE: Being a constant reader of your interesting columns, I always hail with joy the dawn of the day that brings them, as a sympathizing and Christian-hearted monitor to my humble dwelling; for in it I expect to find something to encourage my poor and despised people to a full development of the strong minds of which they are the fortunately natural possessors, and because in it we find that there are some who are willing to recognize the truth of these, "God our Father, Man our Brother," and are willing to treat us as a race under these convictions. Around in this community there are only two religious denominations, namely: Methodist Episcopal and Baptist; (reference exclusively to the colored race,) there has for some time existed, on the part of the Baptists, a disposition of antagonism against the Methodist, the legitimate product of gross ignorance and superstition, promulgated and fostered by persons styling themselves "called of God," to teach the scriptures, fearfully detrimental to the success of both churches here; but, notwithstanding, I find the ADVOCATE welcomed by both Baptist and Methodist alike, because of its bold stand for truth and justice, which accords to all men their inalienable rights, irrespective of color or their previous condition; and because under the column headed "The Exodus" we find something to cheer an almost despairing people; we discover, we believe, along the horizon, a streak of clear sky, the dark and foreboding clouds seem to be in motion, and in their commotion we can discern a light, a dawn that may ultimate in a clear firmament and a bright day for the liberty of Africo-America. But are these clouds to hover over us and become again settled and opaque, attended, of course, by a deeper gloom than at first? God forbid. But may this movement continue until the question be solved that is so detrimental to the upward flight of "The Eagle." So long as the "negro problem" remains unsolved, the United States cannot prosper, but every Congress will be one of contention and dissention until it be solved, at the same time threatening the peace of the nation.

Sir, the American people are now confronted with a question of grave importance—the migration of the colored people from the South, the land of Egypt; to the North and West, as an asylum. The colored people constitute the agricultural element of the South, and as the progress of the South depends upon its agricultural resources, so when it is deprived of this element, ruin must inevitably follow. To the emigrants it means some suffering and unpleasantness, perhaps, but are we to prove ourselves unworthy the names of freemen, by allowing this to stay our steps to independence? All those who are so weak as to fear results of migration, I would refer to the example of the "pilgrim fathers," whose devotion to the principle of liberty sought the unfriendly and uninviting wilds of uncivilized America; rather than bear oppression and tyranny they came to the inhospitable clime of the New World. They were not ignorant of the barbarities of the Indians, the ferocity of the wild beasts, and the severity of a New England winter. Still they came, and the result of their coming is, we are as a nation one of the most respected nations on the globe.

Considering this, should we not be encouraged rather than discouraged? Look! Where they had the barbarity of the savages, we have offered us the sympathizing hands of a christianized and civilized people; and in the place of a New England winter, we have, even in Kansas, a climate more congenial to our climate than that of Kentucky, Tennessee or Virginia. From one end of the North to the other the move is encouraged and aided. And now, black men of the South, do you love liberty? If you do, now, *now* is the time to grasp it and embrace it. And to the credit of the black man, he is moving; yes, he thinks, as he looks down on his sons and daughters, that their future welfare urge him to go.

It is urged by some that we are deluded, and go expecting homes from the National Government, "free grants," and all such stuff; but such as really believe these assertions are victims of the grossest absurdity; but some urge this to cover the real cause of our Exodus, from the gaze of a civilized world. In the last issue of the Enterprise *Courier*, the local paper printed at this place, is an editorial as follows: "The emigration fever doesn't seem to have struck the negroes of this section to any great extent. None have left, as yet, though we have heard it reported that agents of the emigration scheme have been at work among them." Yes, the agents have been at work among us, and have been ever since emancipation, and with renewed energy since the government has been usurped by the Democrats. We have waited to see their promises fulfilled, and what have we realized? Protected murders, midnight visits of the assassins—cowardly wretches—to the humble huts of our poor race, protected by representative Democrats, openly and privately. Public school system rendered so weak as to make it only a myth and a sham. Year after year encroachment after encroachment have been made on our rights, until now we stand in fear of an excision of them all, and to avoid which we flee from the land of bondage.

Mr. Editor, I have not yet attained my 21st year of life, but mine has been one of watching and experience of this fact, which the history of antiquity substantiates, that human nature will not always subject itself to oppression from other people, and that we have endured with a greater patience and forbearance than is recorded of any other people. Now we want freedom, and freedom we will have, at whatever risk.

Old men, let your counsel be to this end; give cheering words to the young men, so when you will come down to the end of this life you can look back with a consciousness of duty done, and experience of honor on your gray hairs for having encouraged us in a battle for freedom. Young men I appeal to you. Do we not see daily our dear sisters being dragged down to disgrace and infamy, by the influence of the wealth which our sorrowing mothers and fathers have piled up, through untold sufferings and woe, to be dejected, despised, and cast off, and to have this assertion thrown into our teeth, that we are a naturally vicious race. Shall we shut our eyes to the tears of our mothers and sighs of our fathers, at the experience of ruined daughters, our sisters? Can we see all this unmoved? Can we stand idly by and see this evil cast its shadow athwart the rays that falls from Calvary itself? I appeal to your tenderest feelings. Forget not that angel worshipper of yours who considers every element of nobility centered in you; think too of her being under the influence, in reach of this curse. Let this arouse you to action, her independence calls on you; will you deny her this by inaction? "Be we men and suffer such dishonor?"

Let us risk much, yes if necessary suffer for our independence, remembering it is honorable to suffer for principle. The National government has stood idly by and refused to protect us against lawlessness, and to-day the blood of 5000 innocent colored martyrs calls from the ground and arouses us to action. These are the "agents" and "free homes." Sir, we expect just what the Pilgrims came for—Freedom and independence. When we have attained these, then we can take pride in saying we are American citizens, practically as well as literally. But where now is our pride in such a weak or such an unkind government? Now is it not just that it should aid us to emigrate, or after we do emigrate, although we do not expect it? Pardon my intrusion by rashness, errors, and length, and permit this letter space in your columns, and greatly oblige. Yours Truly,

SAM'L W. WINN.

Enterprise, Miss.

Letter from Courtney.

COURTNEY, Texas, May 12, 1879.

DEAR EDITOR: Our district conference commenced at this place May 1st, and continued until the 5th. All the pastors were on hand except two, Bros. Whitaker and Coleman. Bro. Whitaker was engaged in a revival a few miles from Hearne. He wrote that he had had several conversions and the interest still increasing. We have heard nothing from Bro. Coleman. The reports of the pastors certainly demonstrate the fact that the district has been growing since conference. About two hundred have united with the church and about three hundred have been converted. Every church has been blessed with more or less revival influence, and all the pastors are looking for a glorious harvest. The people of Courtney did grandly in taking care of the conference: so far as I know no one went away dissatisfied. It was feared by many of our friends that so small a membership and small town of Courtney could not entertain so large a district conference as ours; but all were surprised and well pleased. Bro. Guess did all in his power to make his brethen happy. He satisfied all that he was the right man in the right place. I have a higher regard for our ministers and church among our colored people since this district conference than ever before. I am impressed that the pastors in the Navasota district are a body of good men doing all they can for the Master. They have not had all the advantages of their white brothers, but I have heard poorer preaching by whites than I heard at Courtney during the conference. One thing is certain, one who has been on the ground and known all the preachers and work for the last ten years, can see a wonderful change for the better.

The local preachers, exhorters and all the other members of the conference gave evidence of great improvement, both in knowledge and moral. Pray for them, that they may still grow up. We have great opposition all through this country, not so much from the whites as blacks not members of our church, but of other churches. The preachers of the A. M. E. Church spend most of their time in the pulpit in making war upon the old church and her preachers. Nothing is too bad for them to say about us. They tell the people that we are the old slave church, and that if they let us get among them we will take their children from them and enslave them. The presiding elder of this district of that church forbids his people to allow one of our preachers to stop at their house, eat at their table, sleep in their beds, and proposes to discipline them if they do. He tells them that we are among them for their money. I would not think strange of all this if they were consistent, but these same men go North, meet with our bishops and leading men and say to them, "We love the old church so much; she is our mother," as one of their men said at our last General Conference, "We are her oldest daughter." And yet they are the worst enemies we have in this land. I am sorry to say, that even their bishops are not deep in this matter. Pray for us. Your brother,

W. L. MOLLOY.

OUR SOUTHERN METHODISM

MISSISSIPPI.

D. D. Goodwin, Vicksburg: "Superintendent Campbell is a noble Sunday-school worker. The church is doing well and getting out of debt; forty-five have joined this year. Bros. G. W. Stith, Morgan, Clark, Rickerson and Ransom are doing all they can as stewards. Bros. Campbell, Jackson and Johnson are looking after our church property."

J. B. Smith, Forest: "The children, with their parents and friends, about 200 in number, met at the M. E. Church, and after listening to the exercises prepared for them by their teachers, they marched to the woods, situated about a mile from the church, where the children and their friends enjoyed themselves to their heart's content. They all returned home in the afternoon with glad hearts."

Rev. J. W. Dunn, Meridian: "Having started on my second round, I have held my quarter at Shuqulak where D. W. Maddox was killed, and I am glad to say that everything was perfectly quiet, and no sign of disturbance of any kind. I have filled the place with C. W. Ivy, and I met a live Sabbath-school, well attended and most admirably conducted, which was adjourned in good time and order. The congregation, much to my astonishment was very large. We have had a good time and several joined the Church. I have, I think, a right to believe that the sign are good and favorable under the administration of this young preacher. Pray for us."

TENNESSEE.

Rev. P. P. Brooks, McMinnville: I have had a glorious revival at Bowlin's Green, and we had sixteen converts and twenty-eight additions to the church, and baptized eighteen last Sunday. There were about six hundred people at the baptism. I was assisted in my meeting by Bro. A. Phillips and Bro A. Martin. Sister Patsey Fonnor did a great work in our revival, also in getting sinners to come to Christ and entertaining the people during our meeting. Many souls were made happy during our meeting.

TEXAS.

Rev. C. L. Madison, Austin: "Mrs. Madison is still very low, though she is a little better than she has been. The minutes are about ready to send out."

W. H. Davis, Nockenut: "I will preach to-morrow in our new church, just finished this evening. (May 3.) We now have two good churches here."

LOUISIANA.

Rev. J. W. Hilton, Natchitoches: "We have just closed a protracted meeting, and received in full membership 21, converts 27. Our loving presiding elder was with us one week. Conference could not have given us a better elder than Davage."

Sunday School.

JUNE 1, 1879.—PROPHECY AGAINST TYRE.

SCRIPTURE.—Ezek. 26: 7-14.

GOLDEN TEXT.—"Heaven and earth shall pass away, but my word shall not pass away."—Matt. 24: 35.

TOPIC.—"They that hate the righteous shall be desolate."—Ps. 34: 21.

[Condensed from the National S. S. Teacher.]

Tyre's Position.—From the first that is known about it, Tyre held a place in the front rank of the great cities of the world. To the Tyrians we are indebted for the invention of letters, weights, money, arithmetic, and the art of keeping accounts. Of it God himself said: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God." And again: "Thou wast perfect in thy ways from the day thou wast created." 28: 12, 13, 15. She was the commercial queen of the world. Her ships were found in every harbor of the Mediterranean, and penetrated to India on the east, and to Spain and Britain on the west.

Tyre's Sins. 1. Against God. Her prosperity turned her head. She was filled with unseemly pride. She had defiled her sanctuaries—or those she had called such—bringing into them the unclean worship of Baal and of Astarte. The early intercourse between Tyre and Israel was quite fraternal It will be remembered that Hiram, king of Tyre, made to David a present of the cedar with which to build him a palace. This happy relation continued until the introduction into Israel, through the instrumentality of Jezebel, of the idolatries of Phœnicia. Then began a breach which widened from year to year. The voices of the prophets were heard predicting the destruction of the city which had been the cause of so much apostasy. As Jerusalem increased in power and splendor, Tyre began to look upon her as a commercial rival. Her downfall at the hands of Nebuchadnezzar, instead of being [illegible], was actually made a matter of rejoicing. 2. The Tyrian [illegible] did not hesitate to buy [illegible] that had been taken into captivity, and sell them into [illegible] among the Greeks and [illegible]. Joel denounced them [illegible] had cast lots for his [illegible] Joel 3: 3, 6. Amos re[illegible] them, Amos 1: 9. 10. [illegible] the desolation, Is. [illegible] mentions it as [illegible] who must drink of the [illegible] wrath, Jer. 25: 17, [illegible] And Zechariah speaks [illegible] in the words of Ezekiel than [illegible] of the prophets, Zech. [illegible] unholy joy over [illegible] of Jerusalem, [illegible] the "thus saith the [illegible] the subject of our [illegible]

[illegible] (7-9).—In verses [illegible] of assault upon [illegible] "Thy daughters [illegible] in the suburban [illegible] belonging to [illegible] destroyed by [illegible] approach to [illegible] invested it. [illegible] (10, 11).—The [illegible]

build a mole from the mainland to the island on which Tyre stood. On its capture he gave the city to the flames, 8,000 of its inhabitants were slain, 2,000 were crucified for alleged slaying of Macedonians, and 30,000 were sold into slavery. From this heavy blow, by the coming of the fresh settlers, Tyre somewhat recovered. It passed to the Romans, under whom it enjoyed a kind of freedom. In the time of Augustus, its prosperity was quite great. Strabo, in giving an account of it at that period, speaks of the great wealth it had accumulated from the dyes of the celebrated Tyrian purple. It was an important city when it surrendered to the Crusaders in A. D. 1144. But God bides his own time. At last the day of retribution came. In A. D. 1291, there came up against it the terrible sultan of Egypt. Its inhabitants heard of his laying siege to Ptolemais, and in the night all the Frankish population sailed away. The sultan took and sacked the city, and threw its columns and statues, stones and timbers into the sea, completely filling up one of its fine harbors. He scraped the top of the rock. From that calamity it has never recovered. It is now a miserable little village of three or four thousand inhabitants, stricken with hopeless poverty. Its former magnificent trade is reduced to a small traffic in millstones and its once numerous fleets to a few crazy fishing-boats. Literally, it has become "a place to spread nets upon."

Letter from Rodney.

ALCORN UNIVERSITY
Rodney Miss., May 21, 1879.

DEAR EDITOR—It gives me pleasure to report through the columns of our esteemed ADVOCATE the progress of a great, powerful, and, everything considered, wonderful revival at Alcorn University.

Twenty-six were converted in twenty-six hours. The meetings commenced last Wednesday night, and to date we know of thirty powerful conversions.

The wildest young men in attendance here, have been converted, and like veteran soldiers of the cross, are endeavoring to weaken the kingdom of Satan by winning souls to Christ. Indeed in this respect they excel any converts I have ever seen.

The first conversion was that of one of our able and successful teachers, Mr. Clark. The whole corps of teachers here now is pious.

The good work is still going on, and I will inform you of its results.

Truly yours. H. R. REVELS.

Important Notice.

Any Sunday-school not now taking the *Sunday-school Class-mate* will on application by the pastor, stating the number of pupils outside of the primary class, receive a sufficient number of specimen copies for distribution that they may see what a beautiful and valuable paper it is. The same offer is made with regard to the *Sunday School Advocate.* Address PHILLIPS & HUNT, 805 Broadway, N. Y.

Deaths.

As we were returning from Jackson on the 17th inst., a girl of 12 or 14 years, named Celia Evans, who was passing backwards and forwards through the train, missed the step and fell between the cars, and was crushed to death.

D. D. GOODWIN.

Vicksburg, Miss.

New Publications.

St. Nicholas for June has a seasonable frontispiece entitled "Summer has Come," and opens with "A Second Trial," a story by Sarah Winter Kellogg, showing how a devoted little girl saved her big brother's fame at a College Commencement. Very small readers have a large-type story, with seven pictures, about "Two Little Mothers," and "Jack-in-the-Pulpit," "The [illegible]-Box" and "The Riddle-Box" [illegible] things piquant, playful and [illegible] for readers of all tastes and all ages.

[illegible] Awake for June has a lovely frontispiece, "O Larks, Sing Out [illegible] Thrushes!" which illustrates "Little Mary's Secret," a [illegible] and simple little poem by [illegible] C. Whiton. Susan Fenimore Cooper follows with the story [illegible] Wonderful Cookie," which [illegible] quaint pictures; while [illegible] comes one of Emma [illegible] charming Boston pa[illegible] are large print sto[illegible] little folks' letters, [illegible] all for twenty cents. [illegible] Ella Farman, [illegible] Lothrop & Co., publishers, Boston.

[illegible] devoted to the [illegible] school, serves, [illegible] as well for the [illegible] entertainment [illegible] Its pages [illegible]

tive speech, which treats that important question in an entirely new way; "Socialism in its Relation to the Church and the State," etc. All the departments are well provided, and recommend it to all who wish to read a German magazine.

Harper's Magazine for June begins the fifty-ninth volume and the thirtieth year of that periodical. To a new generation of readers it appears in a new dress—in larger type, and with a wider page. This is the third change which has been made in the type of the Magazine—each being an improvement. The contents of the June number are especially attractive. The article on The Honorable Hudson Bay Company describes life in the great territory under its control, and carrying the mail by dog sledges 3000 miles northward to the upper Yukon, and is by H. M. Robinson. Olive Logan, gives "Grand Days of Histrionics," which is illustrated with portraits of actors and actresses. E. P. Whipple contributes "Recollections of Agassiz." James T. Field, "A Free Lecture Experience," a humorous article. The editorial summaries satisfactorily cover their respective fields, with timely gossip, literary comment, scientific facts and lively humor.

The numbers of the Living Age for the weeks ending May 10 and 17, contain the following articles: Memories and Charters of the Lennox, Edinburgh Review; Cobbett, Cornhill; Biography, Travel and Sport, Blackwood; Residual Phenomena, Fraser; Count Leo Tolstoy's Novels, Nineteenth Century; Burma, Fortnightly; The Umbrella Bird, Hatter's Gazette; Science and Faith, Sir A. Panizzi, Henry James Jr.'s Ideal of American Character, and Earthborn Meteorites, Spectator; Uphill Work, and Historical Casuistry, Saturday Review; chapters of Jean Ingelow's "Sarah de Berenger;" Jerome Bougrand's Hersey, a Tale about Priests; and, among other poetry, Tennyson's "Defence of Lucknow" For fifty-two numbers of sixty-four pages each (more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age. Littell & Co., publishers.

Frank Leslie's Sunday Magazine for June completes the fifth volume of this deservedly popular periodical. It should be introduced to every family, for the pure and healthful literature cannot fail to exercise a highly benefical influence. The June number is remarkable for the quantity, and varied character of the contents, so that every class of readers will derive from the perusal of its pages instruction, edification and entertainment. There is such a wealth of literature that it is difficult to designate articles of especial value—nearly every page is brillantly attractive. There are articles by the editor, and others of literary eminence; delightful serial and short stories, sketches, etc.; poems of celebrated writers; a sermon and Popular Exegesis by the editor, and editorials upon various subjects of interest. Under the head of "At Home and Abroad" is a full resume of the most important items of religious intelligence from all parts of the world; and the miscellaneous department overflows with good things. Each number contains 128 quarto pages, over 100 engravings and the subscription price is only 25 cents a number, or $3 a year, post paid. A specimen number will be sent on the receipt of 25 cents.

Sunday Afternoon (Springfield Mass., $3.00 a year) for June has sensible articles; "How Civilization Benefits our Birds," which is one of the papers for which that bird lover Earnest Ingersoll is becoming so widely known; a story of the war appropriate to Decoration Day entitled "Was He a Traitor"; a poem by Thomas L. Collier entitled "Decoration Day"; and some timely verses by Sarah O. Jewett, author of "Deephaven." There is a story, "The New Minister at Brayton"; a sketch, "Letters from Cape Cod"; and a somewhat tragic installment of "Calvin the Sinner." Mrs. Helen Campbell gives another chapter from her experiences among the New York tenement houses. Of the more solid articles "Conflicts of Labor and Capital in England" traces the the history of the English Tradesunions from their beginning to the present time; and discusses various points at some length. George M. Towle has "Republic and Church in France"; there are suggestions as to how the old Catholic movement should be judged, by Rev. Dr. Wm. Chauncy Langdon, and "Four Elements of a Great Art," the art of imparting ideas as to religion, by Rev. Geo. T. Ladd. Editor's Table containing; Murder as a Means of Grace; Materialism in Reform; Is Faith Blind? and American Art.

The International Review for June will be published in a few days. It opens with an account of the present condition of Greece, by Thomas Davidson, the Greek scholar who passed the winter of 1877-78 in that country. The second article is a discussion of the Indian Question, by Hon. J. D. Cox, of Ohio. Mr. Cox's experience as Secretary of the Interior gives peculiar value to his carefully considered paper. Mr. Brooks Adams contributes an article on the Currency Question in relation to the Supreme Court. This question is attracting great attention, owing to the case about to be tried between Gen. Butler and Mr. Chittenden as to the constitutionality of re-issues. Mr. Adams traces the history of the legal tender case, and states clearly the action of Judge Hoar in obtaining the reversal of Hepburn vs. Griswold. The fourth article, [illegible] the Shakespearean revival in [illegible] a description of Mr. Irving [illegible] Terry, by Mr. Julian [illegible] of London, well known by his stories in Blackwood, and by one or two successful novels. Rev. George Washburn, President of Robert College, Constantinople, gives a careful article upon the relations of England and Turkey. Mr. Washburn writes as an eye-witness as well as a master of his subject. The last article is entitled "Some Remedies for Socialism," and is from the pen of Mr. E. L. Godkin. Mr. Godkin takes a hopeful view of the subject, though he by no means overlooks the dangers. These are two poems by Mr. F. W. Bourdillon, whose verses have attracted so much notes in the London Spectator," and whose charming lines beginning "The night has a thousand eyes," were republished and read every where. There are the usual full and careful notices of important books. Enclose fifty cents to Messrs. A. S. Barnes & Co., N. Y., for this number; or, $5,00, with request to mail the International Review regularly to your address for one year. The Review is for sale by prominent newsdealers and booksellers everywhere. If not found on his counter request your dealer to get it.

A Word to Doubters.

There is a good old English maxim that teaches us to "believe every man honest until we know him to be a villain." American custom seems to have reversed this law and appears to make every man a villain until he has proved himself an honest man. As with people, so with things. Every article placed in our markets can lay claim to popular favor upon intrinsic merit and value alone. Continued popularity, therefore, is proof positive of intrinsic excellence. Dr. Price's Family Remedies are far more popular to-day than ever before. The people have tested them and know them to be genuine remedies for the diseases they are recommended to cure. The Golden Medical Discovery and Purgative Pellets are the best alterative, tonic and cathartic remedies that can be used in chronic diseases of the stomach and liver. The world-wide popularity of the Favorite Prescription, as a never-failing remedy for Female Diseases would have alone secured to its discoverer the fame he has so richly won. Dr. Sage's Catarrh Remedy, of which Dr. Price is also proprietor, is recommended by those who have tested its virtues as a safe and reliable remedy for catarrh in its worst forms.

Feels Young Again.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, Providence, R. I.

NEW ORLEANS MARKETS.

NEW ORLEANS, May 26, 1879.

COTTON—	
Low Ordinary	11¼@11½
Ordinary	11½a 11¾
Good Ordinary	12¼@12½
Low Middling	12¾@12⅞
Middling	12⅞@12⅞
Good Middling	13¼@13½
SUGAR—	
Common	—@ 5½
Strictly Prime	6 @ —
Yellow Clarified	6¾@ 7½
White	7½@ 7¾
MOLASSES—	
Choice	—@ 35
Strictly Prime	33@ —
Common	25@ 27
Centrifugal	20@ 27
COFFEE—Quotations for gold.	
Ordinary	11½@11¾
Fair	14 @14½
Good	15 @15½
Prime	15½@16
MESS PORK—per bbl.	
Old	$10 25
New	11 25
BACON—	
Shoulders	5 @ —
Clear Rib Sides	5½@ —
Clear Sides	6 @ —
BEEF—	
Medium Western	9 50
Choice Extra Western	12 00
HAMS—	
Ordinary	9 @ 9½
Choice	9½ a 10
FLOUR—	
Superfine	$3 75 to 4 00
Extra	4 25 to 4 50
Double Extra	4 87 to 5 12
Family	5 75 to 5 85
Choice Fancy	6 00 to 6 37
LARD—	
Refined	7 to 7½

Quarterly Conferences.

West Tennessee District Quarterly Conference.

THIRD ROUND.

Cristenden Circuit, May 31 and June 1; Memphis (Centenary Chapel), June 7-8; Memphis Circuit, June 14-15; Fayette Circuit, June 21-22; Mason Circuit, June 28-29; Cypress Circuit, July 5-6; Gardner Circuit, July 12-13; Mansfield Circuit, July 19-20; Henderson Circuit, July 26-27; Purdy Circuit, August 2-3; Waynesboro Circuit, August 9-10; Linden Circuit, August 16-17; Lawrenceburg Circuit; August 23-24.

The District Conference will be held on the 20th of August. W. S. BUTLER, P.E.

Bledsoe's Landing, Ark., May 17, 1879. 22-23

Holly Springs, (Miss.) District Conference

SECOND ROUND.

Kosciusko, June 7-8; Mt Pleasant, June 10-11; Winona, June 14-15; Grenada Circuit, June 17-18; Grenada, June 21-22; Oxford, June 28-29; Holly Springs, July 5-6; Holly Springs Circuit, July 12-13; Cornersville, July 16-17; Abbeville, July 19-20; Elijah, 19-20; Chulahoma, July 26-27; Byhalia, July 29-30; Lafayette Circuit, August 2-3; Attala, August 9-10; French Camp, August 16-17; New Albany, August 24-24; Ripley, August 30-31; Carthage, September 6-7. 21-22 J. G. JOHNSON P. E.

Nashville (Tenn) District. Conference.

THIRD ROUND.

Springhill, May 31 and June 1; Liffards, June 7-8; Franklin, June 14-15; Mill Creek, June 21-22; Harrsville, June 28-29; Mitchellsville, July 5-6; Gallatin, July 12-13; Lebanon, July 19-20; Springfield, July 26-27; Dickson, August 2-3; Dover, August 9-10; Nashville Circuit, 16-17; Clark Chapel, August 23-24. C. PICKETT P. E. 21-22

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Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates.

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The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,

TROY, O., Jan. 8, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

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EVERYTHING ELSE EQUALLY LOW.

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WOULD CALL SPECIAL ATTENTION TO THEIR

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The lining is held in position by the thumb-screws in the cover, and can be easily removed, thus enabling every part to be cleaned, leaving no chance for the collection of rust or other foreign matter between the lining and outer wall. The lining is made of fine stone china, and has no equal for preserving ice and keeping water pure.

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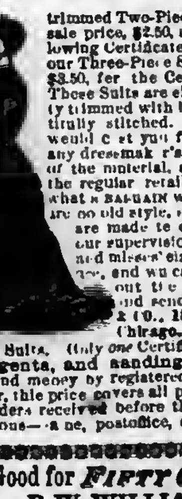
Special Offer to Ladies

Look at our Prices on Elegant Grass Linen Suits, Ready Made.



Special Offer. Having completed arrangements with one of the largest linen factories in the United States for an unlimited supply of elegant Grass Linen, at the extremely low prices reached during the prevailing business stagnation, and having largely increased our facilities for the manufacture of Ladies' and Misses' Linen Suits, we have decided to make an important departure from the course usually adopted by similar establishments, and to place ourselves directly in communication with the consumer, thus avoiding the enormous profits required by middlemen and the retail trade, and enabling us to make the following unprecedented offer: We will send to every person, FREE OF ANY EXTRA CHARGE, one of our elegantly trimmed Two-Piece Linen Suits, wholesale price, $2.50, on receipt of the following Certificate and $2.00; or one of our Three-Piece Suits, wholesale value $3.50, for the Certificate and $2.50.—These Suits are elegantly and tastefully trimmed with black or brown, beautifully stitched. The *making* alone would cost you from $3.50 to $5.00 at any dressmaker's. Then add the cost of the material, at 50 cents per yard, the regular retail price, and you see what a BARGAIN we offer. These Suits are no old style, shelf-worn goods, but are made to our order and under our supervision. We have ladies' and misses' sizes. Send bust measure, and we can fit you nicely. Cut out the following Certificate and send to P. W. WILLIAMS & CO., 18 & 20 Third Avenue, Chicago. It is good for half a dollar in part payment for one of our Linen Suits. Only *one* Certificate will be received toward each Suit. **Ladies acting as Agents, and sending in Clubs of Ten, will be allowed One Suit FREE.** Send money by registered letter, post-office money order; either way is safe. Remember, the price covers all packing, shipping and express charges on Suits. We will fill all orders received before the 15th of September at these prices. Give plain shipping directions—name, postoffice, county and State.

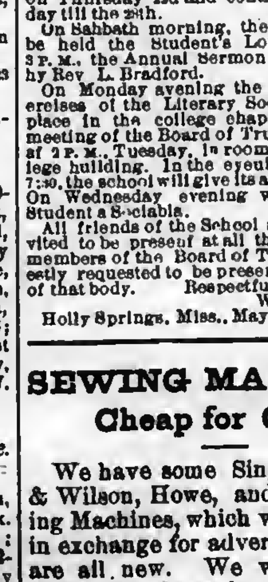
This Certificate Good for *FIFTY CENTS* with P. W. WILLIAMS & CO.

Cut this out and inclose with it $2.00, and we will send you one of our Two-Piece Linen Suits, elegantly trimmed. *Free of extra charge.*

P. W. WILLIAMS & Co., 18 & 20 Third Ave., Chicago.

By inclosing $2.50 with this Certificate you will be entitled to one of our THREE-PIECE Linen Suits. Free [illegible]

Beatrice De Cenci



Was the daughter of Count Niccola Cenci, a Roman noble of the sixteenth century. He was a man so utterly depraved and guilty of so many and such enormous crimes, that he feared even his own family. He caused the death of two of his sons, and subjected Beatrice to imprisonment and torture; but at length he was assassinated. It was as clear as day that the gentle and beautiful Beatrice had no knowledge of the plot, but she was accused of parricide, arrested, tried, cruelly tortured and condemned. The most illustrious families of Rome interceded in her behalf, and the life of many a gallant Roman youth was sacrificed in the endeavor to liberate her. All without avail. She was executed September 11, 1599. When the executioner bound her hands, Beatrice said, "You bind my body for destruction, but my soul for immortality." There is an indescribable sweetness and fascinating charm in the tender face of this loveliest woman of history. We have had prepared for us by the best artists a faithful portrait of this beautiful woman, in 20 oil colors, 15x21 in. in size, which is a copy of the celebrated painting by Guido, which hangs in the Barberini Palace, Rome, and has been one of the chief attractions of that Imperial City for a century. We give one copy of this picture, FREE, Postpaid, to any person who will send Thirty Cents for a 3 months' subscription to LEISURE HOURS, the [illegible] Illustrated Magazine of choice Literature published at $1.00 per year; 30 cents for three months. This Portrait is a Gift by the publishers to induce all who read this to try LEISURE HOURS three months. We guarantee all double value of money sent. Agents wanted. Stamps taken. Canada subscribers must send 5c. extra for postage. J. L. PATTEN & CO., 47 Barclay Street, N. Y.

Shaw University!

The present collegiate year of the Shaw University will close on Wednesday, May 28th. The examination of classes will begin on Thursday 22d and continue from day to day till the 28th.

On Sabbath morning, the 25th, at 10:30 will be held the Student's Love-feast; and at 3 P. M., the Annual Sermon will be preached by Rev. L. Bradford.

On Monday evening the anniversary exercises of the Literary Societies will take place in the college chapel. The annual meeting of the Board of Trustees will be held at 2 P. M., Tuesday, in room No. 3 of the college building. In the evening, beginning at 7:30, the school will give its annual exhibition. On Wednesday evening will be held the Student's Sociable.

All friends of the School are cordially invited to be present at all the exercises. All members of the Board of Trustees are earnestly requested to be present at the meeting of that body. Respectfully,

W. W. HOOPER.

Holly Springs, Miss., May 3, 1879.

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We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

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OPIUM Morphine Habit Cured in 10 to 20 days. No Pay till Cured. DR. J. STEPHENS, Lebanon, Ohio. n22 4t

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabriel Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

Hermonie Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

Rev. M. E. BROWER, President.
LAZARUS D. THOMPSON, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KEKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Oaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
jan17'79-tf.

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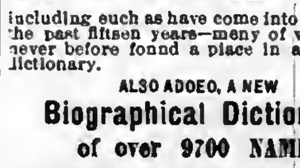

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Only English Dictionary containing a Biographical Dictionary,—this gives the Name with Pronunciation, Nation, Profession and Date of over 9700 persons.

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Continued from first page.

these States. But we say frankly that simple pledges for protection and fair play are not enough. We have had fifteen years of pledges. You have the courts in your hands, you make public sentiment, you own the soil and control the capital, and no remedy for the evils of which we have spoken, can be inaugurated or made effectual unless it be planned and carried out by you. The suggestions of a plan of arbitration and conciliation made by Gov. Foote at Vicksburg, as a practical method of reaching and remedying the evils of which we complain, and which evils have ... us to resolve upon a general ... from our oppressions, we approve; but we demand that any ... plan must be so devised and ... as to afford to us in every ..., and in every instance of wrong whatsoever, whether personal or political, a full and perfect measure of justice.

3. So far as the thousands of colored people we represent, this statement of grievance and appeal to ... is a finality. The vast unoccupied fields of the West, in ... eleven States are already ... to be admitted into ... are now calling for population and are open to us. In ... the magnificent realm ... on our Southwestern border and that must become speedily incorporated into the American ..., with its boundless mineral ... and rich valleys, unsurpassed in salubrity, and capable of ... ing twenty millions of people in prosperity and comfort, while ... a semi-tropical and ... climate, precisely adapted ... race, stands ready to become ... recipient of our Exodus in the ... Nor should it be forgotten ... connections, that the rail... now in progress of com... render our migration ... a few day's journey at ... In those mighty re... their avenues of labor, ... in mining, agriculture, ... arts, we will seek ... for ourselves inde... communities, with those ... of life, liberty and the ... happiness denied to us ...

... Dale and Rev. A. ... made short and well re... indicating the ... their people to seek ... if justice contin... them in Louisi...

...'S REMARKS.

... and Fellow Citi...

... late hour de... speech. In... intention to ... after all that ... fully said, and ... the subject un... it is scarcely ... I should utter a ... one single ... While re... of a statue ... through ... for a ... upon the ... in the ... own glow... in life, ... instrumen... ... foulest ... not ex... I should ... wreath ... the ... conqueror." ... since the ... mind ..., and ... stand ... of the ... land, ... freedom ... instru... rights ... these ... peace ... god ... not ...

for them, but millions of others in the future, as in the past, will, sooner or later, enforce their recognition. They may live to see their homes and cities desolate, or perish themselves in the grave, dying and making no sign, but while they live they would not be permitted to escape, nor can they even hope to escape from the imperative demands upon their moral sense and their material welfare. God grant that my old Southern comrades and associates may speedily see this and act accordingly.

General News Items.

Heavy failures in the English iron trade are reported.

Georgia peaches have reached the New York market.

Judge Asa Packer died on the 19th at Mauch Chunk, Pa.

The Mexican gunboat Independence was quarantened at Galveston.

Bad weather is destroying silk worms in the South of France and Italy.

Only 50 communists will be excluded from amnesty by the French government.

Capital punishment may be adopted or abolished at the pleasure of the Swiss cantons.

A fire in Washington, La., on the 21st, destroyed twelve or thirteen houses. Loss, $35,000.

Von Forckenback resigned the presidency of the Reichstag because of ill health and differences with the majority.

It is estimated that between 15,000 and 20,000 people visited the Richmond cemeteries on Confederate memorial day.

The Iowa Democratic Convention nominated H. H. Trimble for governor, and Moses Bloom for lieutenant governor.

Sherman in a letter to the chairman of the Republican central committee, declines the nomination for the governorship of Ohio.

John F. Dillon, U. S. Circuit Judge for the eighth district, has resigned, and will probably be succeeded by Hon. Geo. W. McCrary, Secretary of War.

Among the principal points of the agreement with Yakoob Khan are: British command of the passes with sufficient territory to constitute a scientific frontier. The appointment of a British resident at Cabul, and control of the foreign relations of Afghanistan.

The colored convention of Virginia met in Richmond, and appointed a committee on grievances. It reported detailing wrongs suffered by the colored people, advising organization for protection of rights, and endorsing emigration to other homes where political rights and opinions will be respected.

Wm. Nelson, a negro at Terre Haute, was sentenced to pay a fine of $5,000 and imprisonment in the penitentiary for one year, for marrying a white woman. The prosecution originated in spite, but Nelson was convicted under the law of 1856, which Judge Long held it to be valid, through a decision of the supreme court.

Lost Friends.

DEAR EDITOR: I desire to inquire for Calvin Bush. The last time heard from he was in Little Rock, Arkansas. His father was Dick, mother Ellen, sisters Ellen and Lula, brothers Charley, Alexander and Abner Bush. All are residing in Macon, Noxubee Co., Miss. Address

JOSEPH H. MOORE.

Meridian, Miss.

MR. EDITOR: I have a lost mother in some part of the world. She was once the wife of Americus Corby, of Hartsville. She left here in 1865, leaving two little boys for their father to care for. I am one of them—the only one living. God took the other at the age of six years. JOHN ORGAN CORBY.

Hartsville, Tenn., May 5, 1879.

DEAR EDITOR: My brother left St. Charles parish in 1865 with my sister. I found her, but she died with yellow fever. She said when brother was last heard from he was in Dallas, Texas, in 1878. He is 5 feet 2 inches high, has a dark skin, and is now about 41 years old. CELESTIN WILLIS,

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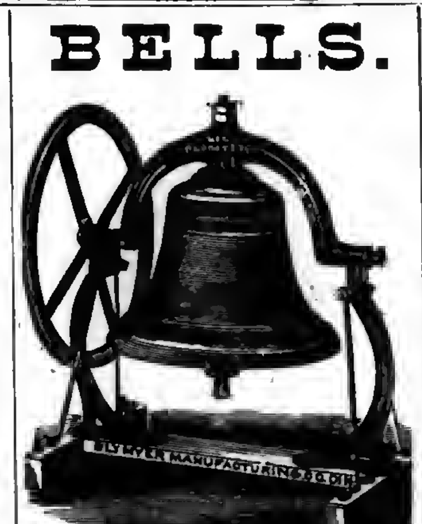

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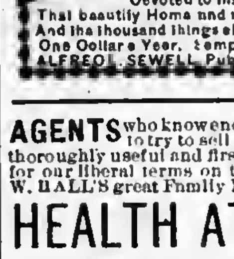

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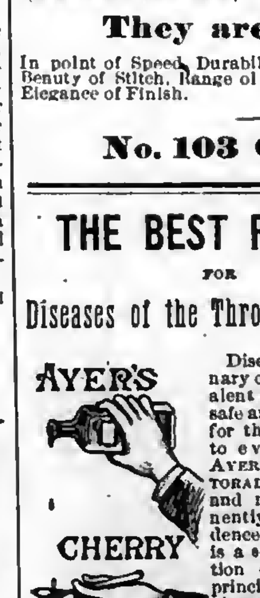

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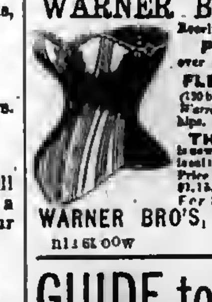

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CATARRH

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DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Catarrh, no matter of how long standing. The liquid remedy may be snuffed, or better applied by the use of Dr. Pierce's Douche. This is the only form of instrument yet invented with which fluid medicine can be carried high up and perfectly applied to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from directions accompanying each instrument. Dr. Sage's Catarrh Remedy cures recent attacks of "Cold in the Head" by a few applications. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. Catarrh Remedy and Douche sold by druggists. R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

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Southwestern Christian Advocate.

VOL. 14--NO. 23. NEW ORLEANS, LOUISIANA, THURSDAY, JUNE 5, 1879. WHOLE NUMBER 357.

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Only sixteen, so the papers say
[illegible] on the cold, stony ground he lay;
[illegible] and story we hear every day;
[illegible] his death in the public highway,
[illegible] him, so he
[illegible]
[illegible] angels weep over the scene?
[illegible] died a drunkard, and only sixteen:
Only sixteen.

[illegible] must die all alone,
[illegible] not even one
[illegible] his last faint moan,
[illegible] to the throne
[illegible] God's only Son
[illegible] may come."
[illegible] veil o'er the scene.

[illegible] view the work you have
[illegible] and pain you have
[illegible] friends; they loved him
[illegible] the vile beverage sell
[illegible] his reason de-
[illegible] alone;
[illegible] instead of another's?
[illegible] that poor boy's
[illegible]

[illegible] the petition to
[illegible] think you will want
[illegible] the last great day?
[illegible] shall have passed
[illegible] with fervent
[illegible] of right som-
[illegible] his blood on your
[illegible] great white throne we
[illegible] sixteen.

[illegible] to stand for the
[illegible] the light
[illegible] inscribed, "death
[illegible] then come
[illegible] the line?
[illegible] would do it I
[illegible] only sixteen:

[illegible] Garrison.

[illegible]

He worked as a journeyman in Boston, and then edited the *National Philanthropist*—the first total abstinence journal. 1838 found him in Bennington, Vt., conducting the *Journal of the Times*, a political and anti slavery paper. On the 4th of July he startled the *Sober Citizens* of Boston, by an oration of great force and power in Park Street church, denouncing slavery as a curse and national sin. Soon afterward he went with Benjamin Lundy to Baltimore to locate and publish the *Genius of Universal Emancipation*. Lundy was for gradual emancipation, and had some plan of colonizing the blacks in Mexico. Mr. Garrison called for immediate abolition. Francis Todd, a native of his own town, whose ship, the "Francis," had just received a cargo of slaves out of Slaughter's slave pen, to be conveyed South for sale, received from Garrison a most stinging rebuke as a recreant New Englander, engaged in legalized piracy, for which he was prosecuted, convicted and fined in civil damages for $1000. Having nothing to pay, he was consigned to prison. Here he lingered for seven weeks, until the good Arthur Tappen and Deacon Dole, of Hallowell, Me., paid the score and released him. Here the fiery heart of the young man received a new baptism. Like Bunyan, he lost no time, though under bolts and bars. After his departure from his prison cell, the following beautiful sonnet "to the mind" was found inscribed upon its walls:

High walls and huge the body may confine,
And iron grates obstruct the prisoner's gaze,
And massive bolts may baffle his design,
And vigilant keepers watch his devious ways;
Yet scorns th' immortal mind this base control,
No chains can bind it, and no cell inclose;
Swifter than light it flies from pole to pole,
And in a flash from earth to heaven goes;
Free from its exile mounts upon the gale,
And spurns unfettered all the tyrant's powers,
It visits home to hear the fire-side tale,
And in sweet converse pass the joyous hours,
'Tis up before the sun, roaming afar,
And in its watches wearies every star. *

He established in Boston the *Liberator*, in January, 1831. Its motto was: "*I am in earnest. I will not extenuate. I will not excuse. I will not retreat a single inch—and I will be heard!*"

A cut representing a slave auction, with the auctioneer holding up an infant by one arm, and hammer in the other; a crowd of slaves on one side, among horses and sheep, a company of planters on the other, and the words: "*Horses, slaves and other cattle for sale,*" ornamented the head of the paper. The paper was small in size, and the type was set up in a garret in Mechanics Hall, Washington street. Isaac Knapp, a young man in sympathy with the movement, being his only comrade. They set their own type, and worked very hard, subsisting on the scantiest fare. Knowing ones looked with contempt upon the paper, and laughed its editor to scorn, but its demand for *immediate* emancipation startled the community with a strange power. Copies soon found their way into the South, and awakened consternation and alarm. Both the legislatures of Georgia and South Carolina offered—the one $1500, the other $5000, for his abduction and delivery to them for punishment. Thus Boston became the Jerusalem of the new gospel of freedom, from which soon went forth more than seventy to rouse the nation. The same year (1831) twelve of the faithful met at Lynn, Mass., and formed the New England Anti-Slavery Society, but each State in rapid succession, organized its auxiliary society. A National Convention met [illegible] Philadelphia, which put forth a [illegible] "declaration of principles," [illegible] by the pen of Garrison. In [illegible] of diction, breadth of [illegible] and resoluteness of pur[illegible] it has ever stood as the count[illegible] and complement of that [illegible] by Jefferson. Some fifty [illegible] signed to it, represent[illegible] the States. Moral and [illegible] alone were invoked [illegible] by appeals to the con[illegible] the nation through the [illegible] and the rostrum. [illegible] went to England [illegible] a welcome [illegible] already trained by [illegible] and Brough[illegible] of their own [illegible]

"*try is the world, My countrymen are all mankind,*" proclaimed in this speech, became afterward the motto of the Liberator.

In 1835 the women of Scotland sent over George Thompson, afterward member of Parliament—a man of surpassing eloquence, to aid the cause here. His coming was denounced in the fiercest terms as foreign intermeddling in our domestic affairs; but he was hailed with the greatest cordiality and enthusiasm by the abolitionists, and a mighty impulse was being given to the movement. In his address at Providence, while replying to attacks upon his mission to this country, he said:

"America, I love thee well,
Nor love thee less when I do tell
Of crimes which in thy bosom dwell;
There is within thy gates a pest,
Gold, and a Babylonish vest,
* * * * * * * *
Repeat thee then, and quickly bring,
Forth from the camp th' accursed thing;
Consign it to remorseless fire,
Wait till the latest sparks expire,
Then strew its ashes on the wind,
Nor leave a lingering wreck behind."

BOSTON MOB.

Soon after, in the same year, a mob of "gentlemen of property and standing" broke into a meeting of the Ladies' Anti-Slavery Society at the Melodeon, to find Thompson; he, however, eluded the mob, but Garrison, making no effort to escape, was seized, a rope was thrown over his head, and in another moment he was being dragged along the street by the howling mob. A stalwart hackman, named Snow, feigning to be in sympathy with the murderous crowd, seized their victim, thrust him into a hack, and drove to Leveritt Street Jail, where the hunted citizen found safety behind prison doors. The mob, by a common impulse, then rushed toward Cornhill, the location of the *Liberator* office, which was sacked and destroyed. The mayor of the city ordered the detested symbol "*Liberator* office" thrown to the mob which broke it in pieces and stamped the residue with the hoofs thereof, carrying it away as trophies of a brave day's work in the interest of peace, law and order.

Mr. Garrison retired for a week's rest to Brooklyn, Ct., thence returning to renew his work. Thompson, we believe, reached New York, traveling *in cog*, where he took passage, by an assumed name, on a packet ship for England. [The night before he sailed, the great fire occurred which desolated the lower business portion of the city, destroying twenty acres of compact warehouses.]

These assaults upon the freedom of speech, instigated and paid for by those who had grown rich upon cotton and sugar, were just the things required to draw the lines between the dead and alive in Boston society. On the one side the corrupt and venal in politics, and the timid and selfish in the pulpit, struck hands with lewd fellows of the baser sort to put down Garrison and his compeers. But there had already sprung to his side the youthful and rising orator, Wendell Phillips, John G. Whittier, with his matchless and scathing poetry; Edmund Quincy, son of the foremost citizen of Boston, with Maria W. Chapman, the Southwicks and Westons—honorable women not a few, whose social influence instantly lifted the cause and its advocates out of the contempt to which its adversaries had attempted to consign them. They were Paul and Apollos joined to the Galileans. Elizur Wright became the editor of *Human Rights*, an organ of the National Society, whose wide-spread circulation, North and South—so far as it could find its way through the mails—attracted attention by its trenchant handling of the whole question of slavery in its industrial as well as moral bearings.

Lane Seminary, in Ohio, experienced an upheaval about this time, in consequence of efforts to stamp out the rising flame among the students, which gave to the cause several young men of great eloquence, who took the field as lecturers. Among others, Theodore D. Weld, who was the peer of Geo. Thompson as an orator. Mr. Weld compiled "American Slavery as It is—A Thousand Facts," which was scattered like leaves broadcast, and which appalled the country by its details of the horrors of "the Southern prison house."

Gerrit Smith, who had been the patron of the African colonization scheme, convinced by Garrison's expose of its real design, namely,—to rid the South of a dangerous element,—the free blacks,—renounced the society, and joined the abolitionists, with the whole weight of his personal character, wealth and eloquence. [1837.] Petitions poured into Congress from every free State, demanding the abolition of slavery and the slave trade in the District of Columbia. A rule was adopted to lay them all upon the table without reading debate or reference. Finally a petition from slaves was sent to Mr. John Q. Adams, who rose in his place and inquired "if a petition from slaves would be in order?" It was like the bursting of a bomb in the House. Henry A. Wise, of Virginia, offered a resolution of censure of the venerable ex-President for giving "*color to the idea,*" that slaves could petition. Then followed the great historical debate upon the right of petition, championed by Mr. Adams, which lasted for several weeks. The champions of slavery learned more than they ever knew before of the history and bearings of slavery upon the country from the old man eloquent, who came off triumphant. In this debate the *prophetic* declaration was made by Mr. Adams, that slavery might any day be rightfully abolished by proclamation of the President, as a measure of public safety, in the presence of an invading army which could convert the slaves into an enemy of the most formidable character by the promise of freedom. The debate shook the nation. [See Washington Globe, 1837.]

James G. Birney, of S. C., emancipated his slaves, moved to Ohio, and started the *Philanthropist*. A mob (1838) from Kentucky destroyed the office, pitching type and press into the Ohio river. The same year, at Alton, Illinois, Elijah P. Lovejoy was mobbed and killed for defending his press, by a raid from St. Charles, Mo. The same year a pro-slavery mob broke up an anti-slavery convention in Philadelphia, and burned Penn Hall in which it had assembled.

Anti-slavery journals multiplied in every State. The *Liberator* made itself felt throughout this country as well as abroad. The secular, and often the religious press, teemed with abuse and misrepresentation. The first column of its first page was therefore set apart as "The refuge of Oppression," into which the most scurrilous and defamatory articles were pilloried. He could not reply to one of a hundred of these attacks—their best answer was a place in this column of infamy without reply. "Infidel" was the favorite charge hurled at Garrison, yet no writer of the age made more constant use of the scriptures. The teachings of Jesus, his rebukes of the phariseeism of his time, and the scathing denunciations by the old prophets, were never employed with greater effect and more habitually than in the *Liberator*.

As an example of the readiness with which he applied the language and the principles of the Bible, may be cited the following from an address to the slaves, issued in the earlier years of the anti-slavery conflict:

"If you come to us and are hungry, we will feed you; if thirsty, we will give you drink; if naked, we will clothe you; if sick, we will minister to your necessities; if in prison, we will visit you; if you need a hiding-place from the face of the pursuer we will provide one that even blood-hounds will not scent out."

Though he was severe as truth in his editorials or in his speeches, in his domestic and social life, the writer can bear testimony from a residence under the same roof, for a year and more, that he was gentle as childhood, and tender as woman. Always cheerful, often singing as he went about, we never heard him utter a harsh or petulent word. Sympathetic and openhanded, no one ever went from his door hungry or naked, though his own store was often by no means ample. In early life he was a steady attendant upon, and a great admirer of Dr. Lyman Beecher's ministry, but was not a member of any church afterward. He fraternized fully with the Progressive Friends, and with his old comrade in labors, Mr. Oliver Johnson, often attended their conventions in Pennsylvania and elsewhere.

Mr. Garrison was a te-totaler from conviction. He was earliest among advocates of the equality of woman. When visiting the world's convention in London, with Lucretia Mott and other women delegates, he refused to enter, because his lady associates were excluded. The May anniversary at New York from year to year, gave powerful impetus to the cause. Mr. Garrison generally presided, and at the opening, never omitted to notify the turbulent element which was always present in force, that their platform was a free one, there was, therefore, no occasion for violence or mobocratic demonstrations. Any one who desired to address the convention should be heard. By this means the baser crowd was kept down. But women were always placed on committees, and Mrs. Mott and other ladies often made addresses. Mr. Garrison about this time predicted that the party which adopted and defended the principle of woman suffrage, would hold the reins of power in this country.

Fugitive slaves thronged across the border, and found asylum in Canada by thousands every year. Agents of the underground railroad were active in all the States north and east of the Ohio. The courts were kept busy deciding up on the rights of claimants to their human chattles; and slave hunters converted free soil into hunting grounds for the fugitives. Pierpont, who put into the mind of the slave-holder that apostrophe to the North star, expressed the *moving* thought of these times:—

"Star of the North, thou art not bigger,
Than is the diamond in my ring;
Yet every black, star-gazing nigger,
Looks at thee as at some great thing;
Yes, gazes at thee, till the lazy
And thankless rascal is half crazy."

In 1852 Congress passed, and Mr. Fillmore signed the Fugitive Slave Act, which Mr. Garrison acknowledged was only the honest carrying out of the constitution—that "covenant with death and agreement with hell." Anthony Burns and other fugitives were arrested, put on trial in Boston, the United States Court House surrounded with chains, and U. S. Marines stood guard, while the freedom of the fugitive was sworn away, and they were marched between files of soldiers and put on board U. S. Revenue Cutters, to be conveyed into the bondage from which they had fled. Thus, when one source of agitation failed, Providence kindly provided another, and the cause went bravely on. The abolitionists were laboring "to establish justice, insure domestic tranquility and promote the general welfare," but there was a price upon their heads in one-half of the States of the Union.

The constitution required the North to surrender "any person owing labor or service, who had escaped from one State to another." While obeying this obligation, we were as really holding the slave in his bondage as if we owned him. The logical escape from this guilty co-partnership was therefore out of the Union, and Mr. Garrison proclaimed the duty of dissolving the Union. The success of the party of freedom, however, so changed the complexion of affairs, that another and better way was opened.

The events of this prolonged struggle resulting in the war of disunion are matters of so recent history, there is no further need to dwell upon them. We have aimed to bring out of comparative oblivion the most important episodes of the struggle passing from the grasp of the present generation.

The nation will pay all honor to the great reformer of the century; he will find a resting place with Sumner and other worthies in Mt. Auburn. Wendell Phillips will fittingly pronounce his eulogy—but in the lowly cabin of the freedmen will be found the sincerest among all that mourn his demise.

Laying the Corner Stone.

MERIDIAN, Miss., May 9, 1879.

DEAR EDITOR—I write to let you know that May 8th was a day of exaltation with the citizens of Meridian and her many friends throughout the county. We had an excursion from Vicksburg of about six hundred persons. We are glad to say that the colored masonic fraternity of the State were well represented. Two or three lodges were present from Vicksburg, and others from Jackson, Canton, Meridian, Macon, Columbus, Okolona and Holly Springs. The corner stone was laid in the masonic order by Rev. Dr. Stringer, the grand master of the State of Mississippi. We placed in the stone a copy of the bible, hymn book and discipline; a copy of the last general report of the Missionary Society, a copy of the last annual report of the Church Extension Society, a copy of the Sunday-school annual report, a copy of the report of the Freedmen's Aid Society, a copy of our great central church paper, *Christian Advocate*, the number containing an account of the death of our beloved Bishop Ames; a copy of the SOUTHWESTERN CHRISTIAN ADVOCATE, a copy of the names of the members of the M. E. Church in Meridian and several other charges in the district, a copy of the minutes of the last annual conference of Mississippi, a copy of the Nashville *Christian Advocate*, of the M. E. Church South; a list of the names of the several daughters of benevolence, the whole list of the benevolent laboring sons, and several other important writings. Our speakers were ex-Gov. A. K. Davis, Rev. Dr. Bardwell, pastor of the Presbyterian Church in this city; Rev. Mr. Maugger, pastor of the M. E. Church South, and Rev. Mr. Jones, Presiding Elder of Meridian district M. E. Church South. After the addresses a collection was taken which amounted to $50. Rev. J. W. Dunn, Presiding Elder of the M. E. Church, was made temporary treasurer. Mrs. M. V. Teever, the principal of the Meridian Academy, her assistants, Mrs. N. J. Blackmen and Mr. H. E. McElroy, teachers in the public school, and students conducted the singing for the occasion. We are determined to go on till our building is completed.

REMARKS OF EX-GOV. A. K. DAVIS.

Ladies and Gentlemen, Brothers and Friends:

Having been invited to address this large and intelligent assembly on the occasion of laying the corner stone of an edifice that is to be erected and dedicated to universal education, which we hope will rank among the brightest institutions of the State, the diffidence I feel is undiminished by the presence of so many who are better fitted to perform the duty than myself. While thus regreting that the duty imposed by the kind partiality of Bro. Adams and friends had not devolved upon one more capable of performing it in a manner at once satisfactory to himself and interesting to you, permit me, in an attempt to discharge it, to invite your serious consideration to the great importance of the instruction of our race, a subject which demands thoughtful and earnest attention. I shall not make a holiday speech, nor shall I indulge in the flowers of fancy. Nor shall I appeal to the imagination in a manner that may lead some to hope for impossibilities. The occasion is one of serious, sober importance not only to you as a race, but to you as citizens of the greatest republic on the face of the earth. It is to your future that I shall briefly address myself; and on that future depends all your prosperity, all your happiness. Upon you, and through you upon your children, depends that future: whether it is to be marred with ignorance and poverty, or to be made radiant with hope and knowledge. To aid in shaping and directing the latter we are here today to lay the foundation of a beneficent institution which belongs not only to the present, but to all coming time. For that future the education of our race is the central hope for an escape from another form of slavery almost as bad as that we have endured in the past. The benefits to be derived are worthy of our united and persistent efforts. As a people we have little of what the world calls wealth, and there is but one way to reach it and that is through the paths of knowledge. Let me impress upon you here at the outset, the force and truth of the old adage, "Knowledge is power." It is a power in the monarch and in the meanest serf whose degrading tyranny rendered life itself at the disposal of a despot. The first grand step towards the happiness, the prosperity of our people, must be made through the paths of knowledge, and should they lead you to wealth it will make that wealth a blessing instead of a curse. To-day we have assembled together to lay the foundation of a superstructure in which our children and our children's children are to work out their destiny and that of our people for good or evil. It will be your and their fault if the latter; if the former it will become a blessing for you and them forever.

With the completion of this edifice your real work will commence. Within its walls you are to mould and fit the minds of your children for the active duties of life. You are to send forth from its halls the representative men and women of our race, and you should see that the wise purposes of its founders are carried out with an unfaltering will. Here you will lay the corner stone and build up the character, step by step, of those who will hereafter prepare themselves to enter upon the arena of life and contest for the prizes on the roll of its departments. It is not an easy task. There will be no time for frittering away the moments in idle amusements. There will be no place for laggards to drop back into the dull, sluggish routes of indifference, for an education in its true sense is not achieved without active and persistent work. No, my friends, the precious ore of truth and knowledge lies not upon the surface to be gathered by the hand of sloth. It is imbedded beneath, and we must dig for it. For this object you should see that those who are selected to give it emphasis and power are fully competent, not only to discharge the duties of teaching, but their lives should be irreproachable; their interest in the work unflagging. They will need your encouragement and your assistance for this, but you must recollect it is worth all your aid to secure so priceless a boon. The education of our race is the great need of the age. It is the only thing that will place us on the plane of a higher civilization, and to this object wealth and worldly prosperity should be subordinated, for an education is the noblest heritage we can leave our children. Let them treasure up in their memories the ringing words of one of the noblest of our poets as an incentive to give full measure of duty:

"In the world's broad field of battle,
In the prime of life,
Be not like dumb cattle,
Be a hero in the strife."

Let me adjure you while you are fitting yourselves for the real struggle of life, to be true to your God, true to yourselves, and true to your country; your religion demands the one, your honor the other, and your patriotism the last. True liberty is the child of knowledge. She will pine away and die in the arms of ignorance. I need not urge upon you the importance of religion; your churches and your preachers in every Sabbath of the year will teach you this. But teach yourselves you must, in acquiring your education. School yourselves into a true manhood, by avoiding all the vices and lower instincts of humanity, and while you cultivate the higher instincts, do not forget those minor graces which like the polish on the rough diamonds adds to their beauty and to their lustre. Be true to your country—it is a work of patriotism, it is endeared to us by all its privileges; property is respected, life is sacred, liberty is secured, and by the inculcation of truth and virtue you will double your happiness, and with it render that of your country more secure. As a race we are commencing at the fountain head of the stream of progress; do not poison it there, and let its waters flow out to feed noxious weeds on the banks of the stream, or run its course through brooks which nothing can clothe in verdure. Look hopefully to the future, by improving the present, and in the years to come you can look proudly on the record of the past, and with the glorious consummation of that future, the millions will hail you as an honor and delight to the universal brotherhood of man. Education is the chief corner stone of our republic, and popular education is the only safe and stable basis of popular liberty. This principle is interwoven in a thousand forms into the very thread and texture of our political institution. "Our children should be educated for it is by them that the destinies of our race are one day to be wielded. Those destinies are even now being woven by the young men of the present generation who have had a little of the rough coat of nature taken off. It was a saying of Mahomet "That the ink of the scholar and the blood of martyr the are equal." Sons and daughters devoted to education are the only sacrifice which God has proscribed to render the progress of free government safe and certain. "Do you think," inquired a self conceited young preacher of a venerable father in the gospel, "that, God needs human learning to build up his church." "I am sure," replied the good man he does not need human ignorance." "Knowledge is power" as well in the kingdom of Christ as in the kingdom of the world. Ignorance is one of the greatest evils of the world; men are alienated from the light of God through the ignorance that is in them. It is the mother of all the superstitions which under pagan or Christian names have enslaved, corrupted, and debased mankind. It is the prolific source of the errors which have agitated, divided, enfeebled and disgraced the Christian world. It is the barrier to human salvation. "My peoples," saya Jehovah, "perish for lack of knowledge." That our race in the South to day is to a melancholy extent covered with darkness none will deny. By the ordination of heaven, "this darkness must be dispersed." If light and knowledge shall be imbibed by you it will at some other time or some other place burst forth like a new creation to confound and astonish its most implacable foes.

The isles of Greece,
Where burning Sappho loved and sung,
Where grew the arts of war and peace
Where Delos rose and Phoebus sprung,
Eternal Summer gilds them yet,
But all except their sun is set.

General News Items.

Prince Lobanoff is to become Russian ambassador in London.

Congressman Money will go to the Sandwich Islands to recuperate.

The Ameer of Afghanistan will receive a British subsidy of £60,000 annually.

Vice President Wheeler's only sister, aged 76 years, died on the twenty-eighth.

The work of preparation for the Mexican International exhibition has been stopped.

The Republican convention at Cincinnati nominated Charles Foster for Governor of Ohio.

The Moore centennary was warmly celebrated throughout Ireland and all the principal towns of England.

Congressman Hull was acquitted by the jury in the election case brought against him by the government at Jacksonville, Florida.

Conway's declared intention to proceed with chartered boats to remove negroes from the Mississippi valley creates indignation among Democratic congressmen.

Judge Baxter, U. S. circuit court, appointed a receiver for the city of Brownsville, Tennessee, whose charter was repealed by the last Legislature. Judge Baxter ruled the repealing act to be unconstitutional.

A number of wealthy men in New York have pledged $200,000 toward the endowment of a college for colored youth, the special object of which shall be to educate teachers for the colored people in the South.

The steamer Blanch Porter, bound from New Orleans to Grand Isle was wrecked on the 27th, in attempting to pass out into the Gulf. It afterward took fire, but all persons save one reached the shore safely.

The negroes of Baltimore have had a large meeting, at which the demand was made that there should be granted them the right of having colored teachers for the schools of colored children, as the white teachers now employed have little regard for their pupils, and take little interest in their work.

The colored people are holding meetings in all parts of Virginia, and taking up collections to defray the expenses of counsel to be employed to defend, before the Supreme Court of the United States, the act of Judge Alexander Rives in his efforts to compel the State Courts to allow colored men to serve as jurors.

The son of the murdered Judge Chisolm, who is now employed by the State Government of Pennsylvania, says that he has been advised by friends in Mississippi that it will not be safe for him and his mother to return for the purpose of trying to convict the assassins of his father and sisters but they have made up their minds to go and take the risk.

The funeral of William Lloyd Garrison took place at Roxbury, Mass., on the 28th. The order of exercises embraced the reading of the Scriptures by Samuel May, an address by Lucy Stone, an address by Rev. Samuel Johnson, an address by Theodore D. Wild, and an address by Wendell Phillips. The choir was composed of a colored quartette, and the musical selections were designated by Mr. Garrison before his death.

A significant incident, taken in connection with the present crisis in the affairs of the negro, occured lately in Philadelphia. It was the dedication of the first public school for colored children with colored teachers. Public schools for this class have heretofore been provided with white teachers, but it is now judged expedient in Philadelphia to leave their education to the highest limits in the care of persons of their own race.

The official report of Archbishop Purcell's assignee gives his assets and liabilities as follows: Assets, $1,181,569 28; liabilities, $3,997,651 49; deducting from the assets all doubtful and worthless notes, there remains 776,770 33, which is considered good. Excess of liabilities over assets would then be $2,920,881 16. Recent cancelations by the creditors of Cincinnati congregations of one-half their claims, reduces the liabilities to $2,490,881 16. Accepting 50 per cent. as a basis of settlement, to which the creditors are disposed to agree, the indebtedness of Archbishop Purcell will be reduced to a million and a half dollars.

Southwestern.

J. C. HARTZELL, D. D., Editor.

THURSDAY, JUNE 5, 1879.

Ellen Graves writes us from Waco, that she has for five years been trying to push the gospel banner on, by helping her husband on his appointments. She hopes she has the true Methodist spirit.

Rev. P. E. Carmichael, of Fayette, Texas, has successfully battled against his old time habit of using tobacco, and was incited thereto by the conference prohibition. He rejoices, and urges young men to abstain from the injurious and filthy habit.

The death of William Lloyd Garrison removes one of the great historical characters of America. He lived and labored for the abolition of slavery. The article on our first page will be read with interest. Bro. Smith, the author, was for many years an intimate personal friend of Mr. Garrison.

Rev. T. E. Madden of the Louisiana Conference has been employed as a supply in Cincinnati, Ohio, and is now stationed at St. John's Church. A note from him dated May 28, states that he and family arrived safely and are well, and that his hands are full of work. We wish him success in his new field.

A pastor writes to the Mission Rooms: "I confess a great lack of interest in these Western towns is due largely, I believe, to the neglect of the pastors in their failure to put the matter before the people in all its breadth and depth of importance. I shall do all I can in the matter, hoping, at least, for a slight advance."

Decoration day was generally observed throughout the country. At Chalmette just below the city, where 13,000 "Boys in Blue" lie buried, a large company assembled. Several companies representing the [illegible] in Gray" were present and contributed beautiful floral offerings. The address was delivered by C. S. Rice Esq.

[illegible] Democrat cries "Halt" to the [illegible] Convention in the [illegible] of repudiating the State [illegible]. The majority report now before the Convention practically re[illegible]. The minority report in [illegible] subject is a protest [illegible] the disgrace of repudiation. [illegible] hoped that good sense and [illegible] will prevail and Louisi[illegible] spared the dishonor of re[illegible] her honest debts.

In view of the absence of Rev. [illegible] F. Hurst in Europe, Rev. [illegible] P. Kidder has consented to [illegible] charge of all correspondence [illegible] to Drew Theological Semi[illegible] 1. All persons, [illegible] desiring information re[illegible] the institution, such as ap[illegible] rooms, catalogues, [illegible] the course of [illegible] to the [illegible] Professorship, [illegible] him at Madison,

[illegible] convention [illegible] 27th inst, Dele[illegible] of St. John, [illegible] of adjournment [illegible] memory of Wm [illegible] it was tabled. [illegible] reconsideration on [illegible] this motion [illegible] the vote yeas [illegible] the conven[illegible] which [illegible] State Super[illegible], the [illegible] unnecessary [illegible]

[illegible] Society [illegible] its [illegible] its [illegible] double de[illegible]

[illegible]

Superintendent of Public Education.

The State Convention now in session in this city by a vote of 64 to 49 abolished the office of State Superintendent of Public Education. We are glad to see, however, that a motion to reconsider has been made, and the motion to lay that motion on the table was lost by a vote of 65 to 53. While this vote on the question of reconsideration does not determine the final disposition of the main question by the Convention, it gives us hope that the Convention will recede from its action in abolishing the office of Superintendent and re-instate it in the constitution as being, in its own sphere, quite as necessary to the government as other constitutional offices and, perhaps, more so than some of them. If there is anything settled in the almost unanimous convictions of the people of this country, it is that public education is a vital necessity of the State. Her safety depends upon it. Intelligence and virtue are the chief pillars of a body politic, and a republic, more than all the forms of government is absolutely dependent upon them not only for vigor and progress, but for existence itself. There may be honest differences of opinion as to how far public education should be given by the State to its children, whether only the elementary branches or the higher education, but it is only the smallest fraction of the community that ever questions the utility and necessity of educating the masses of our population. This granted, then. Public education to be efficient and successful must be properly organized, systematized, officered and supported. It must have an executive officer who shall survey the whole field, look to the relation of the parts to the whole and of the whole to the parts, be an organ of communication between the different local boards of education, and the representative of this great State interest abroad. In his person the system obtains unity, strength, progress and harmony. It seems almost childish to ask what any system can amount to without an effective head?

Past experience in Louisiana shows the utter folly of depending exclusively upon local boards and police juries in the country to attend to educational interests. Doubtless there are exceptions, as there ever will be, but in the main, nothing is to be expected of them. Even with a wise and energetic superintendent to supervise and direct, there are difficulties enough to contend against in the lukewarmness and even hostility of those who should be the zealous and active leaders in the great work. No surer death-blow can be dealt at public education than to take away the head which is to bind it together and give it power and progress. No doubt the enemies of public education would rejoice at such a result. But the cause may well exclaim, "save me from my friends," when they ally themselves with its enemies in a mistaken idea of reform, and strike down with one fell blow the only officer who is its representative at home and abroad.

It is peculiarly unfortunate that this course should have been taken now, for it is impossible to divest it in the minds of most persons here and elsewhere, of the appearance, at least, of depriving the colored population of that education to which as citizens they are entitled. There is nothing in the mere terms to justify this opinion, but it comes to the same thing in effect. Leave the whole matter in the hands of local boards or police juries in many of the parishes and see how soon public schools will cease to exist!

Many of the criticisms used against the State Superintendency are unjust. It is erroneously believed there has been entirely too much expense attending the mere office work and clerical duties of the superintendent, when the fact is that rigid economy is practiced, and Superintendent Lusher and assistants are often overworked. A failure to be more in the country, visiting the parishes, stirring up enthusiasm in behalf of education, personally inspecting the actual working of the system in the various localities and in other ways giving it more efficiency has created an impression that the office itself is useless. The truth is that the Legislature has for several years denied the State Superintendent of the [illegible]ry appropriation to enable [illegible] to visit and inspect the schools. [illegible] Lusher, by sacri[illegible] own salary, which is [illegible] visited a large part [illegible] year. He made [illegible] body [illegible] he has [illegible] earnestly protest against the abolition of the State Superintendency, and they are in accord with the advocates of a practical and efficient public school system. The convention should heed their counsel.

Ames Church, New Orleans.

It is with pleasure that we record the evidences of prosperity in this church. The former pastor, Dr. McCarty, was transferred to Syracuse, N. Y., a month before the last conference met, and the present pastor entered upon his work the first Sabbath in April. During the interval of three months, the presiding elder supplied the pulpit, assisted by Professors Johnson and Bean, of the New Orleans University. During this interval it was determined upon to make a united and strong effort to pay the debt. The leading ladies organized a society for prayer and work. The new pastor, Rev. George R. Bristor, A. M., came and entered heartily into the plans inaugurated, and adding new and valuable suggestions, has taken hold of the work with vigor and success. The congregations have very largely increased, especially at night. Bro. Bristor is a man of great brilliancy and power in the pulpit, and has already taken rank among the leading preachers of the city. His lectures before the New Orleans Sunday-school Association and the Temperance Alliance, delivered, one in the First Presbyterian Church, and the other in the Felicity Street Methodist Church South, were listened to by large audiences and received with much satisfaction.

A pressing demand now is the removal of the church debt, which amounts to $7000. The determination is to raise $3000 of this amount in this city. Already over $1800 have been pledged, and the ladies have raised nearly $200 cash, and have $100 more pledged.

The bishops of the church have given the following endorsement and appeal:

To the members and friends of the Methodist Episcopal Church:

Being fully acquainted with the financial condition of "Ames" Church, New Orleans, and believing it to be very important for our general work in the South that its debts be immediately provided for, the Bishops unite in commending it to your liberality.

Our brethren in that Church maintain their loyalty to our cause in the face of great difficulties, and with continued sacrifices in which they deserve your sympathy and participation. We cannot permit this struggling church to fail without greatly impairing our prestige and prospect of our usefulness in the Southwest.

We believe that the congregation is ready to do all that can properly be expected from it in this exigency, and that due aid from others whom God has blessed with means for such work, will result in securing a permanent center of influence for our church, as well as a personal memorial of the recently deceased bishop by whom it was projected, and in honor of whom it is named.

By order and in behalf of the Board of Bishops.

WM. L. HARRIS, Sec'y.

Wheeling, West Virginia, May 19, 1879.

The bishops have given special effect to their appeal by personal subscriptions. Bishop Andrews, who subscribed $50 when here at conference, doubles that amount and now subscribes $100. Bishops Scott and Haven, and we believe another, have subscribed $50 each. Other bishops will help. Dr. L. C. Matlack, well known in this city as a former worker among us, has subscribed $50.

Ames Church is a necessary factor in the work of the Methodist Episcopal Church in this city and State. With this debt out of the way—and it is going and will be gone—and with a good congregation, such as the present pastor is now building up, this church will enter upon a future of greatly increased usefulness. God bless Ames Church—its pastor, its officers, its members and friends. And especially we pray that its friends at this time may give of their money enough to pay off its indebtedness.

New Orleans University.

This institution, under the patronage of the Freedmen's Aid Society, has just closed another year's work. The faculty the past year have been as follows: President, Rev. J. S. Bean, A. M.; Professor of theology, Rev. A. A. Johnson, A. M., and associate teachers, Mrs. A. A. Johnson, Mrs. Hathaway, (during latter part of year) and Miss Hodgskins.

The attendance upon the school has been over one hundred against between sixty and seventy last year. The whole number enrolled during the year is one hundred and seventy against one hundred and thirty last year. The examinations passed off creditably.

We will give a full account of commencement exercises next week.

The special canal congress adopted the Panama and Simon Bay [illegible]

OUR SOUTHERN METHODISM

MISSISSIPPI.

L. J. Terrell, Houston: "Bro. A. M. McCrady conducted services at Springs Chapel on the third Sunday. My people were aroused. I have four Sunday-schools on my circuit."

L. Boone, Meridian Circuit: "The four churches of my charge are looking up; 18 full members received, 6 on probation. A. Roberts died while on probation, believing all was well."

E. S. Scales, Greenwood: "The Sabbath-school had a good time on the first Sabbath in May. There was a contest between pupils in the recitation of verses, and $2.70 collected for a library."

J. M. Nevils, Ripley: "We promised to ask our dear editor to publish the names of those that answered the most questions in the catechism: Mattie Nevils, Violet Young and Eliza Green, each answered 532 questions, Fannie Falkner, Lee Bishop and Sirva Watts 36. Others did very well indeed."

S. Cowan, Oxford: "I thought I would inform our friends how our church is getting along, and what progress it has made in the last few months. Sabbath-school has greatly increased; we have about 135 pupils. Our protracted meeting closed a few days since with great success, Twenty-two were converted, several back-sliders reclaimed, forty-two joined on probation. The church is striving to do what it can for our yearly collection."

L. L. Shumpert, Okolona: "The work is good. Sunday-school organized into a missionary society. T. Gilmore is an efficient superintendent. Miss Fannie Roster, a graduate of the State Normal School of Holly Springs, is exerting herself trying to bring the children to Christ. Bro. Tubs, also a teacher, is doing good work. Miss Laura Crumberg, one of the pupils, recited 45 verses. The first Sunday in every month we take up our missionary collections."

Sister E. J. Spriggs, Columbus: "The Lord has blessed us this conference year. I think it was providential that Bishop Andrews sent Rev. B. F. Penny to Columbus. He was educated in Oberlin, Ohio. He took charge of the church under discouraging circumstances, but within six months this church will be one of the first in the State. Seventy-five have united with the church this year. Have baptized twenty-eight. Some improvement was made on our parsonage, and a set of chandeliers bought for the church. Our Sunday-school is improving. Last Sunday 118 were in attendance."

TEXAS.

M. Robinson, Hernando: "Our Sunday-school is prospering."

Rev. Paul Douglas, pastor of East Church, Galveston, reports a fruitful protracted meeting, and a parsonage in course of erection.

Rev. A. Campbell, Seguin: "Elder G. W. Richardson presided at our second quarterly meeting. It was a real success. The Lord was with us."

B. F. Whitaker, Spring Hill: "Elder Madison is highly esteemed by our people. We held communion with A. M. E. members. At love feast 60 joined with us."

A. R. Norris: "Elder Carper returns from his second round looking well. He reports his work as prospering, with a few exceptions and doing remarkably well at Victoria."

J. Carnee, Lockhart; "Elder Richardson held our second quarter, and performed excellent work in instructing class-leaders and stewards. These brethren acknowledge its benefit and will be systematic in their efforts hereafter."

J. Wright, Goliad: "A meeting resulted in 9 converts and 10 additions. Rev. P. Gates, of Victoria, assisted greatly. We have 07 members, an increase since I came. We have a good Sunday-school, under the care of Mr. Baptiste Lott, with 60 pupils."

Rev. P. Wilson, Marlin: "Our new church is up and covered, most of the windows are in, and doors will be hung. The building is 50 feet long and 30 feet wide. We have 49 members, many of them poor, but this does not discourage us in the least."

A. R. Norris, San Antonio: "We heard of the death of our beloved Bishop Ames, and accordingly our church was decorated in mourning. Our Sunday-school is alive, and our members seem encouraged very much. We are looking for Bro. M. Henson, our conference school agent, next Sunday. I hope we will be able to give him a good collection. Our members are struggling hard to get the church out of debt."

San Felipe, May 12: "We have organized a Sunday-school at Asbury Chapel, Rev. Louis Lane, pastor, with an attendance of 70 and 5 teachers. We are getting along very well. A good number of the scholars recite portions of Scripture from memory every Sunday morning. Henry Holloway, superintendent; Noah Williams, assistant; teachers—Wm. Webster, W. H. Jackson, Richard Bellinger, Edward Blacknell, Melinda Pew.

L. S. Deckard, Brenham: "The Sisters' Aid Society of the Mt. Zion M. E. Church expect to give suppers or some kind of entertainment continually until our new church is completed. We have given two entertainments which have brought us $55 clear of expenses. Officers—Mrs. Mary Brown, president; Mrs. B. B. Hardwell and Mrs. Emma Sharp, treasurers; Mrs. C. Harrison, secretary; Mrs. Mary Daviles, assistant secretary. We ask the prayers of all the laborers in the field of the Lord for our success."

Rev. P. Gates, Victoria: "I have succeeding during a revival in securing 51 converts, 48 united, 44 baptized. Elder Carper assisted in baptizing, and it was attended by a large concourse of blacks and whites. Sabbath-school superintendents Starnes and Johnson have organized a young people's Christian Association embracing our young members. 120 attend Sabbath school. I have also labored at Goliad with Brother Wright with handsome success. Pray that the Master may continue to bless us."

LOUISIANA.

Rev. George Lacy, Jackson: "On the 17th we had a large basket meeting at which there was about 400 people. We are starting to build a new parsonage."

A. Panalle, Thibodaux: "Rev. Davis is all the while making repairs to the church. The building looks no more as it did, I am glad to say. He will soon be through."

Rev. Charles Kershaw, Magnolia Circuit it is reported by Presiding Elder Gould to have had a successful year. He has had several converts, and the Presiding Elder received nineteen into the church and baptized thirteen children during his last visit.

Rev. A. Martin, State Line: "Our quarterly conference was held April 21 and 22. Elder J. Gould presided and preached to us on Sunday. Conversions 3, received in full membership 3, baptized 4 adults and 3 infants. The corner stone of our church will be laid on the 28th of June."

C. W. Kershaw, Jones Creek: "My protracted meeting was started about a week ago, and the Lord has blessed us with 13 converts and one reclaimed. Elder Jos. Gould was with us on his second round, preached a good sermon, baptized 13 children and administered the Lord's supper. Twenty joined the church on probation. The Sunday-school is growing larger. Pray that the spirit of the Lord will revive more of our people."

TENNESSEE.

Mr. Williams, Franklin: "My protracted meeting commenced the first of March. The elder was with us more than a week. Held quarterly meeting 8th and 9th of March. Preached with power. Meeting closed on the twentieth of April, 15 converts, 15 joined the church. The church is looking up."

J. D. Hay, Gardner: "Brethren, out of the very hardest of times I am having very good times. Gardner is gaining ground. Though she fell flat, the Lord is lifting her up again. I am carrying on a revival: have many mourners at the anxious seat. Have prospects of grand times. I will fight the devil on this line if it takes me all the conference year to conquer."

Rev. W. S. Butler: "I am closing this day my second round on the West Tennessee district. My first round I was much discouraged and thought that our labor on this field was in vain on account of so many moving to the territory, but others are coming in, and this makes the work look hopeful again. All of the work is in a good spiritual condition. Pray that the blessings of God may rest upon us this year."

Letter from Gonzales, Texas.

GONZALES, Texas, May 14, 1879.

We have had a good rain, and the prospects for crops are fair. Cotton is fine. We had a grand time on Monday night, May 5. A lady spoke in Cline hall to an audience of both races, on the negro, past, present and future. She disapproves of the emigration to Kansas, and says it will have bad results. They had better emigrate to Texas, as it has the best climate. She is a negro, born and bred in Hayti, and educated in England. Her name is Mrs. Walker.

The wife of Rev. Peter Scruggs died suddenly, leaving her husband and three children to mourn her loss. She was a faithful member of the church. L. B. MORRIS.

Sabbath Day in Holly Springs.

May 25th was a day long to be remembered by the students of Shaw University, and by the many visitors that were gathered here from various parts of the State.

In the morning at 9 o'clock we gathered in Asbury M. E. Church for Sabbath-school exercises. There were two hundred and thirty-five in attendance, and much interest was manifested by officers, teachers and pupils.

It was Commencement Sabbath of Shaw University, and the annual love feast of the students began at 11 a. m. It was an hour of great spiritual power. They spoke of their connection with the university, of the blessings, intellectual and spiritual, that had attended them while in school, many having been born into Christ's Kingdom during the past term, and of their resolutions to continue in the Master's service during life.

At 3 p. m. a large audience had gathered to listen to the annual sermon, which was delivered by Rev. L. Bradford, presiding elder of the Greenwood district. He took for his text the 10th and 11th verses of the 2d chapter of Proverbs, most forcibly illustrated the different senses in which the word wisdom is used, and emphasized the Bible doctrine that "The fear of the Lord is the beginning of wisdom," impressing upon his hearers the great importance of basing every undertaking on the fear of God.

He then showed that the Lord is well pleased with those who seek wisdom with proper motives and that he will assist young men now as he did Solomon if they will but consecrate their lives to his service.

He spoke of the many discouragements that meet those who seek to complete a course of study in college, indicated the manner in which they were to be overcome, urged the great importance of holding on to the end—of *finishing* a full college course, and showed the many advantages possessed by those who thus discipline their minds and hearts.

We wish the thousand of young men and women within the bounds of our conference could have heard this sermon, for we are sure it would have led them at all hazards to seek and seize the first opportunity to acquire an education.

On Sabbath night the elder again occupied the pulpit and preached a most powerful sermon, stirring every heart as he vividly portrayed God's unspeakable power, wisdom and love. Although the weather was warm, and the house packed, for one hour he held the entire audience in silent attention.

Commencement Sabbath at Shaw University in 1879 will long be remembered by all who were blessed with the privilege of attending its services. REP.

Letter from Alexandria, Tenn.

DEAR EDITOR—I commenced a protracted meeting on the 20th of April in Alexandria, Tenn., this being our regular appointment. At ten o'clock we had love feast, which lasted one hour and twenty-five minutes. We had a gracious outpouring of the Holy Spirit. At eleven o'clock preaching commenced, after which the sacrament of the Lord's Supper was administered to 45 persons. The meeting was continued for twelve nights. On Monday night Rev. O. Green preached an excellent sermon for us on the return of the Prodigal Son. On Wednesday night Rev. B. B. Manson, our presiding elder, preached with great acceptability on justification by faith. On Saturday I left for Cherry Valley. On Sunday the presiding elder met us and preached for us again. At the close of the sermon two were called forward and received into full membership in the church. Rev. R. Green preached for me Sunday evening at 8 o'clock. On Tuesday I returned to Alexandria, and found Bros. Donnell and Beecher leading the army on like Joshua and Caleb. Friday night we closed our meeting. Results as follows: 17 professed faith in Christ and 16 joined the church. On Saturday I left for Liberty, where I was informed that all the whisky saloons were closed. Not one drop of ardent spirits is allowed to be sold within four miles of this place as a beverage. This is an act of the late General Assembly of the State of Tennessee. On Sunday at 11 o'clock a. m. I baptized two persons, then preached and administered the sacrament of the Lord's Supper to 20 persons. Our society on Smith Fork have no church house of their own. The white people are very kind to us. They let us have the use of their house to worship in. We are still looking for a better time on this circuit. Pray for us. E. PROVINE.

Alexandria, Tenn., May 11, 1879.

Foreign Missions.

Rev. V. C. Hart writes: "Yes, we have a Tract Society in China, and may God bless it to the salvation of souls. I am humbly at work translating a church history in my spare moments. Bro. Hykes has just returned from a long overland trip through the province in connection with John Thorne, an agent of the American Bible Society."

It not unfrequently happens that the heathen are impressed with the pure benevolent missionary work, and give remarkable evidence of it. "It is one of the most striking facts connected with mission work that I ever heard,' writes Rev. R. Clark, of the following occurrence: The town of Tank is on the extreme border of British Territory in India on the Afghan frontier. John Williams is a native doctor in the Mission hospital there. He has always had great influence with the Afghans. The Afghans (Wriziris) sacked the town of Tank the other day, but spared this hospital out of avowed affection for the native missionary doctor."

As the details of our mission work in Mexico come more fully before us, we are more than ever convinced that the means we possess are greatly disproportionate to the immense opportunities that are opening before our church. We trust God's providence will multiply the agencies now at work in this field and hasten the establishment of the kingdom of Christ in this land.

Rev. Mr. Venn, late the secretary of the Church Missionary Society, early laid the foundation of self-support in these foreign missions, and the fruit is being seen. The native Christians of the missions in Ceylon raised last year for religious purposes $6660.

OUTSIDE TESTIMONY.—It was the government of India that said: "The self-denying labors of six hundred missionaries have infused new vigor into the stereotyped life of the great population under English rule, as preparing them to be in every way better men and citizens of the great empire in which they dwell." It was Lawrence that said he believed that "the missionaries had done more than all other agencies combined to benefit India," while Sir Bartle Frere says: "I assure you that the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindoos and Mohammedans in India is effecting changes, social and political, which, for extent and rapidity of effect are far more extraordinary than anything you or your forefathers have witnessed in modern Europe." In a late tour of hundreds of miles a missionary in India says: "Scarcely a village could be found in which there was complete ignorance of Christianity. There were bibles and tracts in almost every one."

NOTES.—A case of conversion and usefulness—"I am addicted to every sin you can imagine. I am an opium-smoker, a fornicator, a gambler, a drunkard and an unfilial son; and everything that is bad. Can Jesus save me?" That was the Chinese Lim Kiu Stau. He had strolled into the Christian chapel at Hankow, where Rev. Griffith John was preaching. "Yes," said the preacher. There followed prayer and the instantaneous conversion of the Chinaman, who is now the centre of a new work in the villages west of Hien Kau. Tim is now fifty years of age, and the Christian work under him is developing in his own locality where he was widely known as a riotous libertine.

Letter from Houma, La.

DEAR EDITOR—In accordance with promise previously made, we had our basket meeting yesterday. We are happy to announce that it proved a perfect success. We were all spiritually revived, and blessed to collect $107.40, to meet our obligations and purchase a bell for our church. We were all anxiously expecting to vie with the Revs. Wm. Davis and Austin Kennedy, with their congregations, for the laurels in collecting, but they thought us unworthy, after they had promised to "come over and help us," and failed to put in an appearance. I do not know how Bro. Davis will regain the esteem of my people, but it is certain they got blue on him when they learned that he slighted them on account of the A. M. E. Church's unholy Sabbath desecrating brass band excursion. But, thanks to the Lord, he was for us and with us, and we collected over $7 more than was collected in Bro. D.'s basket meeting. Our church, with its extensive temperance work, is surely transforming the character of this community. Our zion is spreading her borders for God and Christ. Pray for us. Yours in Christ,

A. E. P. ALBERT,
Pastor in charge.

Emigration Meeting in Shreveport.

A mass meeting of freedmen was held under the auspices of the Executive Committee of Emigration at Shreveport, La., Saturday, May 17, 1879, for the purpose of indorsing the actions of the colored convention held in New Orleans. It was called to order by Thomas Johnson, chairman, who stated the object for which the meeting was called, after which the eleventh chapter of Isaiah was read; 2nd, hymn, "God moves in a mysterious way." 3rd, prayer, 4th, reading address of the convention held in New Orleans by the negro people, and other papers that were deemed necessary, by R. I. Cromwell. Speeches by Thomas Johnson, G. H. Grant, R. I. Cromwell and others from the country. Resolutions adopted:

Resolved, That this mass meeting endorse the action and resolutions passed by the convention of colored men in New Orleans. That this meeting endorse the action of the committee of 29 appointed by the Negro Union, and the freed people, at a convention held in Shreveport February 22, 1879. That this meeting approve and ratify the action of committee of 29, in forming themselves into an Executive Committee for Emigration, in and for the fourth congressional district, La., and that all other freedmen Emigrating Executive Committees in this district are without foundation or head. That we recognize the Emigration Aid Association in New Orleans as our head.

Resolved, That the Freedmen's Executive Committee for Emigration shall raise means to send agents to look for a place to colonize the freedmen, and no agent to be recognized by the friends of emigration unless they have a certificate signed by the president, executive committee, secretary and treasurer. Thomas Johnson, chairman Freedmen's Executive Committee for Emigration, R. I. Cromwell, secretary, Jos. Cleveland, treasurer. The meeting adjourned to meet on the first Saturday in June, at Cleveland schoolhouse.

Resolved, That these minutes be sent to the SOUTHWESTERN CHRISTIAN ADVOCATE and requested to be published.

Be in Time.

MR. EDITOR—Please allow me to speak to the preachers of my district through your worthy paper. Dear brethren, I find that none of you have commenced the benevolent collections for missions and other purposes. I hope you will begin at once. The year is half gone now, and if you still delay the other half will pass away, and the collections will not be taken at all. Some of the preachers hardly ever have any collection, and when they do it is so small that he is ashamed to bring it up. Don't wait until October or November before you begin. I have been a pastor, and I never failed to have my collection in time. Some of you will say that it was because I was always at a good charge, but I say not. I was at Dallas in the year 1875. At the first of the year we had four or five members. At the close of the year we had eighteen members and thirteen or fourteen dollars for conference, which was within twenty-five dollars of as much as the whole San Antonio district did with its 2294 full members, and 1001 probationers. [See minutes for 1875.] We collected nearly as much at Austin last year as the whole Dallas district. What the people want is information and encouragement. Don't think because you have built a new church and owe some on that, that you will be excused from the collection. The General Missionary Committee has sent or will send you circulars which I hope you will not throw aside unnoticed. Read up the missionary news in the SOUTHWESTERN and other papers and tell it to the people. You cannot succeed in this work if you wait until the last Sunday in the conference year, and then give a little indifferent talk on the subject. Get a good feeling among the people by telling what we are doing and can do if they will help us. Show them what the Missionary and Church Extension Societies are doing for them. You can get the money if you talk right, and in time. Let the Dallas district come to the front by the help of God. Pray for it. Yours in Christ,

C. L. MADISON.

The first number of the *Baltimore Methodist* is at hand, and is a neat eight page paper, well printed, and filled with good miscellaneous matter. This paper is started by authority of the Baltimore Conference. Rev. D. H. Carroll is publisher and Doctors L. F. Morgan, W. S. Edwards, J. H. Dashiell, McCauley and Revs. D. H. Carroll, J. B. Stitt and O. H. Richardson are the publishing committee.

Sunday School.

June 8, 1879.—THE VALLEY OF DRY BONES.

SCRIPTURE.—Ezek. 37: 1-10.

GOLDEN TEXT.—"It is the Spirit that quickeneth: the flesh profiteth nothing; the words I speak unto you, they are spirit, and they are life."—John 6: 63.

TOPIC.—"I am the resurrection and the life."

[Condensed from the National S. S. Teacher.

Preliminary.—Ezekiel had lifted up his voice in lamentation over the assured passing away of some of the mightest of the neighboring nations, but for more than a whole year he had been silent concerning his own people. But in the twelfth year of captivity, in the tenth month, in the fifth day there came to him an escaped messenger bearing the tidings of the taking of the holy city. From that time forth his harp gave out a more and more cheering sound. The revelations of the Lord came in such a way, so subduing all the powers of his mind and body, that he knew, in the case of each vision, that the "hand of the Lord was upon him."

Under the influence of the Spirit he was, in imagination that made it seem real, carried out into a valley that was like a vast graveyard where death so suddenly had come to all that burial had been impossible. The valley thus seen was by the river Chebar, in the land where the Jews were buried in captivity. The scene that the prophet beheld was one of depressing desolation. Over it reigned the silence of death and of his completed work. "In open valley," or, rather, "on the face of the valley," on the surface of the ground, lay rank upon rank of dismembered skeletons—all that remained of a once glorious host. These bones were once the moving host of Israel—now without national life, scattered among a foreign people, and covering their valleys with numbers that were only a hint of their former strength. Ar. [illegible] these bones the Lord caused the prophet to pass in order that he might see how hopeless was their condition. They were "very dry"—just as bones exposed to the heat of that climate were sure soon to become.

The Word of God (3-6)—The question that God asks Ezekiel, "Son of man, can these bones live?" The natural answer was, No. But the prophet bears in mind the fact that the enquirer is omnipotent, and that he must have had a purpose in causing him to behold such an exhibition, and in noting with [illegible] the number and [illegible] of the bones. Very wisely, [illegible] he answers, "O Lord [illegible] knowest." It is a reply [illegible] both modesty and faith [illegible] that he believes that [illegible] work the marvelous miracle [illegible], but does not [illegible] anticipate the Lord's [illegible].

[illegible] he said unto me, Prophesy [illegible] these bones." First [illegible] "O ye dry bones [illegible] of the Lord!" [illegible] he can make [illegible] hear. It is evi[illegible] important [illegible] follow out [illegible] given him [illegible]: 1. That [illegible] power that was [illegible] host. 2. [illegible] be done by his [illegible] states the pro[illegible] 1. "I [illegible] you." He [illegible] in the [illegible]. In that [illegible] and so re[illegible]. 3. [illegible] upon you." [illegible] give them [illegible] Silent [illegible] increase [illegible] into their [illegible] they pos[illegible] But this [illegible] all cov[illegible] with [illegible] insti[illegible] these [illegible] pos[illegible] and best [illegible]

ed." This was fulfilled when, under appropriate leaders, the members of the families gathered together for the purpose of return. 4 The rehabilitation of the bones. That occurred in the order predicted. 5. The revivification, "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live." "The breath came into them, and they lived, and stood up upon their feet, an exceeding great army." There still is an exceeding great army of those whom the evil one has slain who need the reviving breath of the Holy Spirit to call them back to life. "I shall put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments to do them." And from this it is plain that the prophet, again, was looking far beyond the return from captivity, and was favored with a glimpse of Pentecost.

How to Travel.

This is a subject of interest to many this season as the travel will be large to the North and Europe. In securing passage the traveler should be acquainted with the necessities requisite to give him the comforts of a safe, elegant and comfortable journey. These requisites consist in comfortable cars, polite attendants, a good smooth road of steel rail, with stone ballast to free it from dust, secure iron bridges, close connection of trains, reliable meals at neat, clean eating houses, served by polite waiters and ample time to eat them. Added to these should be fine attractive scenery, the comforts of easy riding coaches, supplied with the Miller platforms and Buffer and the Westinghouse air brake. With these provisions a traveler can pass away two or three days on a journey with a feeling of comfort and pleasure to himself. The continued improvements brought forward by enterprising railroad companies who study the interest of the traveling public by securing to their patrons the greatest speed and comfort at the least cost are justly entitled to the larget share of patronage.

Foremost among these railroad enterprises is the *Great Louisville Route*, the best equipped and managed road in the South, which, with its fine road bed, stone ballasted and free from dust, steel rail track, fine coaches, air breaks, etc., enables them to make the fastest time and furnishing the traveler with more comforts and fine scenery than any route East. Trains of the line make close connection at Louisville, Cincinnati and Columbus, Ohio, with all trains North, East and West, and the traveler is sure, by the aid of four trunk lines, to reach Boston, New York, Philadelphia and Washington in advance of any other route. When you secure your ticket, be sure to get *via the Louisville Route*, which makes only one change of cars between New Orleans and New York, and that at Columbus, Ohio, at 8:40 a. m., the second morning after leaving New Orleans. Mr. G. W. L. Cross, the Southern Passenger Agent, under the City Hotel, will take pleasure in giving all possible information and assistance in regard to routes, rates, sleeping cars, baggage, etc., the traveler desires.

A Widow's Inquiry for Her Wayward Son.

DEAR FRIENDS—A mother's love has no limit or end in life; hence after spending upward of seventeen long and anxious years without any encouragement, I am resolved to make this (and I fear my last) effort through the ministers and members of colored churches in New Orleans, La., irrespective of sect or denomination.

My son, William Robinson, born at Lodi, New Jersey, left New Jersey with the Union army in 1861, and when the army left New Orleans for home, left my son William in New Orleans; since then none of his relatives have heard of him. His father, Joseph Robinson, has since died. His older brother, Thomas, and younger, Henry, are now in Hartford. I earnestly request that all ministers [illegible] this letter once at least, and [illegible] it to some brother minister, [illegible] him in God's name to do [illegible], and should any one know [illegible] my dear boy is alive or [illegible] please inform elder Prince [illegible] Mt. Zion M. E. Church, [illegible] La., or address my [illegible] writes this, Mr. L. A. [illegible] 49 Pearl St., Hartford, [illegible] by so doing you will [illegible] favor and for which [illegible]. And may [illegible] and all who [illegible] I remain, [illegible] your [illegible]

General News Items.

Greenbackers of Iowa nominated Daniel Campbell for Governor.

The volcano Mount Ætna is in full eruption. Several villages are threatened with destruction.

President Hayes vetoed the legislative appropriation bill because of provisions inserted to restrict the use of the army in the preservation of the purity and freedom of elections.

Senator Kellogg complained by letter to Senator Saulsbury that subpœnas in blank have been sent to New Orleans, in behalf of Spofford. This deprives him of an opportunity of producing rebutting testimony against that which may be brought against him.

Letter from Holly Springs.

HOLLY SPRINGS, May 8th, 1879.

DEAR EDITOR—Elder Johnson held our first quarterly conference on the 3d and 4th. He found us in a good spirit. We were able to report one fine Sabbath school with about seventy regular scholars, and we had some money to buy catechisms with, and had fifty lesson leaves coming regularly. We had raised $15 to pay for the ground on which the church stands, $32 75 to complete the church with, $6 for the Elder, $1 20 for the Pastor. On Sunday the elder gave us a fine sermon which will long be remembered. He did us so much good we hope he will soon return. The following persons contributed to pay for the ground:

Pastor, $1; C. R. Reeves, $1; W. E. Parker, $1; G. Sallis and wife, $1; B. J. Finley and wife, $1; Henry Cannon, $1; Amos Pegues, $1; Peter Pegues, $1; S. R. Rogers, 50 cents; Paris Pegues, 50 cents; Pompey Reeves, 50 cents; J. W. Finley 50 cents; H. H. Pegues, 50 cents; Calvin Matthews, 50 cents; Wm. Wallace 50 cents; Wm. Salls, 50 cents; E. L. Salls, 50 cents.

So we were able to report that we had raised $48 80 this quarter, very good for the country. A goodly number of my people that take the ADVOCATE they love the paper. Pray for us.

IRA. B GRIFFIN, Pastor.

Wiley University.

Wiley University closes its nine months session June 12. Examinations June 10, 11 and 12. The year has been a prosperous one. By dint of hard and faithful work on the part of teachers and students, fair results have been achieved. Our school is coming up surely to a well earned place among our good schools in the South. Two new building have been put up during the year, but they are not completed. They will probably be completed by opening of session in September next. Friends of the school are cordially invited to attend examination and closing exercises.

W. H. DAVIS.

Marshall, Texas, May 23, 1879.

Meridian Academy.

MERIDIAN, May 24, 1879.

DEAR EDITOR—The annual examinations of the Meridian Academy will take place on the 25th and 26th of June. Closing exercises on the 27th. Although the session has lasted only seven months, our school has been very prosperous. We feel that God has been very good to us, for in our marked success we witness his approval of our work. At a later day we would beg space in your columns to give a short sketch of the work at this place. Very truly yours,

M. V. KEENER, Principal.

Marriages.

At the residence of the brides parents 12 miles from Holly Springs May 29th, 1879. Mr. Geo. W. West, of Holly Springs, to Miss Mattie Divuervernt. On the evening following 30 inst., a grand reception was given them at the residence of Mr. Peter Dean, in Holly Springs, Miss., Rev. J. M. Shumpert performed the ceremony. We wish them a happy life. J. M. S.

May 30th 1879.

Deaths.

In the city of Houston, on the 22d of May, in the 24th year of his age, Albert D., second son of David and Elizabeth Osborne, of this city. Deceased was for many years a scholar at the Atlanta University, which school he left in 1875, followed by the good wishes of the principal, Dr. Ware, and many others connected with the same. Since 1876 he has held many positions of prominence and trust in this city. At the time of his death he was secretary of the Travis Street M. E. Church, which position he had filled with credit to himself and many friends since 1877. He was also principal of the First Ward public school, which position he was compelled to resign on account of illness about eighteen days previous to his death. We had known each other since early childhood. Although he did not confess religion until about a week previous to his death, he was at all times a Christian in acts if not reality.

J. S. TIBBITT.

Houston, Texas, May 27, 1879.

Allow me to announce the death of Mr. Frank Hughes, Winona, Miss. He left this place to go to Duck Hill, Miss., to a picnic on Saturday, May 24th. He promised his family to return the same night. Somehow he missed the train, and being under the influence of intoxicating liquors, he started on foot for home. He got a little way from Duck Hill and stopped and sat down on the railroad, and fell asleep. Before coming to himself the train ran over him, cut off both of his legs and cut two or three places in his face and one arm. From this he died soon. He was the husband of sister Martha Hughes and was a young man about 33 years old; was well thought of in the vincity. I attended the funeral on Sunday, May 25.

H. L. KENNEDY, Pastor.

Winona Miss., May 28th, 1879.

The following resolutions were adopted by the Sunday-school of the Travis street M. E. Church.

WHEREAS, It has pleased the all-wise Father of heaven and earth to remove from our midst the beloved secretary of our school, A. D. Osborne, whereby the school has been brought to recognize the truth of the living God: that the death of our brother has caused much sorrow among us, both teachers and friends, therefore be it

Resolved, That we, the members, teachers and scholars, in solemn meeting convened, do hereby express our heart-felt sorrow, and deeply regret the loss of our secretary. Be it further

Resolved, That we deeply sympathize with the bereaved parents of the deceased; that a copy of these resolutions be forwarded to the parents of the deceased and published in the SOUTHWESTERN CHRISTIAN ADVOCATE.

F. WANE, Superintendent.
L. L. JAMES, Asst. Sect'y.

ELEGANT HAIR is woman's crowning beauty. When it fades she fades as well. While it is kept bright, her personal attractions are still maintained. By preserving the hair fresh and vigorous a youthful appearance is continued through many years. Those who grieve over their fading hair turning gray too early, should know that Ayer's Hair Vigor prevents it, and restores gray or faded hair to its natural color. It is a clear and healthful preparation, containing neither oil, dye, nor anything deleterious, and imparts to the scalp what is most needed—a sense of pleasant and delightful freedom from scurf and dandruff.

New Publications.

The National Repository for June is an attractive number of this popular magazine. The first article, illustrated, is on "Rio de Janeiro," by Dr. D. P. Kidder, formerly a missionary in Brazil. Then follow an interesting account of "Ostrich Farming," with seven illustrations; "Tuesday Evening Sermon," a pleasantly written story by S. J. Underwood; and a poem, "The Riddle," by Emma G. Wilbur. "Studies of the Town," by Jenny Burr, contains word-pictures and descriptions of scenes not usually thought of; and Rev. E. D. M'Creary contributes a well considered and fair estimate of Henry D. Thoreau, a "Worshiper of Nature." There is a brief notice of "Garnier-Pages," by J. H. Worman; and several well selected pieces are also included. The latter pages of the magazine are filled with Editorial Miscellany. Published monthly at three Dollars a year, post-paid. Hitchcock & Walden, Cincinnati, Chicago, or St. Louis; Phillips & Hunt, New York.

The Physical Paradox.

It has been said that "the blood is the source of life." It is as truly the source of disease and death. No life, that is to say, no healthy tissue can be generated from impure blood, no organ of the body can normally perform its functions when supplied with impure blood. The fluid that should carry life and health to every part, carries only weakness and diseas. Blood is the source of lily, only when it is *pure*. It has become diseased, it must be cleansed by proper medication, else every pulsation of the human heart sends a wave of disease through the system. To cleanse the blood of all impurities, use Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, the most effectual alterative, tonic, and cathartic remedies yet discovered. *They are especially efficient in scrofulous diseases.*

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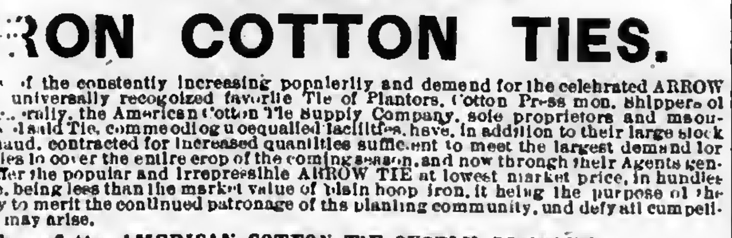

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NEW ORLEANS MARKETS.

NEW ORLEANS, June 2, 1879.

COTTON—	
Low Ordinary	—@11
Ordinary	—@11⅛
Good Ordinary	—@11⅞
Low Middling	—@12⅛
Middling	—@12⅜
Good Middling	—@12⅝
SUGAR—	
Common	5¼@ 5½
Strictly Prime	6¼@ —
Yellow Clarified	—@ —
White	7½@ 7¾
MOLASSES—	
Choice	—@ 35
Strictly Prime	33@ —
Common	25@ 27
Centrifugal	20@ 27
COFFEE—Quotations for gold.	
Ordinary	11½@11¾
Fair	14 @14½
Good	15 @15½
Prime	15¾@16
MESS PORK—per bbl.	
Old	$10 25
New	11 00
BACON—	
Shoulders	5 @ —
Clear Rib Sides	5¾@ —
Clear Sides	6 @ —
BEEF—	
Medium Western	9 50
Choice Extra Western	12 00
HAMS—	
Ordinary	9 @ 9½
Choice	9½a 10
FLOUR—	
Superfine	$4 00 to 4 25
Extra	4 50 to 4 75
Double Extra	5 00 to 5 25
Family	6 00 to 6 12
Choice Fancy	6 37 to 6 50
LARD—	
Refined, tierce	7 to 7½
Kegs and half berrels	7½ to 7¾
Buckets (refined)	7¾ to 8
BUTTER—	
New York Creamery.choice	22 to 23
New York Dairy, fine	11 to 13
Western Creemery	18 to 20
Western Dairy	14 to —
CHEESE—	
Western Factory	5 to 7½
New York Cream	10 to —
POULTRY—℔ doz.	
Old Chickens	4 00 to 4 25
Young do	2 50 to 3 00
Ducks	3 00 to —
Geese	4 00 to 5 00
Turkeys	12 00 to 15 00
EGGS—℔ doz.	
Western	9 to 11
Louisiana	10 to 12
CORN—℔ bu.	
Mixed	— to 50
White	55 to 56
Yellow	— to 52
HAY—℔ bale	
Prime	19 00 to 21 00
Choice	23 00 to 24 00
POTATOES—℔ bbl.	
New Louisiana	3 25 to 3 50
Western	— to —
SWEET POTATOES—℔ bbl.	1 75 to —
CABBAGES..per crate	3 00 to 3 25
BRAN—℔ cwt	— to 80
WOOL..	
Burry	— to —
Louisiana Clear	18 to 19
Lake	20 to 21
CORN MEAL—℔ bbl	2 75 to 2 80
GRITS..	
Choice Western	2 85 to 2 90
RICE—℔ ℔.	
Common	— to 6½
Fair	— to 7
Prime	— to 7½
Choice	— to —
COW PEAS..℔ bu	
Choice Clay	1 60 to —
Mixed	— to 1 35
SALT..	
Liverpool per sack	90 to 1 85
Turk's Island, per bu	27 to 40
Pockets	1½ to 7
FISH..	
Mackerel, ℔ kit	55 to 1 10
Codfish ℔ quarter box	— to 1 10
Herring ℔ box	— to 25
Salmon ℔ kit	— to 2 00
HIDES—	
Steer hides over 85 lbs. ℔ lb	— to 6½
Steer hides, 70 to 84 lbs, do.	6½ to 7
Steer hides under 70 lbs, do.	5 to 5½
Cow hides, as they run, do.	— to 5½
Kips, 20 to 24 lbs, ℔ lb	— to 7
Kips, 25 " 80 " " "	— to 6½
Calf skins, each	50 to 75
Country hides, flint 25 lbs	10 to 11
Country hides, damaged	half price
Beeswax, prime yellow ℔ lb	20 to 21
Ox horns, each	— to 6
Tallow, ℔ lb	— to 6

Quarterly Conferences.

West Tennessee District Quarterly Conference.

THIRD ROUND.

Cristenden Circuit, May 31 and June 1; Memphis (Centenary Chapel), June 7-8; Memphis Circuit, June 14-15; Fayette Circuit, June 21-22; Mason Circuit, June 28-29; Cypress Circuit, July 5-6; Gardner Circuit, July 12 13; Mansfield Circuit, July 19 20; Henderson Circuit, July 26-27; Pardy Circuit, August 2-3; Waynesboro Circuit, August 9-10; Linden Circuit, August 16-17; Lawrenceburg Circuit; August 23-24.

The District Conference will be held on the 20th of August. W. S. BUTLER, P.E.

Bledsoe's Landing, Ark., May 17, 1879. 22-23

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Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Keziah Ballad, Lady Chairman of Sick Committee.

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HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
BENJAMIN L. HALE, Chairman Stewards.
DR. J. H. KOEER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal: George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.

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In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases.

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That feeble sob, unlike the new-born note,
Which came with vigor from the opening throat,
When air and light first rushed on lungs and eyes,
And there was life and spirit in the cries;
… an abortive, faint attempt to weep
… all we hear,—specalloo is asleep:
The boy was healthy, and at first expressed
His feelings loudly when he failed to rest,
When crammed with food, and tightened every limb,
"Cry aloud?" was what pertained to him.
… the good nurse, (had she borne a brain
… sought the cause that made the babe complain)
… all her efforts, loving soul, applied
… the cry and not the cause aside,
… gave her powerful sweet without remorse,
… "sleeping cordial"—she had tried its force:
… oft, the infant, freed from pain,
… but took the dose again,
… to sleep, while she with joy ex-
… her dear charge could sweetly take its
… she spare her cordial—not a …
… but quickly he will rest without.

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A few years ago a couple of good … living together near one of … great cities took two or three … children into their home, … time passed, other helpless, … little ones came to them, … they had thirty under their … Their own means they gave … last dollar, and for the rest … trusted God, living from week … week on the contributions of the … but making it a rule to … of nobody but Him who has … to be a father to the …

… Winter one of their friends … a short account of this … home, and happening to meet … a gentleman well known … financier all over the country, … it to him.

… home is but a mile or two … your house, Mr. C——," he …

…" said Mr. C——, carelessly, … of it. Kept up by prayer … eh?"

"A bad capital for business."

… thrust the paper in his … thought no more about … night at about eleven … sitting, toasting his … going to bed, when … at his door, and his … in with the paper … her cheeks burning

… I've been reading about … Home. We never have … for it—"

… wish to help the or- … Very well, we will … matter to-morrow."

"Father, I want …"

… one night in December; … upon the ground; … and coachman are … Nonsense, my … morning."

… tells me we ought … pleaded, with tears … Mr. C——yielded; … infection of her … she called … begged the car- … of bedding, … of provisions, … dollar bill in …

… the guardians … on that day … "We had," … nothing … breakfast." … to their … knows … their cries …

… praying, a … and … pro- … handed … her in …

Rev. John Schrader.

Rev. John Schrader died at Poseyville, Indiana, on the 15th inst., at the age of eighty-six years and six months, lacking three days. He had been preaching the Gospel seventy years, having commenced when a little past sixteen years of age. He joined the Tennessee Conference in 1813, It was while in this conference, and when preacher in charge of Blue River Circuit, that he introduced Methodism into New Albany, Ind., in January, 1817, preaching his first sermon in the dining-room of an old log tavern. He was the first to administer the sacrament of the Lord's-supper and the ordinance of baptism in that city. He built and dedicated the first church there, the latter service taking place November 20, 1817. He subsequently became a member of the Missouri Conference, and then of the Indiana Conference, which was organized in 1832. He was the oldest Methodist preacher in Indiana. He was deeply pious and faithful to the Church and every good work.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR: I wish to get some information of brother. His name is Thaddeus M. Smith. He left Galveston year before last; he went from here to Fort Worth, and thence to New Orleans. I have never heard from him since he left here. My name is Robert Smith. If any one can inform me of my brother, please write to me in care of P. Douglas, Galveston, Texas.

DEAR EDITOR: I want to find my father. His name is Addison Devose. He used to belong to Ned Hewitt, in Mansfield, Louisiana. My mother's name is Rachel. My name is James Hewitt. There are five brothers of us in Texas. If any one knows anything about him, please write to James Hewitt, in care of Rev. W. B. Pullam, Houston, Texas.

DEAR EDITOR: I wish to inquire for my wife's brother, John Young. He lives near Kansas City, Mo, or in the State of Kansas. My wife's name is Margaret Gingard. It has been seven years since she has seen him. His wife's name is Eveline Young. I wish also to inquire for Henderson Pierson, my nephew. I left him in Meridian, Miss. Also for Millie Donnold, who lived at Eggspoint, Washington Co., Miss.

S. G. GINGARD.
Navasota, Grimes Co., Texas.

DEAR EDITOR—Please allow me to inquire for my kin people. I now go by the name of Shack Partee. My mother was Hagar, father Richard. He belonged to a man named McKinsey, near Wilmington, North Carolina. The last heard from they said my brother Eli and sister Sallie were brought from North Carolina to near Columbus, Mississippi. Address

SHACK PARTEE,
Care C. L. Crump, Eureka, Miss.

MR. EDITOR—I wish to know the whereabouts of my kin people. Father's name was Prince Flemons. Brothers', Jefferson and May. My mother, Milly, is with me. We left them in Mobile at the corner of Main and Conti streets. They belonged to Dr. William Flemons. Mother was brought to Mississippi by John Foster. I have one brother with me—Prince. Any information will be thankfully received. If found address me at Enterprise, Mississippi. JULIA FLEMONS.

MR. EDITOR: I want to see if I can find my husband's sister. Her name is Bettie Epps. She was carried from Brazoria Co., Texas, to Austin, Travis Co., Texas, by a white man named Judge Robert Thomas. Her mother's name was Nancy Epps. She has two brothers, Freeland and Moses Epps. Freeland Epps is my husband. She has four sisters, Emma, Nellie, Ellen, Julia and Ann Epps. We don't remember the year she was carried to Austin, but it was during the war. I will thank all your readers to inquire for the above, and if found address me

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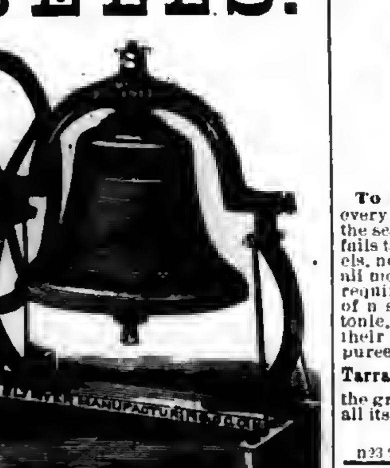

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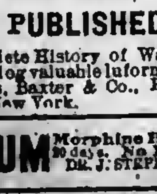

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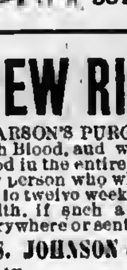

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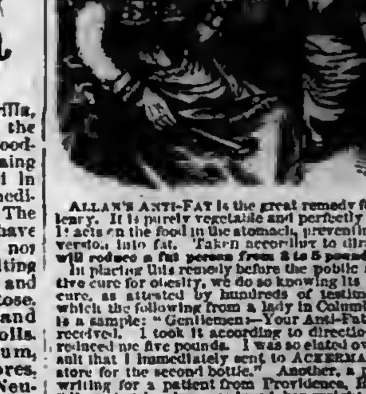

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Southwestern.

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GOD'S CARE.

BY ALICE C. JENNINGS.

Not a brooklet floweth
Onward to the sea,
Not a sunbeam gloweth
On its bosom free,
Not a seed unfoldeth
To the glorious air,
But our Father holdeth
It within His care.

Not a flower fadeth,
Not a star grows dim,
Not a cloud o'ershadeth,
But 'tis marked by Him.
Dream not that thy gladness
God doth fail to see;
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our God doth know.
Every hair is numbered,
Every tear is weighed,
In the changeless balance
Where Love has made.

Power eternal resteth
In His changeless hand;
Love immortal hasteth
[illegible] at His command.
Faith [illegible] firmly trust Him
In the darkest hour,
For [illegible]
[illegible] His love and power.

—Boston Watchman.

[illegible] TO WILLIAM LLOYD GARRISON.

BY [illegible], 1843.

[illegible] thou true and faithful [illegible] with soul afire, [illegible] wrong inflicted on a [illegible] sympathy [illegible] and [illegible] and all that [illegible] though now [illegible] and righteousness [illegible] and truth is [illegible] country honored be, [illegible] the scroll of fame.

[illegible] Issues.

[illegible], D. D.

[illegible]

question, that his republican antagonists brought out Secretary Chase as an opposition candidate for nomination for the Presidency; and in the autumn of 1864 an amendment was tacked on to one of the appropriation bills that repealed the appropriations for colonization, leaving me to conduct the office for a year at my own expense, for which I have never received anything.

I name this in this connection as a shield against the foolish and wicked cry of amalgamation, when as ministers we feel obliged to step in between oppression and the poor who are oppressed, and defend, as best we can, the course of the latter.

The chief aim of this letter is not to discuss colonization, emigration, or the great exodus of the man of color from the South; all that is under the guiding hand of God, and He will direct it. But the duty of this hour with me is to contribute my mite of opinion to sustain the law of God too long trampled on, and to avert from the land impending judgments, unless the crimes against the national rights of man, secured to him by the Divine law, are properly punished and those rights fully recognized and protected. Political murder must stop, indeed all murder should stop; and at some other time I will try and show that the bar is mainly responsible for this thing. But this new issue, made by the courts of Virginia and Indiana, must be met.

Marriage is an institution of Heaven, protected by the seventh commandment, but in too many States marriage has long been ignored, as an institution of Heaven, and legislated against in some States as one of the presumed necessities of the proximities of the different races. This legislation against one of God's laws is a wrong that must be righted in Utah, Indiana and the South, or our danger will be multiplied.

The issue is made up; the nation, through its Supreme Court, must now speak out and purge the wrong, or take the responsibility of making it national; and if it assumes the latter, it will have placed another Dred Scott decision on the record, to share the fate in the battle of the ages of that now impotent decree.

I am sorry to see that it is my old and much beloved friend, Judge Hughes, of Virginia, who has has rendered the decision that brings the question before the country, in the case of Edmond Kinney (colored) and Mary, his wife (white) now in the Virginia State prison for marriage, no crime.

The judge holds that each State has a sovereign control over the law of marriage, and that his court has no jurisdiction, and gives in argument and as illustration, in favor of State right on this subject, that a man may not go to Utah or the District of Columbia, as Kinney did, and marry according to the laws thereof, and then return to Virginia and impose the corrupt practice of any of the latter States on Virginia.

The judge will pardon me for expressing the conviction that he is in error, in that he does not review the whole law in such cases.

Most, if not all, and I think all, the English speaking colonies and nations of Anglo-Saxon stock, retain England's common law as the law of their land. The "old thirteen" and all their off shoots of States retain that law, with the exception that the class privileges of the three great estates of the Imperial age, being anti-republican, have been cut out. The common law, then, of the United States comprehends the moral precepts of the [illegible] Scriptures, especially the ten commandments—which Alfred the Great, in compiling the institutions of the converted Saxon kingdom was careful to place in the [illegible] of his code, opening [illegible] with the seventh [illegible] of Exodus and working as [illegible] Old and New Testament [illegible] he could make applicable [illegible] government of his people [illegible] law then is the [illegible] of this commonwealth, [illegible] holding a moral [illegible], such as matters [illegible] our Christian age [illegible] seventh command.

[illegible] to strike [illegible] between [illegible]

common law, which comprehends the ten commandments. Both States have over ridden this supreme law. No doubt the argument will be presented that States prohibit kindred from marrying according to certain degrees of consanguinity. This is true, and they wisely prohibit such marriages by statutory enactments—so does common law. You will find the table of unlawful degrees in the 18th chapter of Leviticus. But what has that to do with members of remote races? Nothing whatever; and the State that attempts to fix the degree and fraction of white blood that qualifies for marriage, traverses the ancient law of our people, and lays a criminal snare for the feet of our citizens. Again, who is to decide the amount of white blood, one half, one third, one-fourth, or one-eighth—who is to trace back the paternity in each case? He must be a skillful judge indeed, when not one in ten of the white men of the land can tell the names of their four great-grand fathers. How much more difficult to trace the ancestors of this crushed people.

It is full time that all the laws that can conflict with this supreme law that guards life and liberty and the righteous pursuit of happiness, should come to an end, for it was far from the intention of the founders of this commonwealth to legalize crime in any form, and surely to strike down the Divine institution of marriage, and thereby promote concubinage, and close the eyes on the wrong, is a crime in any State.

I trust none will charge me with being a partisan, for I am not; nor do I advocate amalgamation. All that I ask is that States will respect the Divine Law, and not trample thereon.

Atlanta, Ga., May 26, 1879.

For the SOUTHWESTERN.

Boston Letter.

BUSINESS,

Which has been so long depressed in the east, seems at last to be slowly and healthily reviving. The great houses begin to take courage, capital begins to venture, and the working man realizes the brightening and reviving influences of hope, no longer deferred but merging into realization. The atmosphere is more exilerating; all nature, as in the opening of spring, is instinct with new life. With this turn in the tide, we may reasonably anticipate many years of prosperity. Affairs in our

CHURCHES

are comparatively quiet. The conferences are through, and the pastors are just getting fairly at work in their new fields. The machinery runs smoothly, so that we hear no mutterings of revolution. The presiding elder question, so much agitated here a few years ago, is the only one making even a riffle on the waters. Prof. Prentice, in the last *Methodist Quarterly*, discharged his gun at the pamphlets of Wise and Cummings. The game was evidently hit, and there will probably be a spasmodic kick or two; but it is doubtful if the old interest in the topic can be revived by the advocates of that reform, because the movement was never a spontaneous one among our people. In an eminent sense, it was a campaign topic. There were some sore-heads who wished to pull down and some good brethren who wished to go to General Conference or to obtain peace and give their friends a chance. This was the sum of it. And such movements are not easily or often repeated.

THE SUNDAY QUESTION

has been debated off and on in the preachers' meeting for several years, mostly in reference to Sunday camp meetings, which became quite common in the east after the introduction of the cottage system, which retains on the grounds for several weeks many of our families. This spring a new turn was given to the question by opening the ground of the observance. Like the Puritans, we have been accustomed to base it on the fourth commandment; but meantime some members of the meeting went back to the views of the Reformers and Primitive church, basing it on the practice of the Lord and his apostles, holding that the authority of the old law has been abrogated and is replaced by the new law of Christ. The point has been sharply contested in several essays and speeches, and is still under fire.

The meeting also had a spicy debate the other day on

THE COLORED EXODUS

[illegible] and passed a series of spicy resolutions of sympathy with the exiles, and of condemnation of the course of Southern leaders, which makes the Exodus a necessity. The diabolism of the Bourbon South begins to appear to our people. The Exodus has proved a flaming advertisement printed so large and black that no one can fail to see and understand. And what the Exodus fails to do in this way the Rebel Congress now in extra session pretty effectually compliments. The North has not looked much toward the South for several years, but this Congress, by the aid of rebel brigadiers and northern dough-heads, has succeeded in fixing their attention. We heard Southern men asking that old issues be forgotten, and that the bloody chasm be closed out of sight o' the people of the North—forgot, only to be startled in their dreams by a Southern faction who waded to Washington in blood, and who now in old plantation style flaunt defiance in the teeth of the North. You will see how far that course will pay. 1880 will open a new campaign in favor of freedom.

But to conclude, allow me to allude to a couple of our best magazines.

HARPER'S MONTHLY,

the best family magazine, opens the new volume in enlarged type and page, making the form as inviting as the matter. With something strong and valuable, each number has a suitable measure of lighter and illustrated material in fiction, history, travel and science. The June number contains an able reminiscent article on Aggasiz by Whipple, and illustrated articles on the Tyrol, Rye and sound there, Hudson's Bay Company, and a free lecture experience. The names of such writers as James T. Fields, E. P. Whipple, Olive Logan, Geo. Waring, Constance Woolson and John E. Cooke grace its pages.

THE ATLANTIC

contains strong meat served in popular form, though not often in soups. Howells, the editor, is a self-educated Ohioan, a clear thinker and an elegant writer. The best talent is found among its contributors, and it is designed to be the exponent of the best literary thought in New England. The reformatory, liberal and economical instinct of the East and North has always found expression in its pages. The June number makes a "study of a New England factory town," speculations on the Physical Future of the American People, and traces the history of art in wood engraving. Grant White relates the story of a Sunday on the Thames, Warner describes the people for whom Shakespeare wrote, and the editor romances on Buying a Horse. A package of rhymes and novel reviews with the tables fills the budget, the whole making a readable number. NAMREBS.

Emigration.

HOUSTON, Texas, May 14, 1879.

DEAR EDITOR—My opinion having been asked on several occasions concerning the exodus movement of my race, I now take this mode of giving my views on the same, hoping to answer some of the questions lately put to me by my friends, many of whom are regular readers of your valuable journal.

Many reasons have been given as the cause of this Exodus. But the chief reasons are those of political and civil persecution. Almost the same reason that drove the Israelites out of Egypt. It drove the Puritans out of England; the Jesuits from France; the Irish out of Ireland, and the same thing will drive the negroes out of the South!

People who can't get along in one place can probably do so in another. White men who cannot make a living in the North or East will "go West," or South, and the same rule applies as well to the blacks as to the whites. If the South doesn't want us, perhaps the North does; if one man won't treat us right perhaps another one will, and so it goes.

But let us not be too hasty in this matter. The advice given in the address put forth by the Colored Men's Convention of Louisiana April 21 is as good as could be given. An abler address has never been written. It is equal in all respects to the declaration of independence, written, as it was, by Thos. Jefferson.

I would recommend to my friends as far as is practicable, that they read and pay particular attention to the above named address.

It would be well for those intending to emigrate to observe the the following points:

Don't be in too big a hurry, but "make haste slowly." Don't emigrate unless you have good cause for doing so. To leave home without a cause is foolish. The most essential needs are clothing and money enough to last until you procure a home, without which we will become tramps.

If you enjoy full political, civil and religious rights, are free from debt, making a living, (don't expect to get rich, that's too great a luxury) and have no incumbrances, why, in God's name, stay where you are! You cannot do better.

If, on the contrary, the freedom of speech guaranteed you by the laws and constitution of the United States is denied; if you are in debt, and have no chance of getting out; if you are denied the right of suffrage, or have no power over ballot box stuffers; if you are forced, as is often the case, to rent land at $10 an acre that is only worth $5, why then the best thing to be done is to emigrate at once. One feature of this Exodus is that all the self-styled "leaders" of the colored race are opposed to it. In their opposition lies our success.

I, for one, am heartily glad, because of this same opposition. The colored race has had ring-masters long enough — we want leaders. This people are tired of dancing to the crack of the master's whip. The Exodus will still go on, their wishes to the contrary notwithstanding.

Bye and bye perhaps the colored race will find a leader, a real Moses, who will lead them out of the land of oppression to one of universal peace.

J. S. TIBBITT.

Shaw Commencement.

GRENADA, Miss., May 29, 1879.

DEAR EDITOR—Permit me to report, through your valuable paper, the Commencement exercises of Shaw University. I reached the University on Friday—one day late—and left on Tuesday. I was present at all the principal examinations, covering Greek, Latin, English Grammar, United States History, Algebra, Physiology, Natural Philosophy and Theology. The examinations were, on the whole, very satisfactory to me, and reflect credit upon the able and worthy Professors, as well as the institution, and the society which founded it. President Hooper is doing a grand work. It fell to my lot, seven years ago, to spend three weeks at Shaw, hearing the classes of Dr. A. C. McDonald, he being absent. The school was then in its infancy. Its growth has been rapid, not so much in numbers, though one hundred and twenty-five have been in attendance this year, notwithstanding the epidemic there last year, as in mental development. Long may Brother Hooper remain at its head. Several things are especially needed just now for Shaw University: 1. One hundred more students. 2. Money. The new building is needed badly. The brick are on the ground, when they ought to be in the walls of the new building. 3. Very much more of the sympathy and prayers of the church. I attended the Sabbath-school on Sabbath at 9 o'clock, in Asbury Chapel, J. M. Shumpert, pastor. The school numbers 250, and is a model one. Prof. Hooper is the superintendent. At 11 o'clock the students' love-feast was held. The Master favored us with his presence. Of the services at 3 o'clock p. m. and at night I have only to say that the house, which seats 500, was well filled with an attentive and intelligent audience. On Monday night the Literary Society gave an entertainment, closing with a debate on the "Exodus of the Colored People to Kansas." It was a success. Prof. Locke is a successful teacher, but his trip to Yazoo was most too much for him. At least his health is not very good. Miss Smith, the accomplished lady teacher, goes to Michigan University, to take or finish a post-graduate course. May the smiles of Heaven be upon Shaw University! My visit to Holly was a pleasant one. Brother Hooper and wife board with sister McDonald, the wife of Dr. A. C. McDonald, and with them I stayed. Mrs. McDonald has all her children in school that are old enough to attend. In company with Bro. Shumpert I went to the grave of Dr. McDonald. Not even a marble slab marks his resting place. I plucked a twig of arbor-vitæ and some wild flowers, and placed them on his grave, in memory of one whom I loved and admired. Mrs. McDonald desires to get the $50 that was raised by his friends for the purpose of erecting a monument to his memory, and add more to it herself, and put up a plain stone at his grave. A committee was appointed by the annual conference to do this work, but have done nothing, not even made a report. I hope the parties who hold the $50 mentioned will turn it over to her immediately. Bro. McDonald reared his own *monument* in the Mississippi Conference and Shaw University, so that it only needs something to mark the spot where he lies. Yours truly,

L. BRADFORD.

The Holly Springs District.

JACKSON Miss., May 29th, 1879.

DEAR BROTHER—After traversing the circuits of Holly Springs district and more minutely than usual observing the work of evangelization in all its bearings, we are prepared to give to your many readers, the assurance that although the work moves slowly on, visible marks of improvement in many departments of our great and grand old church may be seen and felt by all.

We have been favored with a precious soul stirring revival throughout the entire district and not less than 220 souls have been added to the church, 112 of whom were converted. The decline in membership, expulsions, withdrawals and removals is comparatively small. As a consequence of the scarcity of money and the exodus occasioned by the emigration furor, the work of improving church property has been retarded in our section of the country, and our financial prosperity has been in like degree, circumscribed and embarassed.

The propects of a good crop, and the perceptible advance in the price of our staple product (cotton) produce cheerfulness among the people and they faithfully labor and look forward to brighter days, spiritually and temporally. It is extremely gratifying to note the rapid progress made by the pastors of this district; we can safely aver that each preacher, without exception, is earnestly striving to make himself a workman approved of God.

The financial condition of the church in the district is not, I regret to say, as favorable as at this time last year. Many of the preachers are laboring under great pecuniary disadvantages, but they are encouraged by the people who cheerfully assist them to the utmost of their ability from their scanty means. Special attention is given to the benevolent causes of the church by each preacher. The SOUTHWESTERN ADVOCATE doubtless has a larger circulation than ever before in this district, which is probably due to the growing intelligence of the people—the increasing desire they evince of knowledge of all that transpires in the church and in the State. Our Sabbath-school work improves encouragingly. There are 28 schools with an average attendance of 1300 pupils. The lesson leaves and other Sabbath-school literature is introduced in to the schools whenever teachers of sufficient intelligence preside. Indeed a great want is felt in this respect in the major part of this district, and this deficiency renders a well organized Sabbath-school system for the present out of the question. But thank God the Shaw University and other well regulated systems of education, whose light and power are reflected and felt throughout the State, will we trust supply this sad want in the near future.

Yours as ever
J. G. JOHNSON P. E.
Holly Springs District.

Desire to Crush Out Free Schools.

We are convinced that the veto was an unwarranted interference on the part of the executive; that there was no substantial or real cause for such interference; that it emanated, as we believe, from an innate predjudice against, and an overwhelming desire to crush out free schools; that but for the promised support of the Galveston *News* and the Austin *Statesman*—the latter an avowed enemy of free schools—he would not have withheld his signature.—*Flatonia, Texas, Argus.*

The Supreme Court of Dakota Territory, regarding the title to certain mining property in the Black Hills region, declares that no title to land can be acquired until the country is ceded to the government by its Indian owners.

Letter from Thibodaux.

THIBODAUX, May, 1879.

DEAR EDITOR—We regret to note the early fall of the bayou which must prove a disaster to the rice crop, or at least so with those who are unable to purchase a pump and engine. The bayou within a few days has fallen at least two feet, and the only thing left for the poor rice planter to hope for is a rainy season. Up to this time, however, the weather has continued quite dry. Irish potatoes have sold very well this year.

The Odd Fellows, "Pride of Jefferson," lodge, are coming to Thibodaux on an excursion trip on Saturday, June 7, returning the next day, by way of Louisiana and Texas railroad. A grand parade with the Odd Fellows "Pride of Thibodaux" will take place on the arrival of the train. On the 8th of the same month is the day fixed for a grand basket meeting and baptism at Calvary church. Revs. M. Dale, I. R. V. Thomas, E. Williams, M. Dyer and Wm. Smith are the ministers that are coming from New Orleans. Every one that can walk or ride is coming to hear them, and if the weather is bright on that day the church will not afford room for the gathering. Preparations are therefore being made to have the services out in the churchyard.

The Sunday-school is prospering. We have 82 scholars enrolled with a good average attendance. Under the supervision of superintendent T. F. Chinn it could hardly be otherwise. A few Sundays since Rev Chinn entered his thirty-fourth year, and it was pleasing to see how all the little ones honored their teacher. Some with a bouquet and others with a cake, and soon he had more than he could well carry home at one time. On the 6th of this month an exhibition of the Sunday-school was given, which afforded much pleasure to both old and young, and now their little treasury is $18 better off, with which books are to be purchased. The Sunday-school requests you to give the following resolution publication:

Resolved, That the Sunday-school tender their sincere thanks to Rev. Chinn for his kind care over us, and for the many efforts made by him to promote the interest of the Sunday-school.

Yours, A.

The Molestation of Ministers.

The following preamble and resolutions were unanimously adopted by the Bishops of the Methodist Episcopal Church, and their publication in all our Church papers was requested:

Whereas, We have been credibly informed that recently, in the State of Arkansas, one of the presiding elders and one of the pastors of the Methodist Episcopal Church were arrested by civil officers without any accusation of crime having been made against them; that the former was handcuffed and searched with circumstances of especial indignity, and that the latter was so alarmed and injured as subsequently to die of wounds and exposure; and that this violence occurred to them while in the faithful and inoffensive prosecution of their ministry among the colored people, to which service they had been appointed, and, as we have reasons to believe, in order to deter them from this ministry; and *whereas*, in other parts of the South, our ministers have sometimes been subjected to threats and personal injuring, greatly obstructive of the work assigned to them; therefore, be it.

Resolved, 1. That the facts thus recited are regarded, we believe, by the entire Church with profound sorrow and indignation; that they are in flagrant violation of the religious liberties guaranteed to us, in common with our fellow-citizens, by the Constitution of the United States; and that we hereby solemnly claim from the proper civil authorities, in behalf of all our ministers, adequate protection against such injuries.

2. That to all our brethren who thus suffer persecution for the sake of Christ and his despised poor, we tender our heart-felt sympathy; in all their sorrow we are grieved, and we believe that, even more, the great Head of the Church sympathizes with these his suffering members.

3. That we exhort our brethren in the South to continue their ministry with all fidelity, declaring the whole counsel of God, yet avoiding all unnecessary offense, and bearing patiently all oppositions and sufferings for Christ's sake; and we invoke for them the continued sympathy and earnest prayers of the whole Church.

By order and in behalf of the Board of Bishops,

WILLIAM L. HARRIS, Sec'y.

Wheeling, W. V., May 20, 1879.

General News Items.

Ground for the Canada Pacific railway was broken at Winipeg.

The workingmen's State convention of California elected Dennis Kearny, president.

500 Caucasian mountaineers who revolted during the late war have been exiled to Perm.

The Pope declares that purely civil marriages are destitute of honest or sacred bonds.

The Greenback convention of Maine nominated Joseph H. Smith, of Oldtown, for governor.

Gen. Guseman Blanco took the oath of office as provisional president of Venezuela, May 12.

The German government will probably compel all railroads of the empire to adopt uniform rates.

Prof. James Orton Woodruff, projector of the scientific expedition, died in New York of brain disease.

The Ohio greenback convention nominated Gen. A. S. Piatt for governor; Hugo Pryor for lieutenant governor.

A British man-of-war has been sent to Mozambique to co-operate with the Portuguese for the suppression of the slave trade.

The house committee on public buildings will examine and report on a bill to establish a national hospital at Hot Springs, Ark.

The river Po has made a breach in its embankment between the village of Sermide and the market town of Revere. Damage very serious.

M. De Lesseps will shortly issue a prospectus inviting subscriptions to the Panama canal project, and will go to the isthmus himself, in September. The United States delegates are disappointed at the rejection of the Nicaraguan route.

President Guiliermo submitted to Congress a proposition to establish a free trade with the United States, and admit all American produce into San Domingo duty free, provided the United States grants the same privilege to San Domingo produce. Congress was discussing the proposal, and if approved, a special envoy would be at once dispatched to Washington.

Official reports from Cashmere say it is impossible to exaggerate the distress famine is causing there. The maharajah of this province, at the urgent request of the viceroy of India, is proceeding to Serinague, the capital city of Cashmere, to superintend the organization of relief. Three thousand five hundred tons of grain are now in transit to the valley of Cashmere.

The Democrats of Ohio nominated Thomas Ewing for governor. A. V. Rice, lieutenant governor; Anthony Howells, treasurer; W. J. Gilmore, supreme judge; S. Pillars, attorney general. They assert that President Hayes, by interposing vetoes to defeat constitutional and well considered legislation has disregarded the intention of the framers of the constitution and the wishes and welfare of the people; that it is the sense of the Democracy of Ohio that not a dollar should be appropriated by Congress to pay soldiers, marshals or supervisors to interfere with elections.

How Kansas Receives the Refugees.

A Kansas correspondent of the New York *Tribune*, writing from Lawrence May 15th says:

The refugee camp at Lawrence is nearly deserted. Country homes have absorbed it, and the spot which the exiles made historic may soon be consecrated as a place of mourning sacred to the use of those prophets of the unnumbered ills that were to befall the country in consequence of the arrival of these hordes of paupers. From Topeka this morning came the intelligence that there were now on file with committee applications for 500 more refugees than could be supplied, and every mail brings letters calling for from one to twenty-five. Really, Kansas must be furnished, either from the South or some other point of the compass, with a new sensation. The Democratic Othello's occupation of painting black starvation is nearly gone, and forlorn reporters will rake in vain among the dead ashes of the extinct camp-fires for soul-harrowing items with which to distract and torment the people.

Wyandotte to-day sends word to the Relief Committee of Lawrence: "Our refugees are all supplied with homes. There is a surplus of [illegible] in our treasury; do you need the funds?"

Southwestern.

J. C. HARTZELL, B. D., Editor.

THURSDAY, JUNE 12, 1879.

Rev. Christopher Hunt has united with the Presbyterian Church. He was received into the ministry of that church at the late session of the Louisiana Presbytery.

The friends of public education should know that the abolition of the office of State Superintendent of Public Education means the disintegration and deterioration of the public school system. They should firmly protest against it.

Rev. J. W. Bowen A. B., who graduated at the New Orleans University last year, and has been teaching and studying the past year in the Central Tennessee College at Nashville, is now at home in this city spending his vacation.

A new paper, the *Sunday Morning Gem*, made its first appearance on the 8th inst from No. 106 Camp street. It is printed on tinted paper, and is a neat specimen of typograpy. The editorials are [illegible] and lively, and the light reading matter carefully selected.

The preachers of the Louisiana Conference at their last session [illegible] all subscribed money to and in support of Revs. Scott Chinn and Robert Hodge, who are on the [illegible] list. The brethren [illegible] please send in their subscriptions in whole or in part at once to Rev. Henry Green.

Commencement Week, New Orleans University.

We noticed last week the closing exercises of this institution, and [illegible] give more extended notes.

The annual sermon, by Rev. J. [illegible], D. D., of the M. E. [illegible] South, was eloquent and [illegible]. He preached it to a [illegible] congregation in Union Chapel. [illegible] lecture before the Theological [illegible] by Rev. G. R. Bristor, A. [illegible] delivered on Wednesday [illegible] in Wesley Chapel. The lecturer discussed the object of the [illegible] ministry in an attractive [illegible] manner. He dwelt especially on the singleness of purpose [illegible] which a man called of [illegible] should enter upon [illegible]

[illegible] night Wesley Chapel [illegible] with people to hear [illegible] ex-Governor Foote, [illegible] who is now di[illegible] of the United States Mint in [illegible]. The Governor spoke on [illegible] of education, [illegible] on its ad[illegible] necessity to the [illegible] of all people, [illegible] the colored people [illegible] present situ[illegible] hopefully of [illegible]. His ad[illegible] throughout [illegible] and [illegible]. We hope the [illegible] in pamph[illegible] Governor had [illegible] Gen. John [illegible] Tyler, was [illegible] few moments, [illegible] connected with [illegible] disease. [illegible] occurred the [illegible] We give the [illegible] follows:

[illegible]

The Renaissance.

The Renaissance, which was the forerunner of the Reformation, is the name given to those two or three generations which existed before the time of Luther. The word is more extensive than this, going beyond the time of Luther. But for convenience we mark the Renaissance definitely off from the Reformation. During that time men began to think for themselves. Instead of being the mental slaves of a corrupt church, some began to use the reasoning faculty which had so long been dormant. A great revival of learning took place. The classics were studied more scientifically and more closely, the manuscripts of ancient writers were discovered and collected. The foundations of physical science were laid. Gradually a sense of popular freedom and a dim foreshadowing of the rights of man dawned upon the people.

The event which more than all others helped along the movement of knowledge and liberty was the invention of printing by Gutenberg in 1440. Though this glorious heaven-taught invention has been used for the worst of purposes, on the whole, the benefit of printing has far outweighed the evils resulting from it. The gain to the world of the printing press may be faintly estimated by the significant fact that between the years 1471 and 1478, a period of seven years, there were no less than six translations of the Bible from the Vulgate (Latin) into English. It was during the Renaissance period that America was discovered (1492,) the Cape of Good Hope rounded (1497) and the Solar System explained by Copernicus, 1507.

These facts opened men's minds exceedingly—just as travel in foreign lands expands men's sympathies, or at least diminishes their prejudices and bigotry. Men were becoming more human, and less priestly or clerical in the time of the Renaissance. That period, as Michelet says, was emphatically "the discovery of the world and of man. During the middle ages man had lived in a cowl. He had not seen the beauty of the world, or had seen it only to cross himself and turn aside to tell his beads and pray. Like St. Bernard traveling along the shores of the Lake Leman and noticing neither the azure of the waters, nor the luxuriance of the vines, nor the radiance of the mountains with their robe of sun and snow; but bending a thought-burdened forehead over the neck of his mule," so had the noblest and the best of those dark ages lived. Beauty they thought a snare, and pleasure a sin; abstinence and mortification were the rules of life. "The Renaissance shattered and destroyed these notions." It was "the liberation of humanity from a dungeon, a double discovery of the outer and the inner world."

Superstition and formalism were vanishing before the outburst of energy, learning, and thought that was breaking like a flood of light over the intellectual world. In the Middle Ages there had been no questioning of the scriptures and, therefore, no studying of them. But the Renaissance started things in a new course; so that ultimately the "believe all" of Romanism was exchanged for the "examine all" of Protestants. One of the chief scholars of those days was Erasmus. Few, if any, did so much as Erasmus to help on the study of the ancient classics, the Greek and Latin authors, and to revive learning in general. He was perhaps the greatest of the classic revivalists. It is said of him that he laid the egg of the Reformation, and Luther hatched it. He certainly did help to lay the egg of the Reformation by doing so much to extend the knowledge of the Latin, Greek and other tongues. The knowledge of the languages in which the Bible was written was a deadly blow to the power of the priest. Erasmus was too cowardly, too cringing, however, for a Reformer though he saw how much the church stood in need of Reformation and satirized the clergy severely. "Even man" said he "hath not the courage requisite to make a martyr; and I am afraid that if I were put to the [illegible] I should imitate St. Peter." [illegible] he was very influential in helping to overthrow Popery. In 1516 he published a Greek and Latin [illegible] Testament. What could be [illegible] to happen from this but [illegible] Bible would be better [illegible], and therefore priestcraft [illegible] be!

[illegible] this [illegible] of [illegible] so [illegible] the [illegible] the [illegible]

Cuban Slavery---When Will It End.

"The Cortes are about taking steps to abolish slavery in Cuba"—is a cheerful item by telegraph from Spain.

These steps towards abolishing slavery in Cuba are very like the frog in the fable which was in the bottom of a forty foot well. He took steps to get out. He jumped every day three feet upward, and fell back two. It was a curious problem as to how long he would be in jumping out.

There were ten years of the bloodiest and most wasteful war of modern times in Cuba when Martinos Campos was sent out. Eighty-five thousand young men from Spain had died by the bayonet, exposure and fever, and half as many more of native Cubans and slaves, who were promised freedom if they took arms. Untold wealth had been sacrificed in the burning of valuable sugar estates with their mills and machinery, desolating the fairest portions of the island. From Santo Espiritu, to Gibara in the central department,—a hundred and fifty miles in extent, one could ride over the once most flourishing portion of the country without meeting with a plantation not burnt and destroyed.

Despairing of putting an end to the war, and exhausted in men and resources, Campos, profiting by the failures of the old programme, called a halt, offered amnesty to the leaders, and bought them off by large sums in gold, with permission to travel for their health, and return at their leisure. The promise of representation in the Cortes, and a hint at possible autonomy in the government of the island, also aided to secure a temporary peace. The slaves who had fought in the Cuban army were set free,—but the *loyal negroes who remained faithful to the government and their masters, were left in bondage!* It is strange that they could not understand this method of paying them for their fidelity!

Now we see a renewal of this fight, the burning and destruction of sugar estates, and the old guerrilla warfare renewed under new leaders, and a more extended destruction than ever before. It is the last effort of the betrayed and outraged slaves for freedom. They have heard the words of O'Connell calling to them out of the blood and smoke and terror of a ten years' war—in which they stood passive.

"Hereditary bondmen, know ye not who would be free themselves must strike the blow!"

We lament the fatuity of a nation which thus shuts its eyes upon history, and provokes its own doom; but in every struggle of humanity to throw off the yoke of the uppressor, we say,—God defend the right!

A Colored Man Admitted to the Bar.

SAN ANTONIO, Texas, May 8th 1878.

DEAR EDITOR—Enclosed you will find slips clipped from the *Express*, describing the admission of a young man of color to the practice of law. I am satisfied that the exodus of the colored people from the South, will cause the whites to be just to induce them to stay. The young man is about 22 or 23 years of age, very dark, a good scholar, gentlemanly and polite in his bearing. He has already got a case in the District Court, over which Judge Noonan presides. Extract from the *Express*:

Quite an interest was taken yesterday morning in the examination of George W. Freemont, a young colored man who had made application to the court for the privilege of practicing at this bar. The test to which Freemont was put was rather severe, and the intelligent manner in which he responded to the questions put was the occasion of no little surprise. In answer to the question by Mr. Shook, one of the committee, as to how long he he had been reading law, he stated that he had been engaged doing so for about six years. He had read for three years in Wisconsin and three in Texas. After a thorough examination, the committee submitted following report;

To the Hon. George H. Noonan:

Your committee appointed to examine the applicant, G. W. Freemont, who seeks admission to the bar, respectfully report:

That we have examined the applicant in open court, and find him sufficiently learned in the law to entitle him to admission to the practice of the law, and recommend that he be admitted by your honor to the practice of the law.

N. O. GREEN,
J. R. MASON,
JNO. R. SHOOK.
Committee.

Col. Upson, our member of congress, Col. J. H. McLeary and other prominent democratic attorneys, gave him the use of their libraries, and encouraged him in many ways.

A. E. NORRIS.

Love, faith, patience—the three essentials to a happy life.

OUR SOUTHERN METHODISM

MISSISSIPPI.

Rev. C. L. Crump, Batesville: "I received 18 into full membership."

E. S. Scales, Greenwood: "Little Peyton Strong gained the gold pen by reciting 118 verses in Sabbath-school."

Rev. M. Brown, Garlandsville: "The churches on my work are in a prosperous condition. Bro. Jack Carter, local preacher, died recently."

B. F. Donahoe, Beauregard: "There is much talk about the exodus here. A few have gone, and others may go. May God prosper them."

Rev. N. Cannon, Moss Point: "Eleven joined the church, three conversions, eight backsliders reclaimed. The church is greatly revived."

John L. Wilson, Coldwater: "Our hearts were filled with sadness when we learned the death of Bishop Ames. We are preparing for a Sabbath-school picnic."

Rev. James Ellis, Roebuck: "At our basket meeting $54.50 was raised to pay the debt of the church. Bros. S. Campbell, S. Harris, Robert and Steward assisted me."

A. W. Wright, Union Grove circuit: "When I came to this appointment I found the Sunday-schools almost dead. After preaching and consultation with parents there are now schools all over the work, with over 200 in average attendance."

Rev. P. E. Kirkland, French Camp: "My churches are all progressing well. I have fully aroused them to the sense of their duty. I have tried to enthuse into them a feeling of condemnation, that they might repent and come to Christ. On the 25th inst. 5 children and one adult were baptized; accessions this year, 17. God bless the ADVOCATE, it is the herald of freedom."

Rev. P. Jamison, Shubuta: "On the 23d we had a Sunday school celebration. About 150 marched in procession from the church to the grounds, and received words of praise from the whites of the town. Rev. Weems, pastor of the M. E. Church South, was invited, and delivered a beautiful address. We closed the day with hearts full of glee. Superintendent Watkins is encouraged."

Rev. J. H. Parker, Pickens: "My church is in fair standing. There has been some disturbance about the exodus of the people to Kansas. We celebrated in remembrance of the birthday of our freedom, May 7th. Several white brethren of the M. E. Church South were present, and called upon to say something, and they did so. Bro. J. F. Tye, a steward of the Church South, made a splendid speech in the way of encouragement of efforts to train the young men. We had an excellent dinner for all; there were over 300 present. I organized the Sunday-school at Conparle City on my visit there with 81 pupils, and Mr. Terry, superintendent and Wm. Lewis assistant. As that kind-hearted Christian gentleman, Col. Tye, sat and spoke under our Sunday-school banner May 7th, I hope he may live many days on earth, and finally reach Heaven."

TEXAS.

W. M. McKenzie, Navasota: "I have received eight into full membership this quarter."

Rev. Abner Thomas, Bryan: "Thirty in Sabbath-school. Sister Patty Jefferson is the leading teacher."

Rev. Jeremiah Smith, Huntsville: "Accessions to the church this quarter, 4; Sunday-school increasing."

Rev. A. Williams, Kildaro: "Elder Rippeto held conference at Ferrell's chapel; 5 were added to the church. We are trying to build a new church at this place."

Henry Christmas, New Fountain: "Times have been very hard out here; but by the help of the Lord I will try and do all I can for the conference school and the benevolent collection."

C. Hart, West Point: "Our new church is completed. Elder Gates preached the dedication sermon on Sunday. At 3 p. m. sacrament was administered to 65 persons. The whole neighborhood is turned toward us. We were assisted by $100 from the Church Extension Society, and feel thankful to the church that helps her people. We have no debt. Pray for us."

Rev. Walter Ripetoe, P. E., Marshall: "I was not encouraged by my first visit over the district, but on my second round clouds seemed to have moved away. Stewards have, however, neglected to take collections in the absence of a preacher, and have not been careful in keeping records of the disposition of church moneys. I hope to remove such obstacles to the growth of confidence, by better organization and discipline."

James Henderson, Corpus Christi: "We have neither prosperity nor members in Corpus Christi, but there is a small church ten miles away in the country, with five members and a Sabbath-school of seven. There are 600 colored people in the place, but our church has never been rightly represented. All churches ought to force an educated ministry."

M. B. Powell, Nockenut: "Rev. W. H. Davis has been with us three years. His time will soon be out and he must leave us. He has done good work among us. He found an old log cabin, daubed with clay, and now there is a pine building 20 feet wide and 40 feet long, worth $1000. At Clato he found an old log cabin, with one end out; the new building is worth $500. Rev. Davis has exhorted, and places have been built up for the Lord."

LOUISIANA.

Rev. Frank Walker, Coushatta: "Have had a great revival in my church; 26 converts."

H. J. Wright, Alexandria: "Sister Lou Wallace, the beloved wife of Rev. Horace Wallace, has been confined to her sick-bed for over a week. We entertained fears of losing her last week, but she is with us yet. We thank God that she is getting better. In the church she is a worker—a good fighter for Christ Jesus."

Rev. Cortes Thompson, Baton Rouge: "We had a protracted meeting during the past two weeks, of which we are proud. It was conducted by Bro. Wm. Smith and myself. Twelve were converted and 30 joined on probation. The church is in a good financial condition; $135 were raised for repairs, and we propose to complete them within a few months."

TENNESSEE.

S. B. Danly, Capleville. "We are doing tolerably well with our school. The pastor is a faithful Sunday-school worker."

Rev. A. Phillips, McMinnville: "A protracted meeting has revived the church; 8 conversions, 14 additions. Elder Manson remained with us a week. Bros. Brooks and Martin also assisted."

ARKANSAS.

Rev. A. J. Phillips, Van Buren: "I am now in the midst of a protracted meeting. The spiritual interest of the church is being awakened. Two have been received into full connection and 13 on probation, and last night there were two conversions. The Sabbath-school is still increasing. The financial condition of the church is being revived."

Letter from Austin, Texas.

AUSTIN, Texas, May 24, 1878.

DEAR EDITOR—There was an article published in the SOUTHWESTERN. Febuary 27, stating that Rev. Mack Henson left Victoria February 1st, 1879, for Austin, and arrived on the 4th with his wife and children, and was met by a few smiling faces but a good many shy and cold ones. He stated that it appears that the establishing of a new charge here is met with determined opposition by those so styled as leaders and officials. I am sorry that he was disappointed. He came to Austin, I suppose, half frozen, and did not wait until the ice thawed from around him before he commenced writing to the SOUUHWESTERN. We, at that time, had raised and paid about $60, and up to this have paid into the treasury $135. I am prepared to say that there is no opposition to him here with our church members nor its friends. Now, Mr. Editor, with Christian love towards Rev. Mack Henson, please publish this letter. The officials of the church have felt sore ever since the publication of Rev. M. Henson's letter, and we feel that it is our duty to correct his statements. This letter is written by the request of the officials. I remain truly yours in Christ,

J. W. ALEXANDER.

The West Tennessee Preparatory School.

The West Tennessee Preparatory School closes its first session for this year on the 13th and 14th of June, 1879. The examination will commence on Friday the 13th, at 9 o'clock a. m., and the exhibition at 8:30 p. m. On Saturday a grand pic-nic will be given. Addresses will be made by Revs. H. Primm and Dr. G. W. McKinney, Dr. D. L. Key and others. This school has proved a great success this session, to the educational cause of our people, and bids fairer for the future than ever before. The attendance this session has been 43. There have been several lectures on the great cause of education by the Revs. C. W. Woods, W. S. Butler, H. Primm, Dr. G. W. McKinney and Samuel Young, of the Central Tennessee College.

JESSE P. PRICE.

Foreign Missions.

Rev. R. Stephens, late of our mission in Mexico, arrived in New York lately.

RUPERT'S LAND.—In the diocese of the Church of England in Rupert's Land, says the Bishop of that country; "There has not been a mission where a clergyman has previously worked in which the next generation has not become to a large extent Christians." He adds: "there seems no limit in Rupert's Land to the success God vouchsafes, but what we make ourselves."

LIBERIA—Our latest information is up to April 4. Bro. Kellogg says: "My general health is in excellent condition. I call myself in good health." It seems that they have a speck of trouble in their conference that is sometimes known in the home work. Bro. K. says: "Two of the brethren have not gone to their work—otherwise the work is in good condition." We were glad of an opportunity in the mission rooms to give a right hearty greeting to Rev. Mr. Day, just arrived from Muhlenburg, Liberia, for we owe to him and his wife the profoundest respect and love for their quick, persistent and tender attention to our sick missionaries.

INDIA—The letters of our missionaries show that the effects of the famine are still very burdensome upon them. Multitudes of the people being reduced to the lowest extreme, and ready to do anything for daily food." God's judgments have been and are still abroad in all the land. He only knows the end. The harvest now being reaped is above one-half a crop, for which we feel thankful. We have a great family of orphan boys—263—most of them small. They, with so much other work, are a great care, but if we can succeed in training them right, they will bless many parts of this country.

WHAT ARE WE DOING FOR CHINA? The Church of England has 23,300 clergy, and for the evangelization of China she sends one in a thousand of these, or one missionary to 15½ millions of people. The British Congregationalists number 2500 and they are represented by a little less than one for each hundred, or 23 missionaries; or one to 15½ millions. The English Presbyterians have about one missionary to 13 millions (28 missionaries). The Wesleyans, with over 1900 ministers and 1400 local preachers, have 20 missionaries in China, or one to each 18 millions. The English Baptists have about as many ministers as the Wesleyans, and as they have but two missionaries in China it makes one for about 180 millions. The Church of England gives £18,000 annually to China, but that is not over 30 shillings ($7 50) to the congregation. The London Missionary Society gives £10,529 to China, but that is less than they often expend on a single chapel in England. The Wesleyan Missionary Society give £6238, but if each Wesleyan church member put an English half penny once a month into this treasury, it would amount to more than this. The Baptists contribute £491 for China, but a ha' penny a year from each member would amount to more that that. Thus an English ministry in substance argues with British Christians, to make them, as Mr. Spurgeon has said, "hear the wail of the dying millions in China." What if each pastor were to make a similar calculation and lay it before his people? Of the whole amount contributed by each of our congregations, about one-seventeenth goes to China. If your congregation average seventeen cents per member to the Missionary Society, it is therefore giving but one cent per year per member for the evangelization of one third of the race. It is easy for each pastor to make similar calculations.

TURKEY—Rev. S. Thomoff writes from Tirnova, Bulgaria, under date of March 31, saying: "Up to last Sunday I held regularly a preaching service and advertised it among the people as much as I could. Some of the deputies attended, among whom was the vice governor of Varna. We have five regular hearers, all of which I have reason to believe are converted. In future we shall hold two preaching services every Sunday and a prayer-meeting every Wednesday evening. Last Sunday, March 30, we had an encouraging congregation of about 20 hearers, about half of whom were boys belonging to the school in Tirnova. I have striven to explain in its fullness the subject of religious liberty to some of the deputies. Most of them, I rejoice to say, are in favor of seeing Bulgaria enjoy the blessings of such liberty. All the interest now centers on the National Assembly. The selfish and unjust policy of England has not only alienated the Bulgarians from that power, but to some extent has prejudiced the minds of some against Protestantism. Judging from the preaching which they hear from Evangelical Protestants, they take it for granted that all Protestant governments ought to be guided by the pure principles of the Gospel. The Bulgarians will never forget the injustice done them by England until a complete change of policy takes place."

Letter from Columbus.

COLUMBUS, Texas, May 27, 1879.

DEAR EDITOR—As it has been quite a season since you have heard from my work, I ask space in your columns to state a few facts concerning it. A little more than a year ago I was placed by the conference in charge of the Columbus circuit. When I received it there were only 120 full members; now there are 180, and 25 probationers. There was one Sunday-school; now there are five, all in a prosperous condition. This branch of the work has received special attention, and I feel that the Blessed Master is richly rewarding the servant with much success. I went to one of my points on Thursday (Alexander's Point) and the result was this: Three members from the Baptist church were received into full connection, 13 probationers, 26 children and one adult were baptized, and the organization of a good Sabbath-school, numbering fifty-six. Revs. G. W. Smith, Nathan Axel and R. H. Harbert, ministers of our church, assisted me in the work. Great good will result from this school. Books and catechisms were left to supply their wants. We need the lesson papers very much, in order that we may have a system in our school. Although this is my second year in the ministry, I feel that the Lord has greatly crowned my efforts with success, and I look trustingly in the future and pray that I may have even more success in the remainder of the year than I have had in the past; that I may live long and do great good for my blessed Savior is my earnest prayer.

Yours truly,

GRANVILLE NORMAN.

Grant and Tilden.

The *New York Times* of April 10th publishes thirty-two colums of reports from correspondents in every part of the United States. The prevailing sentiment among all classes of Republicans is for Gen. Grant as their Presidential candidate for 1880; and a majority of Democrats are for Mr. Tilden. The *Times* says:

It may be stated generally that out of 157 points from which advices have been received, Gen. Grant is the expressed choice of 130, Senator Blaine 10, and that Messrs. Washburn, Garfield, Sherman, Conkling, Edmunds, and Chandler follow in the order named. The Democrats in 98 of the 157 districts prefer Tilden, Thurman comes next with 23 districts, Bayard with 11, and Hendricks and Hancock bring up the rear. Tilden, if the Democratic Convention were held to-morrow, seems sure of the votes of not less than 21 of the 38 States.

The cry for Grant in the Republican Party does not come merely from office-holders, past, present, or prospective, though that class is substantially a unit in his favor, and though many of the most prominent supporters of President Hayes seem to be preparing for the return of Mr. Haye's predecessor. It is emphatically a popular cry—one that may grow more audible and emphatic under the prompting of political managers, but one which they have had much less than usual share in creating.

Benevolent Collections, Austin District.

AUSTIN, Texas, May 28th 1879.

DEAR EDITOR—As the corresponding secretary of the Missionary Society, Church Extension Society and Freedman's Aid Society has written to each one of the presiding elders in the West Texas conference, notifying them of the amount of money to be raised, the elders have met and apportioned for each district. Austin district must raise $231, which I have apportioned as follows:

	Miss. Society.	C. Ex. Society.	F. Aid Society.	Bishops' Fund.
Austin, Wesley Chapel	$35 00	$18 00	$3 00	$5 00
Simpson Church	3 00	2 00	1 50	5 00
Austin Circuit	3 00	2 00	1 50	5 00
Georgetown	4 00	3 00	1 50	50
Round Rock	1 00	2 00	—	25
Taylorville	3 00	2 00	50	25
Lampasas	2 00	1 00	—	—
Rockdale & Davilla	4 00	2 00	3 00	50
Davilla Mission	2 50	1 50	1 00	25
Belton	5 00	4 00	2 00	1 00
Port Sullivan	4 00	3 00	—	50
Calvert	9 00	8 00	4 00	1 50
Giddings	2 50	3 00	1 00	25
Cunningham	5 00	4 00	2 00	25
La Grange	9 00	8 00	2 00	1 00
La Grange circuit	2 70	2 00	15	50
Bastrop	1 50	1 50	25	25
Fayetteville	3 00	1 00	25	25
West Point	3 50	1 50	1 50	25

Now I hope every preacher will not fail in raising the amounts, or taking up the collection on children's day as the discipline demands.

S. GATES, P. E.

God's Hand in the Exodus.

BY W. F. MALLALIEU, D. D.

To attempt to count out the Almighty and to deny his participation in all human affairs is the vainest folly of wicked men. Personally present, interested and active, he interferes continually for the accomplishment of the magnificent plans which he has originated for the development of humanity. Ignore the fact of God's supervision and control, and history becomes a confusion of mysteries. We may not see the end from the beginning, we may not be able to measure the significance of facts transpiring about us, but none the less is it apparent that an all-wise and omnipotent Being guides the activities of men and nations.

No statesman, no philosopher can comprehend the ultimate consequences of that vast migration of the race by which, during the last sixty years, more than nine millions of people have left their homes in Europe, and have landed upon the shores of the new world. We may know something of the causes and the magnitude of this movement the most wonderful of its kind which history records, but no human thought can foretell its influence upon the future of universal humanity. Evidently God is an active factor in this vast, silent, incomprehensible tide of life that moves across ocean and continent with irresistible force; and just as manifestly God is in the present movement of the dusky millions of the South. It is the breath of the Almighty that giveth life, and a new life has been breathed into those long humiliated souls. It is the Spirit's influence that brings order out of chaos, and the confusion of the South-land at last feels the imminent presence of that power that gave life and form and beauty to an empty and ungarnished world. The very fact that the faces of millions of the oppressed are at this hour turned northward, as though God himself were calling them from thence, or as though they caught some hope-inspiring glimpse of the grey dawn of that morning for which they have been so long waiting and praying, shows that the movement is of the Almighty. It is not the result of agitation, of newspaper excitement, of cunning political log-rolling; it is an inspiration.

Years ago, the purpose of the God of heaven and earth to bring deliverance to the victims of American slavery was clearly enough manifested to all sensible people. As a nation, we have stood in his way, and ventured to oppose his plans; and it has cost us half a million lives of our best and bravest—the first-born, or the equivalent—in every family throughout the land; and still, since the day of darkness and death we have refused to fulfill our pledges, and secure simple justice to the long-suffering bondman. But God has not forgotten him, though the politicians of the land have; and the same arm of power that opened a way for his people through the depths of the Red Sea, can find a way to bring deliverance to those who now cry to him for help in their time of need.

The promises of men who have crushed these people, and who have violated their pledges a hundred times, will not hinder the outgoing of these new pilgrims, who have the exaltation of soul and the dauntless purpose all men feel who aspire for liberty. The reckless foes of God and man may attempt to block up the highways and byways of travel, and, shot-gun in hand, forbid the exit of these home-seekers who flee from proscription and tyranny worse than death; but, guided by the unerring instinct of freedom, and the overshadowing hand of God, they will find at length the land of rest and promise.

True, there may be sufferings in store for them. They may shiver with cold, and burn with fever, and starve for want of bread, and die, many of them, before they achieve that for which they long have prayed; but in this they will only pass through the experience of others who have dared to venture all for the grand boon of liberty. They stand to-day as the legitimate and not unworthy successors of the grandest and most heroic men and women who have ever lived; and the day will come, in the not distant future, when the world will point to them as the noblest illustration of long-suffering and, at length, triumphant vindicators of the inherent rights of man, all because the hand of God has pointed out the way for their willing feet.—*N. Y. Christian Advocate.*

Factory Facts.

Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feelings, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best of remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them. None need suffer if they will use them freely. They cost but a trifle. See another column.

Sunday School.

June 15, 1879.—THE NEED OF GOD'S SPIRIT. Scripture.—Zech. 4: 1-14.

Golden Text.—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. 4: 6.

Topic.—Prevailing through the Holy Spirit. [Condensed from the National S. S. Teacher.

Prefactory.—For twelve years the work on the temple had been abandoned on account of an injunction issued by the king. The people lost their enthusiasm of building, and lapsed into indifference. From lethargy they were aroused by the exhortations of the the prophets Haggai and Zechariah. Inspired by them, the work was resumed, and carried on to completion. In chapter i-vi. there is placed before us the series of visions that gave to Zechariah his authority. In vison i. God announces his intention to have mercy on Jerusalem, and his displeasure with the heathen nations. In vision ii. is represented the destruction of Israel's foes. In vision iii. is set forth the enlargement and security of Jerusalem, and the re-inheritance by the Lord of Judah. Vision iv. shows in dramatic symbolism that the sins which had been the cause of the troubles of the nation had been completely forgiven. Vision v., of our lesson, is a promise of such a communication of divine grace in the hearts of the people as would enable Zerubbabel to overcome every obstacle in the re-erection of the temple.

The Vision (1-3).—Throughout the whole succession of visions, one angel alone shifted the scenery of dreams, and acted as expounder of the wonderful sights that the prophet beheld. Zechariah, often having occasion to refer to him, speaks of him, as he does in the first verse of our lesson, as "the angel that talked with me."

There was the gold candlestick. It is plain enough that this was a suggestion of the golden candlestick of the taberancle, ten copies of which was placed in Solomon's temple. This, in addition, had upon its top a bowl, or reservoir [illegible] supply tubes from the reservoir to each lamp, and the olive [illegible] each side connected [illegible] of their branches with [illegible] bowl by means of two [illegible] Through these two [illegible] the olive trees kept [illegible] full of oil. The [illegible] then represented the [illegible] as in these latter [illegible] church. The [illegible] the fulness of [illegible] the forty nine [illegible] to them from the [illegible] the number and [illegible] by which divine [illegible] In the oil, of [illegible] the unction [illegible] Spirit. Matt. [illegible] 7: 26. In the [illegible] the candlestick, [illegible] of [illegible] the Lord Jesus [illegible] head of the [illegible] whose "fullness [illegible] and grace for [illegible] In the tab- [illegible] were not con- [illegible] upon the top [illegible] their sup- [illegible] of the [illegible] case they [illegible] ment [illegible] that "are [illegible] stand [illegible] earth." [illegible] not in- [illegible] church [illegible] the [illegible] for its [illegible] receive [illegible] does, [illegible] that [illegible] With [illegible]

It is not a prediction—it is a command. It should read: "Who art thou, O great mountain? Before Zerubbabel became a plain!" The "mountain," of course, referred to the difficulties which were lying in the way of Zerubbabel in discouraging magnitude. These were commanded to become a plain—utterly to remove. And to show what he means by that, the angel adds: "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." The event itself was to be the proof of the truth of the words which he had spoken. The endorsement of fulfilment was for a particular purpose—that Zerubbabel might know, and through him the people, that the message had come from the Lord of hosts. "For who hath despised the day of small things?" The ancient men who had seen the glories of the first temple could not be persuaded that ever there could be one like it. Instead of rejoicing, they wept when the foundation of the second temple was laid. Ez. 3: 12. In their eyes, in comparison with it the second building was "as nothing." Hag. 2:3. Haggai severely rebuked them for this depreciation of the new house of worship, and declared, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts." Hag. 2: 9. It does not do to despise God's day of small things. The gospel had a very unpromising beginning. In its outward manifestations it contained no prophecy of the magnitude of its future growth. It was, indeed, like a grain of mustard seed, "which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs." Neither the enemies of God have occasion to rejoice, nor his friends to feel despondent, over his day of small things.

Letter from Alexandria, La.

DEAR EDITOR—We have just closed our second quarterly meeting. In consequence of the sad misfortune of our presiding elder—the death of his wife—he came to us a little earlier than was expected; his object being to expedite business that he might gain time to give some needed attention to his children. Our meeting was a good one—there was great rejoicing. Since last quarter we have witnessed a gracious season of outpouring of the Holy Spirit. Through His agency more than twenty have been added to the church and ten have professed religion. Memorial service for the late Bishop Amee, whose death we, in common with all the church, sincerely lament, was held June 1st at 8 p. m. The opening hymn was the 930th of our new collection. Suitable portions of scripture were read by the pastor, prayer was offered by the elder, after which the pastor read from the SOUTHWESTERN a biographical sketch of the Bishop's life; and both elder and pastor addressed the audience. The former, having been personally acquainted with the deceased Bishop, gave some very interesting facts connected with his life. J. F. M.

Alexandria, La., June 3, 1879.

Letter from Fairfield, Texas.

FAIRFIELD, Texas, May 26, 1879.

DEAR EDITOR—Please say to the great body to which I belong, that I am still gaining ground in the great vineyard of the Lord. I have had several accessions to the church this year, and a number of souls inquiring the way that leads to God. I found the Cotton Gin work in somewhat low spirits, but the Lord went with me to the work, and being assisted by highly esteemed local preachers, stewards and class-leaders, I succeeded in laying the foundation for lasting good. My local preachers are doing well. Bro. Thurman is a powerful helper. Bro. Ralph Burshy is an active, energetic class-leader, and cannot be dispensed with. Bro. [illegible] is another excellent helper. [illegible] being blessed with good leaders, [illegible] expect, by the help of God to render up a good report at the Annual Conference.

P. G. BROWN.

Marriages.

At the M. E. Church, by Rev. L. [illegible]art, Joe Tournel to Miss [illegible] Litvit.

[illegible] Kosciusko, Miss., June 1, Mr. [illegible] Comfort to Miss Jane Nu[illegible] Rev. L. R. Brown.

[illegible] the residence of the bride, [illegible] Miss., May 29, by [illegible] Mr. W. H. A. [illegible] Josephine Thompson.

[illegible] the residence of the bride, [illegible] June 6, Tom Mo[illegible] [illegible] Taylor. [illegible] was [illegible] greens.

[illegible] has a [illegible]

Letter from Lovelady, Texas.

LOVELADY, Houston Co., May 23, 1878.

DEAR EDITOR—On returning from Huntsville I was attacked by three or four white men, who asked me where I was going. I told them I was on my way home. They asked what was my regular buisuess at Huntsville. I told them I had been conducting a meeting there. They asked if I was a Methodist or a Baptist. I told them I was a Methodist preacher. They said "Get down off your horse, and we will make you a Baptist." I got down off my horse and, they took me and led me down to the Trinity river. Just as they started to carry me down to the water, a large snake bit two of them, and one fainted over the water. One said "I told you to let him alone." I got up on my horse saying "God bless you gentlemen" and left them." Please say that I am filled with a missionary spirit and shall go on preaching and teaching for Methodism. L. CALLOWAY.

The Business Man's Route.

Those who have traveled North and East two and three times a year, always take the Louisville route, as it furnishes to the traveler a smooth road free from dust, finer cars, better eating stations, greater speed and comfort, lower rates and quicker time than can be secured by any other route. The wonderful Mammoth Cave is near the line of this road, of which the late Hon. Bayard Taylor minister to the court of Berlin says: "The stars were all in their places as I walked back to the Hotel. I had been twelve hours under ground, in which time I had walked about twenty-four miles. I had lost a day, a day with its joyous morning, its vivid noon, its tempest, and its angry sunset of crimson and gold, but I had gained an age in a strange and hitherto unknown world—an age of wonderful experience, and an exhaustless store of sublime and lovely memories. Before taking a final leave of the Mammoth Cave, however, let me assure those who have followed me through it that no description can do justice to its sublimity, or present a fair picture of its manifold wonders. It is the greatest natural curiosity I have ever visited, Niagara not excepted, and he whose expeditions are not satisfied by its marvelous avenues, domes, and starry grottoes, must either be a fool or a demigod."

Thousands of people go North and East in pursuit of fine scenery, and pass by this grand work of nature, which they have never seen, and which affords as much amusement and mistery as any spot on earth. Geo. L. Cross, Southern Passenger Agent, under City Hotel, will give full and reliable information of this route, either by written or personal application to him.

Important Notice.

Any Sunday-school not now taking the *Sunday-school Class-mate* will on application by the pastor, stating the number of pupils outside of the primary class, receive a sufficient number of specimen copies for distribution that they may see what a beautiful and valuable paper it is. The same offer is made with regard to the *Sunday School Advocate.* Address PHILLIPS & HUNT, 805 Broadway, N. Y.

Deaths.

Two of my members died at the same time, and both in the full triumph of faith. Sister Ann Gaitwood said, "I will soon be where Jesus is. There is not a glimmer between me and him." Sister Ann Simes called her brothers to her bedside and told them to meet her in heaven. HENRY YORK, Pastor.

Oxford, Miss.

New Books.

From Wm. A. Pond & Co., Music Publishers, New York, we have received a new Sabbath School and Praise Book, entitled "The wrath of Gems," complied by V. T. Barnwell. The Hymns and Music, both old and new, are standard favorites. There are about one hundred and fifty different selections in the book, which is published in a most attractive style, and is about 25 per cent. cheaper than any other work of its class.

New Publications.

The Church and School for June, D. Cook, publisher, Chicago, is a fair number.

The Preacher and Homiletic Monthly for June is an interesting number. Among its contents are: "Not Yet," by Chas. F. Deems, D. D., LL. D.; "Witnessing for the Truth—The Overthrow of the Papacy," Part II., by Justin D. Fulton, D. D.; "Has Christ Risen?" by Rev. Canon Liddon, D. D.; "The Impotence of Science," address by [illegible] Sunderland, D. D.; "Paul's Anthropology," by Rev. Prof. A. J. Nelson; "Sons of God," by T. L. Cuyler, D. D.; "The Ethiopian Treasurer," by Wm. M. Taylor, D. D. This monthly must prove valuable to clergymen and theological students. Price, $2.50 per year; 25 cents single copy. Religious Newspaper Agency, New York.

With the July number Frank Leslie's Sunday Magazine commences the sixth semi-annual volume; and both publisher and editor seem determined to spare no effort to render it superior to any similar publication. The 128 pages sparkle with literary and artistic gems; the illustrations number nearly 100. The opening article, by A. H. Guernsey, is on "The Ten Primative Persecutions," and should be read by all. A thoughtful article, "We Seek the Truth"; an impressive one on "Idle Words"; a sprightly one, "Around Rio de Janerio," and many others, will repay the reader. The department of fiction is attractive. "David Fleming's Forgiveness" is nearly concluded, and short stories are by popular writers, and very interesting and instructive. Mrs. Preston, Paul H. Hayne and other contribute original poems. There is an excellent sermon, and the Popular Exegesis, by the editor, who also, discusses timely topics and in "At Home and Abroad" a trustworthy view is given of movements in the religious world. The miscellany is comprehensive, entertaining, replete with instruction. The price of this valuable magazine is $3 a year; six months, $1,50; four months, $1. Address, Frank Leslie, 53, 55, and 57 Park Place New York.

The numbers of The Living Age for the weeks ending May 24 and 31 and June 7, respectively, contain the following articles: William Cobbett, and South Africa, Edinburgh Review; The Pathans of the North-west frontier of India, Blackwood; The Expedition of Phillip II to England, Fortnightly; Mauritius, and Dr. John Aiken, Fraser; Two Impostors of the Eighteenth Century, Cornhill; Mr. Gladstone's "Probability as the Guide of Conduct;" Mr. Goschen's "Cultivation of the Imagination;" The Melancholy of the Educated English, and Republican Intolerance in France, Spectator; The Evolution of Games, and Hard Up, Saturday Review; with continuation of Jean Ingelow's "Sarah de Berenger;" a story by Thomas Hardy, and the opening chapter of a new work by the author of "Patty;" and the usual poetical selections. For fifty-two such numbers (more than 3,000 pages a year), the subscription price ($8) is low; for $10.50 the publishers offer to send any one of the American $4 monthlies or Weeklies with The Living Age for a year, both postpaid. Littell & Co., publishers, Boston.

A Word to the Corpulent.

Instead of regarding obesity as an abnormal condition, many people have erroneously considered it as an evidence of health, and any agent that reduces fat is therefore suspected of being injurious. Starting to reason from the false position that fat is an evidence of health, it is not surprising that they should, very naturally, fall into the error of supposing that an agent possessing properties capable of reducing corpulency would prove injurious to the health. Reasoning, however, from the rational basis, that an undue deposition of fat, constituting obesity, is not a healthy but a morbid condition, it is quite as natural for us to arrive at the opposite conclusion, which is sustained by experience and observation, *i. e.*, that the reduction of fat in cases of corpulency is invariably followed by an improvement in strength, spirits and physical comforts. Allan's Anti-Fat will reduce a fat person from 2 to 5 pounds a week. Sold by druggists.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See other column.

NEW ORLEANS MARKETS.

NEW ORLEANS, June 9, 1879.

COTTON—	
Low Ordinary	—@11¼
Ordinary	—@11¼
Good Ordinary	—@12
Low Middling	—@12¼
Middling	—@12½
Good Middling	—@12¾
SUGAR—	
Common	5½@ 5¾
Strictly Prime	6¼@ —
Yellow Clarified	6¾@ 7½
White	7½@ 8
MOLASSES—	
Choice	—@ 35
Strictly Prime	33@ —
Common	25@ 27
Centrifugal	20@ 27
COFFEE—Quotations for gold.	
Ordinary	11½@11¾
Fair	14 @14½
Good	15 @15½
Prime	15½@16
LARD—	
Refined, tierce	7 to 7½
Kegs and half barrels	7½ to 7¾
Buckets (refined)	7¾ to 8
MESS PORK—per bbl	$11 50
BACON—	
Shoulders	4½@ —
Clear Rib Sides	5½@ —
Clear Sides	6 @ —
BEEF—♥ bbl.	
Medium Western	9 50
Choice Extra Western	12 00
HAMS—	
Ordinary	9 @ 9½
Choice	10 a 10½
BUTTER—	
New York Creamery, choice	— to —
New York Dairy, fine	13 to 14
Western Creamery	22 to 23
Western Dairy	14 to 15

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates.

Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

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The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,

TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

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Plan of Episcopal Visitation, 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*		*Bishop.*
Germany and Switzerland	Bremen	June	26	Wiley
Montana	Butte	July	3	Merrill
Sweden	Stockholm	"	10	Wiley
Utah	Provo	"	17	Merrill
Delaware	Cambridge	"	24	Scott
Norway	Stavanger	"	24	Wiley
Colorado	Pueblo	August	7	Merrill
Columbia River	Walla Walla	"	7	Haven
Oregon	Portland	"	20	Haven
Central German	New Albany	"	27	Simpson
Des Moines	Des Moines	"	27	Harris
Cincinnati	Urbana	Sept.	3	Simpson
St. Louis German	St. Louis	"	3	Bowman
Iowa	Burlington	"	3	Harris
N. W. Indiana	South Bend	"	3	Foster
S. E. Indiana	Lawrenceburgh	"	3	Peck
N. W. Swedish	Moline	"	4	Andrews
South California	Los Angelos	"	4	Haven
Detroit	Ann Arbor	"	10	Bowman
Michigan	Ionia	"	10	Foster
Southern Illinois	Salem	"	10	Andrews
Indiana	New Albany	"	10	Peck
Western German	St. Joseph	"	11	Harris
Central Ohio	Lima	"	17	Simpson
North Ohio	Wooster	"	17	Foster
Illinois	Jacksonville	"	17	Andrews
California	San Jose	"	17	Haven
Ohio	Gallipolis	"	24	Simpson
Erie	Mercer	"	24	Bowman
Upper Iowa	Davenport	"	24	Harris
East Ohio	Akron	"	24	Foster
Chicago German	Chicago	"	24	Andrews
West Wisconsin	La Crosse	"	24	Peck
Nevada	Winnemucca	"	25	Haven
Western Virginia	Morgantown	October	1	Simpson
Central New York	Cortland	"	1	Bowman
Wisconsin	Milwaukee	"	1	Andrews
Minnesota	Winona	"	1	Peck
North-West Iowa	Sioux City	"	2	Harris
Pittsburgh	Pittsburgh	"	8	Bowman
Nebraska	Lincoln	"	8	Harris
Genesee	Buffalo	"	8	Foster
Rock River	Chicago	"	8	Andrews
Central Illinois	Monmouth	"	8	Haven
Northwest German	St. Paul	"	8	Peck
Holston	Knoxville	"	15	Wiley
Foochow	Foochow	"	15	
Georgia	Atlanta	Novem.	12	Scott
Alabama	Murphree's Valley	"	20	Scott
Austin	Dennison	"	20	Merrill
Tennessee	Lebanon	"	20	Wiley
Central Alabama	Hunteville	"	27	Scott
South German	Industry	"	27	Merrill
Central Tennessee	Nashville	"	27	Wiley
West Texas	Victoria	Decem.	3	Merrill
Savannah	Rome	"	4	Scott
South India	Allahabad	"	4	
Texas	Galveston	"	10	Merrill
*Denmark	Copenhagen	July	2	Wiley
*Central China	Kiukiang	August	6	
*North China	Pekiug	"	6	
*New Mexico	La Junta	"	16	Merrill
*Arizona				
*Bulgaria				
*South America				

*A mission not organized into an Annual Conference, but in which an "Annual Meeting" is held, a bishop presiding if present, and in his absence, the superintendent of the mission presiding. By order of the Board of Bishops, WILLIAM HARRIS, Secretary.

Wheeling, W. Va., May 20, 1879.

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SECOND YEAR: Part Second Wakefield; Merrill on Baptism (price $1 25); Bible and Discipline continued and a written sermon.

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BY MRS. R. N. TURNER.

Did you ever hear, my children dear
Of a certain wonderful key?
When I was as young as any of you
The story was told unto me.
This magical key will open the heart
In a very mysterious way,
And consists in three little well-known words
Which you all have been taught to say—
If you please!

At school, at home, at work or at play,
Wherever you happen to be,
Whatever you want you're sure to obtain
By using this magical key.
I suppose it must reach to some secret spring
So deep and so far out of sight
We should not suspect it were there—till those words
So suddenly bring it to light—
If you please!

Now this is a jewel indeed to possess.
It is made of the purest of gold.
And who would not win, who would not wear,
This treasure of value untold?
Fashioned in beauty without and within,
All fair and all charming to see,
[illegible] we all can obtain it, if we only will,
This wonderful magical key—
If you please!
—Christian Union.

A Word to the Boys.

When I was just fifteen (writes [illegible] Spurgeon), I believed in the [illegible] Jesus, and joined the Church [illegible] Christ; and nothing on earth [illegible] please me more than to hear [illegible] those I am writing to had [illegible] led to do the same. It is [illegible] five years ago now, and I [illegible] never been sorry for what I [illegible] did, no, not even once. I [illegible] had plenty of time to think it [illegible], and many temptations to try [illegible] other course; and if I had [illegible] out that I had been deceived, [illegible] a gross blunder, I would [illegible] made a change before now, [illegible] would do my best to prevent [illegible] from falling into the same [illegible]. I will tell you boys, the [illegible] gave myself to the Lord [illegible] to be his servant was the [illegible] best day of my life. Then I [illegible] to be safe and to be happy; [illegible] found out the secret of living [illegible] had a worthy object for [illegible] exertions and an unfailing [illegible] for life's troubles. Be[illegible] I would wish every boy who [illegible] these lines to have a bright [illegible] light tread, a joyful heart, [illegible] spirit, I therefore [illegible] him to consider whether [illegible] follow my example, for [illegible] experience, and know [illegible]

[illegible] on, Boys.

[illegible] your tongue when you [illegible] to swear, lie or speak [illegible]

[illegible] your head when you [illegible] to steal, snatch, or [illegible]

[illegible] your feet when you [illegible] kicking, running [illegible] or pursuing the [illegible] crime.

[illegible] temper when you [illegible] or impatient up[illegible] with you [illegible] when evil [illegible] company, and [illegible] in their mirth, [illegible]

[illegible] good name at [illegible] of more value [illegible] fashionable [illegible]

[illegible] for it will [illegible] do you good [illegible]

[illegible] is above all [illegible] times and [illegible]

[illegible] character [illegible] your best [illegible]

[illegible] Armies.

[illegible]

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Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I desire information concerning my long lost mother, father and brother, Mary, Julius and Dick Taylor. The last heard from they lived with Judge Taylor, Onachita parish, Louisiana, In dividing the property I fell to Asa Wright, and was brought to Texas 48 years ago. I have not heard from them since. I hope dear friends in Alabama and Louisiana will sympathise with me in my search. Addres me as.

MAJOR JAMES WRIGHT.
Luling, Texas.

DEAR EDITOR—My wife, Sallie Corban, lived in Essex Co., Va., 27 years. I have not heard from her since May, 1871, though I have written to where I supposed her to be, frequently. Any information respecting her whereabouts will be thankfully received. I am in very good circumstances, owning eighty acres of good land, and owe no debts. If this notice comes to her and she desires to come to me, I will pay her expenses and take care of her. Address me as

SIMS BURR,
Union Church, Jefferson Co., Miss.

DEAR EDITOR—I wish to inquire about my father, brother and sister. Fathers name was George McField; brothers George M. Balaguer, sisters Margret. She married Wm. Dobby. I left father near Atlanta Ga, August, 1860, and brother about the same time near Decatur Ga. I left sister and husband in Chattanooga, Tenn, in the year 1865. I belonged to Tom Medlock, and went by the name of Jack Medlock. Any information of their whereabouts will be gladly received by.

JOHN MEDLOCK.
Care J. M. Nevils, Ripely, Miss.

DEAR EDITOR—I want some information about my people. Mother's name was Ann, fathers Fanshon Cox, and they belonged to Dr. Morris, Caroline Co., Virginia. My sister Caroline was one [illegible] younger than I am; another, Lucy Grimes, married a free man. I had a brother, Randall Morris; Jeff belonged to Hector Davis and came to Louisiana in [illegible]. I was sold from Louisiana to Texas, by Jimmy Suton. If this reaches any of my people they can [illegible] me. LONDON MORRIS.
Montballa, Gonzales Co, Texas.

DEAR EDITOR—I wish to make [illegible] about my mother and sister [illegible] I have not seen since I [illegible] child, and would like [illegible] to be read by all pastors [illegible] church to their congrega[illegible]. I was sold away from my [illegible] when a little girl about six [illegible]. The lady's name who [illegible] Eliza Vann. She [illegible] a day's travel from [illegible] when I was taken [illegible] Vann about [illegible] mother's name [illegible] names [illegible] Louisa. [illegible]

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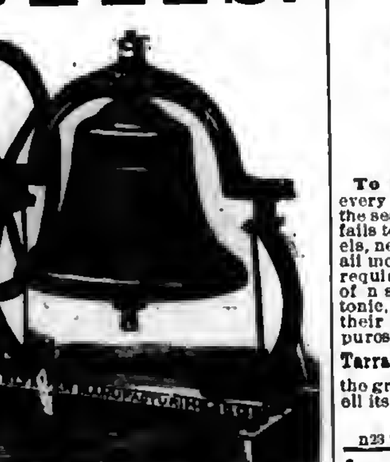

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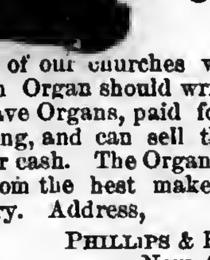

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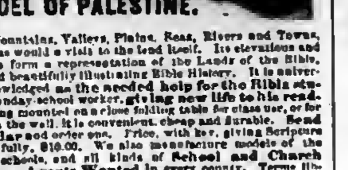

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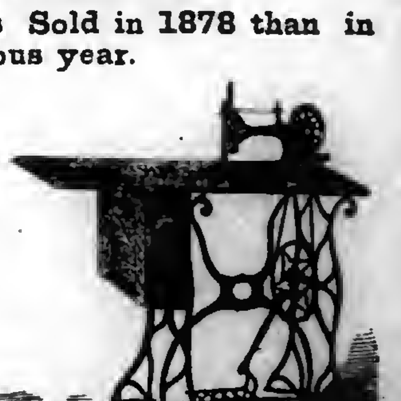

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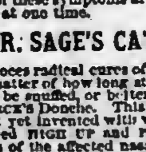

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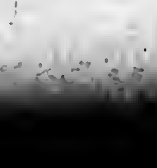

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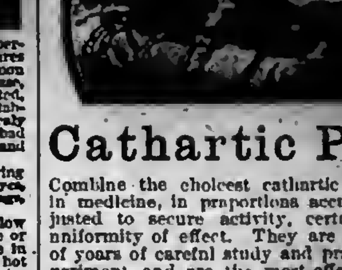

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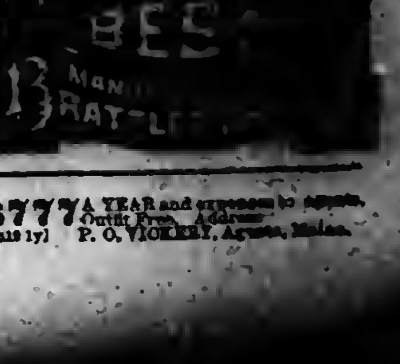

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COURAGE.

BY CHARLES F. RICHARDSON.

We have chosen to follow the crucified Lord,
Though He lead us through dangers of fire and of sword;
We know not what perils await us before,
But the taste we have left we will enter no more.

Our hearts burn within us, for Christ is our guide;
His courage our courage, we fight by His side;
Though we faint or we fall, we go on to the end,
The strong to destroy and the right to defend.

Then battle we ever for Christ and the cross,
No step we take backward, no toil we count loss;
And heaven we struggle when darkest the day,
For the hand of our Leader still points us the way. —S. S. Times.

My Second Financial Tour.

AUSTIN, TEXAS, June 4, 1879.

My second financial tour commenced with Lockhart. Here I met Rev. G. W. Richardson looking and feeling cheerful. Our society here is very small and discouraged. Brother J. R. Carnes, [illegible] of his congregation, [illegible] that he was "sorry [illegible] or else of his people [illegible] that he did not [illegible] not come out, [illegible] notified." A class [illegible] Protestant church [illegible] that "the people [illegible]; that he was [illegible] people had been [illegible] Mr. Agent's [illegible] to hear [illegible] have carried [illegible]" Bro. K. [illegible] had dealed [illegible] gave us $3.50, [illegible] Santa card. [illegible] people in [illegible] to give, [illegible] times [illegible] calling [illegible] Rev. E. [illegible] people, [illegible]. The [illegible] They [illegible] worth of [illegible] Rev. A. [illegible] not [illegible] the [illegible] the [illegible] easy.

At Columbus I found my old friend G. W. Smith, standing bravely at his post doing good work, and much beloved by his people, who understood my visit [illegible] Saturday night and Sunday [illegible] had good attentive audiences. The people here are hard pressed [illegible] overshadowing debts [illegible] church property, which [illegible] doing in a brave manner [illegible] their pastor's collections [illegible]. However, they gave us [illegible] Sunday-school gave [illegible] tickets for forty cents. [illegible] is superintendent of [illegible] and is all right. [illegible] young man [illegible]. His day-school [illegible] with a grand exhibition [illegible]. Rev. O. Young is [illegible] His hospitable good lady [illegible] For [illegible] Sunday [illegible] is [illegible] Anto- [illegible] points [illegible] that [illegible] off to [illegible] and [illegible]

bavo found Methodism at so low an ebb as here at Seguin. Hearing nothing from Bro. Norris, I had to retrace my steps to Luling, and thence to Oakland, in Lavaca county.

I notified Bro. Peter Johnson to meet me at Wiemar, which he did very promptly, and big fine Charley horse, to a buggy, carried me nine miles, to where we had to go. Mr. Editor, please bear with me a little while. On Thursday, the 9th, I went aboard of the eastern-bound train, which leaves Luling at 9:15 a. m. I happened to walk into a decent looking coach and seated myself. I had not been there many seconds before some one told me I "must go into the other box." "Why?" I asked. "Because the conductor says so." My reply was to let the conductor tell me so. In a very short time, the conductor, and three others with him, approached me and said, "See here, old man, I want you to go into the other box." "Why, sir?" I replied. "Because this is the ladies' coach." "Sir, I have no lady here, and have no time to go to get one, and I have paid my fare." "You cannot demand more than a first-class seat, besides it is against the rules of this road for you to ride in here." "Well, sir, if this is your rule I don't want to violate it, for one, besides my time is too precious to enter into any controversy with you or your officers." "No controversy at all, sir, it is a real ground hog." "I fear you will make a mountain out of it without beard. I am willing to abide anything that is legal." This put an end to the scene, which was becoming quite interesting. Let me remark that this objection was not made because I was not decently dressed, for, as a Christian and a Methodist minister, I make it a point in my economy to always go decent. There was a Chinaman in his shirt sleeves, and a boy twelve or thirteen years old with no coat on, and his shirt collar standing wide open. They were passed unobserved. Bro. P. Johnson's people had very short notice, but they were out in overwhelming numbers Saturday night and Sunday. They gave us $20 50, besides giving their pastor his regular monthly collection. The above amount includes $4.05 collected from the Sunday-school, and $1 from Mrs. Ann Johnson, the noble and courteous wife of Rev. P. Johnson. Bro. Wm. Isaacs is the superintendent of the Sunday-school. He is a good man of splendid qualities. In this section we find the Stevenses, Grangers and Williams, and a large number of smaller families, owning large farms that are paid for, and under a high state of cultivation. Their crops are clean and flourishing, and their houses are built in nice styles, from one and a half to two stories high, with different apartments, well furnished, looking clean and palace-like. Their kitchens and smoke-houses are not attached to their dwellings. This is a severe contrast to those living on other people's farms, in small uncomfortable huts, that serve for sick chamber, bed room, smoke house, dining room, sitting parlor, and in most instances corn cribs. Wherever this is, and bids fair to continue to be the case, I say Kansas, Kansas, and anywhere else from these degrading situations. I did not go to Hallettsville, as I had no conveyance of my own to go across the country, together with hearing nothing from the preacher, Bro. S. Morgan.

At Columbus I found my old friend G. W. Smith, standing bravely at his post doing good work, and much beloved by his people, who understood my visit Saturday night and Sunday and had good attentive audiences. The people here are hard pressed [illegible] overshadowing debts [illegible] church property, which [illegible] doing in a brave manner [illegible] their pastor's collections [illegible]. However, they gave us [illegible] Sunday-school gave [illegible] tickets for forty cents. [illegible] is superintendent of [illegible] and is all right. [illegible] young man [illegible]. His day-school [illegible] with a grand exhibition [illegible]. Rev. O. Young is [illegible] His hospitable good lady [illegible] For [illegible] Sunday [illegible] is [illegible] Anto- [illegible] points [illegible] that [illegible] off to [illegible] and [illegible]

This is a good country; colored people own farms and fine property. The colored people gave only $6 40 and the whites $9 50, which speaks well. This I got by walking around among them and explaining the case to them. After hearing my story they responded nobly, regretting that I called upon them at a time when they were least able to aid us. I believe times are about as dull as I ever saw them. I received from the Sunday-school $1.15. Bro. Schernook gave fifty cents of the said amount. Sold $1 35 worth of certificate cards. All monies received from the Sunday-school and from selling tickets go into the building fund. At the festival given at Wesley Chapel (Austin) we received $39, which is very good, all things considered. I have used all the brevity that I possibly could. Please publish to the end that all may know.

MACK R. HENSON,
Financial Agent of West Texas Conference College.

Letter from Murfreesboro, Tenn.

MURFREESBORO, TENN., June 4, 1879.

DEAR EDITOR—Our church is growing. On the 18th of May I baptized 20 by affusion. The colored people in this district have been professed Methodists and practical Baptists. Last Saturday and Sunday our quarterly meeting was held. The elder, Rev. B. Manson, was on time; held his conference Saturday evening and preached Sunday night to a very good congregation, and administered the sacrament to 183. The following are the names of those that paid their quarterage: Mary Turner, Henry Blackwell, Lucy Blackwell, Martha Ann Key, Maria Key, Fannie Key, Jane Howard, Prince Turner, Sancy Moody, Rose Carren, Docia Neal, Mary Mitchel, Narciese Turner, Eliza Nelson, Bell Magrigia, Henry Thompkin, Mary Gordon, Isaac Fisher, Fisher Famine, James Price, Andrew Smith, Caroline Settles, Lucinda Lawrence, Tamar Daniels, Sallie Jordan, Willie James, Katie Scruggs, Tabithie Ferguson, Martha Smith, Dr. J. P. Andrews, David Butler, Priscilla Anderson, Perry Lillard, Kittie Drewggans, James Slamper, Susan Green, Jas. Wendel, Alice James, Fannie Sharp, Thomas Williams, Frank Scruggs, David Alexander, Sarah Taylor, Silvia Sharp, Samuel Curren, Henry Jordan, Henry Sherp, Turner Cooper, Cole Brown, Rebecca McNairy, Anna Kinser, Anderson Rustte, Amonda Wendel, Margaret Maney, Pompey Mitchell, Lavinia Thompkin, John Sharp, John Martin, Abraham Seward, Lennora Harrison, Fannie Scruggs, John Ford, Mary Newman, Alice White, George Webb, A. L. Mitchell, Edmund Woods, Nathan Roeker, Ulsey Sandere, Tenule Marshall, Susan Rodgers, Rebecca Nelson, Georgia Sharp, Violet Garrett, Lizzie McClain, Sarah Simms, Dora Harrison, M. C. Alexander, Francis M. Lytle, Martha Seward, Rosetta White, Marinula Simmons. Each of the above paid twenty-five cents.

We have commenced building our new church: the corner stone will be laid July 4th. It is to be laid according to the disciplinary plan. We must build. The membership and friends have pledged themselves to do all they can to complete the building. Wages are very low here, but we must build as our present building is very dilapidated. Dear brethren and friends, I take this method of appealing to you, and ask you to aid us in this enterprise. Say that each one of the brethren and friends that see this take a share of from one to ten dollars and forward the amount to H. W. Key, Murfreesboro, Tennessee. Dear brothers and friends, please read this and act at once, for we must build, but we want to keep out of debt as much as possible. The size of our church will be 72x44x28 and will cost when completed from $4000 to $5000. Brethren and friends, please let me hear from you at once, and all of the receipts shall be acknowledged in one of the church organs.

Brother Wesley Lillard has been having a glorious revival on the Murfreesboro circuit: 30 converts and 40 additions to the church was the result. It seems that he lives in the hearts of his people. He always aims at the heart and never fails to reach it.

Our town has been agitated for the last three weeks on account of a clan of robbers and murderers. Burglary and stealing have been going on here for the last four or five months; finally it led to murder. Three weeks ago some of the party went to an old white citizen's house, Major Puses, at twelve o'clock at night, and were in the act of breaking in when he heard them and came out, only to be shot down on the spot. A dozen of the clan are in jail. Two of them have owned up to the shooting. I thought for two or three days that there would be a general mob, as there were many hot-headed fellows in favor of a mob; but the better class of citizens were in favor of letting the law have its course. The clan is made up of white and colored men. I am proud that not a member of our church has had anything to do with them in any way.

H. W. KEY.

San Antonio District.

DEAR EDITOR—I have just made a hasty trip over my entire district, making a drive with two horses and a hack of about six hundred miles in a little more than three weeks. From Goliad to Corpus Christi, a distance of eighty miles, on presiding elder of our church had ever traveled before me. Going down I traveled nearly two days through inclosed pastures, and I only went through four enclosures. One pasture, belonging to Coleman, Mather & Fulton, is supposed to contain about five hundred sections of land and one hundred thousand head of cattle and horses. Another belonging to Mr. Woods contains but little less land or stock.

Corpus Christi is a city of about three thousand inhabitants; about one third Mexicans, a little more than one-third Americans, and little less than one-third colored. The principal business is the wool trade, and also a place for shipping cattle. In Corpus Christi we had no church, no house of worship, no lot to build on. Bro. Henderson is having a discouraging time to get started, but I think he will win. I selected a lot while there that I think Bro. Henderson will secure, and with a little aid from the Church Extension Board, I think he can build and get a start there this year. On my return I visited Goliad, Victoria and Mission Valley, and also heard from Victoria circuit. I found them all aglow with revival influence. Bro. Brack, at Mission Valley, had seven conversions only a night or two before I visited him.

Bro. Gates, at Victoria, has not only done a grand work for his own people, but is very useful in helping his brethren on adjoining circuits. Bro. Moseby, of Lavernia, is a thoroughly wide awake man. He is building two churches, organizing Sunday-schools and reorganizing societies all over his circuit.

Bro. Norris, of San Antonio, is having some prosperity, but his work at present seems to be more preparatory work than revival work. He is preaching sound doctrine, and is thoroughly up to the times on all the questions of reform so much needed among the people. Our quarterly meeting at San Antonio last Saturday and Sunday was full of interest. Bro. Carper, of Columbus district, preached for me Sunday night. At the close of his sermon more than fifty persons gave him their hand to say that they would seek the Lord. The preachers and people all over my district are looking forward to the Sunday-school and Theological Institute to meet at San Antonio, August 28, with a great deal of interest.

G. W. RICHARDSON.

AUSTIN, TEXAS, June 5, 1879.

Paul used to find a great many illustrations of important truth in the popular athletic games of his day. A similar use may be made of some of the modern trials of strength and endurance. For example, it is said that in a recent Philadelphia "walking match" one of the contestants who was well ahead lost his place and dropped hopelessly behind, through stopping to handy words with some of the surrounding crowd who annoyed him. That was the most foolish thing in the world for a man to do who had a race to win. His business was walking, not talking. If anybody else had time for wrangling, he had none. His time was all needed for the work before him. So in every race of life. What if people do laugh at you, or abuse you; call your motives, or your spirit, or your orthodoxy in question? If you take time to argue with them, or give them back word for word, you might as well be counted out of the race first as last. The better way is to keep your mouth shut, and push ahead. Then "let those laugh who win."—*S. S. Times.*

Two Contrasts.

Every now and then there crops out from the layers of heathendom something that shows a great unwritten law of God in the form of ethical instincts. We give two contrasts which are to the shame of Christendom. "All the money contributed for the relief of the famine in China did not amount to a two-hundreth part of the revenue derived by India and Great Britain from the opium monopoly out of of China." Dr. Legge, one of the gentlemen distributing famine relief funds in North China, says: "One other matter in connection with his village relief work. I cannot but allude to it. It impressed me deeply as I pondered over it. In the second or third village I visited I asked the head man: 'Have you any opium smokers here now?' 'No,' he replied, 'they are all dead, and we have issued a notification that any person smoking, henceforth, shall be prosecuted according to law.' 'Have you any opium?' I inquired.' 'No, not a grain, and we have prohibited it being sown,' was his reply. After leaving the place I made inquiries as to the respective values of wheat and an opium crop, and found that these Chinese villagers, with starvation staring them in the face, refuse to cultivate the drug which they know is blighting their land, though it would yield them double the money value of a crop of wheat."

Another contrast is found in South African news, at hand: "The Zulu chief, during his fighting, pointed to a native black who was in charge of oxen, and said to his men: 'Don't touch him; he is only a servant and has done us no harm.'" On the other hand—"A notice signed by Lieut. A. C. Potts, 80th Regiment, and posted outside the Court-house at Pretoria during the late hostilities against Secocoeni, contained the following passages: 'Volunteers wanted for the front. Grand attack on Secocoeni's town. Foot and body. Better prospect than Blue Bank Diggings. Same rations as the General. Enrol before it is too late.' One of the terms offered to volunteers was "Half share of money realized by sale of cattle and spoil captured from the enemy." Which is the savage?

Educated Men in Congress.

The Washington correspondent of the *Inter-Ocean*, has carefully collected the facts relating to the education of the members of Congress. The facts are exceedingly suggestive. The correspondent concludes as follows:

It is a conspicuous fact that nearly all the influential men in the Senate have not had the benefit of a college education. Among those who note in their biographies that their learning was gained in common schools and academies are Conkling, Edmunds, Thurman, Bayard, Chandler, Ferry, Windom, Pendleton, Hamlin, and in fact all the leading Senators, except Blaine, who graduated at Washington College, Pensylvania. Jones, of Florida, who is able and accomplished, acquired his education at the carpenter's bench, and at nights after his work was over. Jones, of Nevada, only went to school when a child, but is gifted with an extraordinary amount of common sense, and can debate a financial measure with the most learned man in the Senate.

In the House we find that the five leading men on the Republican side were college bred: Garfield, Robeson, Hawley, Conger, and Frye. Cox and Ewing, on the Democratic side, both graduated from the same university. But Randall, Wood, Morrison, Blackburn, Chittenden, Kelley, and others of conspicuous ability had only academic educations.

It is important to associate with these facts the statement that in the Treasury Department, occupying positions of comparative obscurity, most of them book-keepers on small salaries, are sixty-one graduates of Yale, thirty-five graduates of Princeton, twelve graduates of Dartmouth, twelve graduates of Harvard, and equally strong delegations from the alumni of other colleges.

I do not mention these facts to prove that college educations are not essential to successful careers in life, but to call the attention of educators and the educated to them, and let them draw their own moral and make their own comments.

It is stated that at Mansfield, O., an elderly woman, a devoted Christian and regular attendant at church, who has become an invalid, has a wire strung from the church to her bedroom and fitted with the necessary appertenances of a telephone. Last Sunday morning and evening she listened to the church service, receiving every word distinctly, though on her couch half a mile from the sanctuary.

Priests or Laymen in the Schools of France?

BY PROF. WILLIAM WELLS, LL. D

This interesting question is just now causing a great deal of discussion throughout France, because of the recent action of the Minister of Public Instruction in recommending that laymen take the place of priests in the elementary schools of the nation. And we can scarcely conceive how great a revolution this will cause among the people's schools without comparing the figures given.

This measure would cut off 27 male orders, maintaining 83 establishments, with about 2,000 teachers, among which 27 of the institutions are in the hands of the Jesuites, with over 800 members of the order. And in those institutions there are 71,000 pupils, while the female orders educate no less than 200,000 of the girls of France. And the success of this army of male and female teachers in their calling can be gauged by the illiteracy and superstitious bigotry which far and wide now curse that, in this respect, unfortunate land. No wonder that the intelligent members of the French Chambers demand that this Augean filth be swept away! During the discussion there were presented to them documents taken from the walls of the school-rooms, giving "a short and easy way to relieve souls from purgatory," with a score of other idiotic and imbruting cards intended to keep the children in superstitious ignorance and degradation.

But these schools are now even more than the hot-bed of clerical bigotry. In every one of them is taught a bitter hatred of the Republic, which assuredly cannot live with such gangrene in its midst, and finds itself, therefore, in self-defense, obliged to take the children of the land out of the hands of those who make it their sole business to poison their minds in regard to all things sacred and civil. The question of the hour in France is, therefore, Clerical or secular instruction? and the monarchical journals are filled with the outcry against "godless schools" and the "atheist State."

But the brighter minds of the French nation are not to be blinded by these false cries, and everywhere they find arguments, not for "godless schools," which they do not want, but for schools in which the children can be reared as intelligent voters in free government. The secular school is but the extension of the legitimate, natural right to worship God according to the dictates of conscience, without the mandate of the priests, who now have the opportunity of forcing on the children of France the tenets of their own creed. France guarantees the liberty of faith in the support of Churches of several faiths; for Protestants and Jews receive protection and aid from the State, as do, also, the Mohammedans in Algiers. How absurd, then, as a nation, to undertake to teach any one faith exclusively in the schools.—*New York Advocate.*

Is the "Lost Cause" Lost?

The following no doubt expresses the heart sentiments of the ruling classes of the South respecting the "lost cause." We quote from the Atlanta *Constitution*, the leading paper in Georgia. That paper says editorially:

When the South bends over the graves of her dead soldiers she pays reverence to the memory of more than the men that lie buried there. She stands at the grave of the superbest civilization that this world ever saw—her heart made tenderer by the fact that she has buried it forever. Despite the sneers of the envious and the slanders of the malignant, earth never saw a more splendid social system than that over which the Southern planter presided. Never a civilization in which honor was held more dear—in which methods were more noble, or impulses more generous—in which the men were more chivalrous or the women more illustrious—in which the laborers were happier, the masses more contented or incorruptible, the gentry more hospitable. Since the patriarchal days this earth has not seen a happier picture than was furnished in the old-time Southern plantation, with its broad acres, its mansion with open doors, its devoted and careless darkies, its lavish ways and princely wealth. But these are all gone. As the palaces in Bagdad vanished when Aladdin sold his lamp to the peddler, so these fair pictures faded when Lee surrendered his sword at Appomattox. Our armies fought for a flag and a principle, and for more—for a civilization.

Plain Talk to Southern Idlers.

There are in the South thousands of poor white women, who, in justice to themselves, should accept situations as cooks, washer-women, house-servants and nurses, and thus become bread winners. There is nothing debasing in any honest vocation of labor, and it is time that false pride was rooted out of our hearts by a more just and manly conception of the dignity of labor and the infamy of voluntary idleness. There are hundreds of poor white women scattered over the South who are at once dependents and drudges as well as ignorant, who would be vastly improved and elevated were they to seek employment in respectable families as cooks, nurses, etc. The wages, ranging from $5 to $10 per month, would be a great deal more than they could make by working on the farm or playing drudge to some family that is too poor to pay wages. In traveling through the outlying districts of the South, one comes across white women who go barefooted, and were never five miles from their cabins, who, but for a feeling of false pride, might soon become independent in their circumstances as well as reach a higher plane of being. Our Southern boys must be bred to trade instead of professions, be taught to prefer the plow-handle to a hitching on the streets and cumbering themselves in front of the grog shops. Work is the only sesame to the cave where wealth is deposited. Industry and frugality is the great need of the South, but these will not be seen until false pride disappears and self-help takes its place.—*Meridian (Miss.) Mercury.*

Think much, and pray much, and let your words be few, and uttered with seriousness and deliberation, as in God's presence. And yet regard may be had to times and seasons. We may innocently act the child with children, which in the presence of grown persons would have the appearance of thoughtlessness and levity, and may perhaps at times express our gratitude to God, and our holy joys, with an increased degree of freedom and vivacity, especially in the company of those who bear the same image, and who know what it is to rejoice in the Holy Ghost.—*President Upham.*

To a delegation of Protestant ministers who recently called on him, President Grevy remarked that they had no cause to dread the intentions of the government. There could be no hostility between the government and Protestantism, for he considered the Protestant church the mother of modern democracy. If the government dreamed of infringing on the independence and dignity of any church, which it did not want to do, the Reformed church would be the last whose liberty it would seek to restrict.

Rev. Mr. A. was more prominent in his day for the brilliancy of his imagination than the force of his logic. At one time he was preaching on "The Ministry of Angels," and in the peroration he suddenly observed: "I hear a whisper!" The change of tone startled the deacon who sat below from a drowsy mood, and, springing to his feet, he spoke: "I guess it is the boys in the gallery."

"I began my advocacy of the anti-slavery cause at the North," said Wm. Lloyd, "in the midst of brickbats and rotten eggs. I ended it on the soil of Carolina, almost literally buried beneath the wreaths and flowers which were heaped upon me by her liberated bondmen."

Waiter, to a gentleman in a restaurant—"What will you have, sir?" Very pompously, "A programme." Waiter, not well up to his business, and somewhat confused—"Yes sir. Will you have it fried or boiled?" Thinking neither digestible, the gentleman declined.

As it is impossible to give space to all the Prohibition victories in Illinois and all over the West, we simply give the following summary:

Number of towns which have held elections	824
Number voting for license	179
Number voting for Prohibition	645

—*National Prohibitionist.*

Life is a crucible. We are thrown into it and tried. The actual weight and value of a man are expressed in the spiritual substance of the man. All else is dross.—*Chapin.*

General News Items.

Very serious tax riots have occurred in Sicily.

Disastrous floods have taken place in Austria.

The mortality from famine in Cashmere is frightful.

The Chicago police force have been reduced one-fourth.

The Texas legislature convened in special session on the 11th.

A bronze bust of Wm. Gilmore Sims, poet and novelist, was unveiled on the 11th.

The Prince of Orange, heir apparent to the throne of the Netherlands, died in Paris.

Confederate decoration day was observed throughout the South, with imposing ceremonies.

Sclovieff, who attempted to assassinate the Czar, was hanged on the 28th on Smolenski field.

The inhabitants of Lebanon are preparing for revolt, and demand the recall of their governor.

The Bordeaux Radicals propose to again elect M. Blanqui to the French Chamber of Deputies.

Judge Daniel Avery died at his residence, on Petite Anse Island, June 9, in his seventieth year.

Several secret gunpowder manufactories have been discovered in Siberia by agents of the Russian government.

The Alabama State Sunday-school convention, to be held at Montgomery June 19-22, is already taken well in hand by the Sunday-school men of that State.

Another dyke on the river Po, Italy, burst inundating over twelve communes. The inhabitants were surprised and are now destitute, and encamped on the dykes.

The Orange Free State assembly, contrary to the advice of the president, has adopted resolutions expressing hopes for the restoration of the independence of Transvaal.

The San Antonio *Free Press* urges the re-organization of the Republican party in Texas, and the calling of a State convention at an early day. The Austin *Iron Age* approves the suggestion.

The President approved the bill to provide for the exchange of subsidiary coin for lawful money of the United States and to make such coin a legal tender in all sums not exceeding $10.

On the night of the 8th two colored boys, aged 14 and 16 years, went to the house of Mr. Dupuy, Carancro, La., called him out and stabbed him to death, because he had slapped their mother.

The robbers who boldly seized $10,000 in bank bills from the Illinois Central railroad messenger, in Chicago, and made good their escape, were captured and a portion of the money recovered.

At the Catholic Union rooms, Boston, Bishops Spaulding and Ireland spoke before a large audience on the Catholic colonization scheme. Archbishop Williams gave his approval to the scheme. Eight thousand dollars were subscribed toward the colonization association stock.

M. Bouverie, chairman of the council of the Louisiana State bondholders, in London, England, sent a protest to the Governor of Louisiana against any attempt of the State Convention, now sitting in New Orleans, to arbitrarily reduce the State debt as arranged under the act of January, 1874.

John Brown, aged seven, and James Lahey, aged eleven, were playmates in New York. They quarreled over their play, and Lahey, the stronger of the two, kicked and beat his little friend, who died, apparently from the effects of the kicks of quick-tempered Jimmy, who is held for murder.

It is related that a young fellow in Iowa was married under some difficulties the other day. The parents of the young woman refusing to allow him to see her, he had himself arrested for breaking into a building, and then subpoaned the girl as a witness. By this means he secured access to her long enough to accomplish his object, by the friendly help of a minister.

A mass meeting was held at Cooper's Institute for the purpose of raising funds to assist the Southern emigrating negroes. Rev. Highland Garnet, Rev. Wm. Dickinson and several prominent colored citizens occupied seats on the platform. Speeches were delivered by Rev. Wm. F. Dickinson, Gen. Conway and Rev. Dr. Newman. Resolutions of sympathy with the negroes were adopted.

Southwestern.

J. C. HARTZELL, B. D., Editor.

THURSDAY, JUNE 19, 1879.

One Dollar!

Subscriptions will be taken for the remainder of the year 1879 for

One Dollar, Cash.

Attention, Agents.

We ask these favors of our Agents:

1. Please send us all money collected from subscribers.

2. Make a strong effort to collect past dues.

3. Push the DOLLAR canvass.

4. Let us hear from you frequently and promptly.

Rev. Geo. R. Bristor, pastor of Ames church, gave readings from the great poets and humorists, to a good house on Friday evening last. The selections gave ample scope to his versatile powers. The reading was a financial success.

Rev. David Cunningham, an aged Methodist, of Mannington, Marion Co., West Virginia, renewing his subscription, says: "A cold [illegible] and drouth has injured fruit [illegible] wheat, and rotted a great deal [illegible] planted corn in the hill. Our political outlook is not flattering."

Prof. M. Smith, who with his [illegible] went under the auspices of [illegible] Wm. Taylor to Porte Mulendo, [illegible] deceased after a sickness of [illegible] days, April 19. Mrs. [illegible] arrived in the Crescent City [illegible] Aspinwall, and proceeded [illegible] home of her childhood [illegible] Williamstown, Mass.

[illegible] Mitchell and Shepherd, [illegible] to the great Bi-ennial [illegible] Y. M. C. A., at Baltimore [illegible] a very interesting re[illegible] the business meeting of the [illegible] Association on Tuesday [illegible]. The attendance was [illegible] a rising interest in the [illegible]ptible.

[illegible] planters of Washington [illegible] Miss., met at Green[illegible] on the 28th of May, [illegible] a memorial to the [illegible] people against the alleged [illegible] carry off or encourage [illegible] of the Mississippi Val[illegible] or the northwestern [illegible] deprecate a general [illegible] fraught with ruin and [illegible] to the cotton and sugar [illegible] the country.

[illegible] O. Hayes, while upon [illegible] in the interest of [illegible] University, among [illegible] to Kingston, On[illegible] invited guest [illegible] the foundation [illegible]'s University. [illegible] Lord Lorne [illegible] Louise, his wife, [illegible] assisted in the [illegible] Hayes responded [illegible] Sister Univers[illegible]

[illegible]—the charge of [illegible] Peter, forms [illegible] article by [illegible] Dr. W. C. [illegible] York *Advocate* [illegible] at the re[illegible] society of [illegible] the special [illegible] con[illegible] to follow [illegible] carrying [illegible] in Testa[illegible]—for [illegible]

[illegible] writes: [illegible]

Through a Glass Darkly.

Look at that polished mirror of brass. You can see your face in it quite well, and you can also see many things so well that you recognize them at once. But all the while you are aware of dimness and shadow lying here and there in the vision. You see a world by moonlight rather than by sunlight. You see truly in the mirror, but there is a certain darkness about the vision in spite of "the bright ones that linger there like sunshine over the ground." When I look into the spiritual realm of things I feel that I am looking into a mirror and I know that mine is only a partial knowledge.

What does the Apostle mean when he says, "Now we see through a glass darkly," unless it is to awaken within us great expectations concerning the time when we shall enter into the possession of the unsearchable riches of Christ? There is yet a light to shine upon the mystery of evil that many hearts have longed to see—that well show how Omnipotent Love has allowed such power to the adversary of souls. There's a wisdom in the shaping of our lives from birth to death that we have not yet fathomed—a tenderness and care, a fatherly love, a constant providence over us and our ways, not to be seen as yet. There is a satisfying and high loveliness in the face of righteousness that we have not seen there as yet, for our vision has been vitiated by conveying wrong messages to our hearts and rendered incapable of appreciating the beauty of holiness. There's a warmth and surpassing loveliness in the grace of Christ yet to be discovered by us—sweetness and light in His love daily to be sought after, and better understood, yet not in this life to be unveiled completely.

We know that there is a power to touch our hearts to praise in the blood of Christ that we have not felt, and indeed cannot feel until we see what it has done for the myriads of the white-robed inhabitants of the Golden City. We know that there is a glory in manhood that cannot be seen till we see it shine in the face of the King Himself, and reflected in the new name of the ransomed—the family likeness of the children of God and their Elder Brother. "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." The attainments of this life are no more than childish acquisitions when compared with that which we shall reach when we are at home. Our powers are undeveloped, immature, juvenile in this life; our spiritual insight is therefore defective, and our knowledge only preparatory or initial. "Now we see darkly." Now I know in part.

About Baptism.

MACON, Miss., June 7, 1879.

DEAR EDITOR—"In reading the Bible I find a verse that reads as follows: 'He that believeth and is baptized shall be saved,' etc. Please inform me in your next paper what baptism this has reference to.

"MAMIE S."

When the Pharisees asked Jesus a certain question, he replied by asking them another. "The baptism of John—was it from Heaven or of men?" They were put into a dilemma—fully explained in the narrative, and as to the particular mode, their answer is ours,—"we cannot tell." We follow the example of our Lord, which is always safe, and answer Mamie's question by asking some others. If John was baptizing in Enon because there was *"much water there,"* do you think he was sprinkling them? When the Jailor at Phillipi took Paul and Silas, about *midnight*, and washed their stripes, and was baptized, he and all his (house) "straitway," did they all travel through the darkness to some river or pool, in or near the city for that purpose ("straitway,") or do you think there was water somewhere handy in the house with which to baptize them?

When Phillip and the Eunech fell into company on the way going [illegible] to Gaza, could the two have gone down into (a bowl full of) water, both of them—and one baptized the other therein? Albeit no [illegible] pond or lake, by delligent [illegible] can be found along that [illegible] road.

Then the five thousand that were [illegible] to the disciples' company in [illegible]—by baptism. Could that [illegible] company have been possibly [illegible] one day?

[illegible] reading these [illegible] Testament history [illegible] books on [illegible] baptism [illegible] some cases [illegible]. Some[illegible]

[illegible]

or the method of using it, Jesus would not have left us in the dark on that subject. That there is an essential baptism our church plainly teaches. For light on that subject, we cite our friend to the following Scriptures. Luke iii; 16: Acts. ii; 1-38: and xix; 1-7.

New Orleans University.

This enterprising adopted child of the Freedman's Aid Society has just closed its scholastic year. The commencement exercises were published in the last issue of the SOUTHWESTERN. No graduations were announced, since the full grade and curriculum of studies had not been completed by any of the students. It is stated by those who claim to speak authoritatively, that the course of this institution embraces more studies and is therefore more complete than any school for colored youths within the State of Louisiana.

The urgent want of the University at present is a new building and enlarged facilities of operation. Because of the cramping surroundings full play cannot be given the many advantages peculiarly incident to this school and its privileges. There is no more important point in all our Southern work. It is the key to our colored work, especially educational, in all the Southwest. With a large patronizing territory, and with proper management, no institution in the South has a brighter outlook for the future. If some rich man of God will come forward and give the University a $25,000 building as a monument to himself, or of some loved one, or to the sole glory of God, he will be doing a great work toward helping God's oppressed people. Who will respond?

The Board of Trustees are fully alive to the interests committed to their hands. There seems to be an enlivening among all concerned, as to making this school all that its possibilities promise. This board is a regularly incorporated body—with the fullest of powers—of the State of Louisiana. It convened on the 9th of June in the session room of the Ames M. E. church Present, ex-Mayor Heath, chairman, Gen. Cyrus Bussey, Hon. W. G. Brown, Capt. C. W. Boothby, Judge Dibble, Revs. J. C. Hartzell, Geo. R. Bristor, J. M. Vance, M. C. Cole, E. Williams, J. S. Bean and Pierre Landry.

After Gen. C. Bussey had read a telegram from Dr. Rust requesting the board to make up a faculty for the next scholastic year of the University, subject to the confirmation of the Freedmen's Aid Society, the following were elected, subject to the society's approval.

President, Rev. A. A. Johnson, A. M.

Professor of Ancient Languages and Vice President, J. W. E. Bowen, A. M.

Professor of Mathematics, Isaac A. Failor, A. M.

Associate Teachers, Mrs. A. A. Johnson, Miss M. L. Hodgskins, Miss Sarah A. Merritt.

At the same meeting the Board of Trustees unanimously conferred the degree of D. D. upon the Rev Geo. R. Bristor, A. M., pastor of Ames M. E. Church.

Public Schools.

After a hard fought battle, the office of State Superintendent of Public Schools in Louisiana has been saved. We are sorry to say, however, that the salary and other allowances for the office have been so greatly reduced as to greatly embarrass it and to weaken its efficiency. Even with this reduction, a great victory has been achieved, for which the friends of of public education in the State should be very thankful.

Not less important however has been the decision of the Convention as to sectarian schools. The majority of the Committee on Education had proposed in article 6 that "no funds raised for the support of public schools of the State shall be appropriated to or used for the support of any sectarian school." An insidious effort was made to have this article superseded by a substitute as follows: "The public school funds shall not be devoted in whole or in part to the maintenance of schools not subject to the supervision of the State, and to the laws enacted for the purposes of public education." The substitute would have opened the door for all sectarian schools, to come in with claims upon the public funds. Every one of them could easily have held themselves "subject to the supervision of the State, or to the laws enacted for the purpose of public education." Then church schools would be supported by the State. Then Romanism would have taken the lion's share of public money for its own schools. The public schools, poorly sustained at best, would have to yield up the ghost and the system be a mere name. Happily the Convention by a very large vote stamped out all [illegible] of the kind, and our public schools are saved!

The Supply of Field Labor.

The *Times* in an article on "Our Field Labor Supply" gives interesting facts to prove that African labor is the best adapted to our crops and climate; the present supply of field labor is insufficient to develop the agricultural capacities of the State; all attempts to import white laborers have failed, and to allow field labor to quit the State, without proper effort to retain it would, by impaired production, lead to the destruction of the present business generation of merchants and planters. These facts are amply demonstrated by reference to the past history and the present situation of Louisiana.

The exodus, therefore, appears to have led to some wholesome reflection, as to its consequences. It is a sober reality, which cannot be avoided. The colored people have determined to be free as other citizens, and enjoy their rights either in Louisiana or Kansas. The planting class, too long silent over acts of injustice and oppression, have it in their power to decide as to which of these States shall retain an abundant supply of field labor.

The *Northern Christian Advocate* of Syracuse, alluding to Dr. Fuller's reply to the ruffianly assault of Senator Ben Hill, takes occasion to say: "A man that stands so heroically and firmly for the right, in the face of social ostracism and persistent calumny, deserves the sympathy, prayers and generous support of the church he serves. The *Methodist Advocate* at Atlanta, and the SOUTHWESTERN ADVOCATE at New Orleans, both of them bold, fearless and truthful, should be regarded as among the most efficient instrumentalities of the church, and be sustained by whatever of Northern patronage and assistance necessary to their support and success."

From the country press we learn that three meetings have been held in West Baton Rouge parish to discuss the exodus. Several families are going to Kansas from East Baton Rouge. A rumor that a boat was coming to receive emigrants caused a number of the colored people of Grant parish to go to the river banks to take passage. In St. Mary parish a strong emigration feeling has been developed. On Saturday last some seventy-five left New Orleans for Kansas, among them Rev. Paul Davis, whom we commend to our Christian brethren in Kansas, as worthy of all assistance. The exodus is not dead, but is a living movement to rebuke injustice and to portray the manhood of an oppressed race.

The July and August numbers of *Scribner's Magazine* will contain an unusual feature in wood engraving, being the reprint of a large number of the cuts engraved by Mr. Henry Marsh, some years ago, for Harris's "Insects Injurious to Vegetation." These celebrated engravings were made after drawings on the wood by the late Mr. Antoine Sonrel, from freshly collected specimens, and were all carefully examined, criticised and approved by the late Prof. Louis Agassiz. These engravings will be published in two papers on "Summer Entomology," by Edwin A. Samuels, author of "Ornithology and Oölogy of New England"; the first paper giving an account of tramps after moths and butterflies; the second dealing with other field and forest insects. The beauty and delicacy of the engravings, which have probably never been equaled in natural history work, and the careful and enthusiastic description of the methods of catching and preserving the insects, the ease with which the originals can be verefied, will probably incite many "summer boarders" to try their hands at the fascinating work of collecting specimens.

"Rattle-te-Bang" is the suggestive title of a Fourth-of-July poem to appear in the next number of *St. Nicholas*. We believe that many parents will fully appreciate this poem—if its name really means anything—before our one hundred and third national anniversary is over.

The colored teachers of Georgia have been invited to meet in convention in Atlanta on the 23d of June, for a three days' session, to consider the educational interests of the colored people of the State.

Rev. C. L. Madison has removed from Austin to Waco, Texas, and desires his correspondents to take notice.

MASON DEPOT, Tenn., June 12, 1879.

DEAR EDITOR—Please announce in your paper that my camp meeting on the Mason and Brownsville circuit of the Tennessee Conference, West Tennessee District, will commence on the 7th day of August 1879, at Pleasant Grove church. I am yours in Christ,

JESSE P. PRICE.

OUR SOUTHERN METHODISM

MISSISSIPPI.

R. Hayes, Coffadeliah: "Our work is growing; 4 joined on probation; 3 children baptized; in Sunday-school 120."

Rev. James Drayton, Jackson: "Our church at Brandon is doing well. We have a fine Sunday-school there with a good worker for a superintendent."

Rev. Moses Adams, Meridian: "We are glad to say that we have succeeded in paying for our organ for the Sunday-school. Bro. H. E. McElroy, our superintendent, gave a festival on which $70 was raised."

Rev. P. Blue, Corinth: "Our three week's protracted meeting resulted in 14 conversions and 34 accessions to the church. Our Sunday-school has increased from 30 to 80. We have organized a choir."

Rev. L. J. Terrell, Houston: "I am happy to say that on the third Sunday of May we had a glorious time; 9 baptized and added to the church. These were all members of the Sunday-school except 2. Pray for our success."

Rev. A. B. Simons, Okolona: "I was at one of our churches at Miller's Point, and was surprised to see how colored people were advancing in God's word. The time is at hand that our preachers must be educated or take a back seat."

James Nevils, Ripley: "Rev. S. Cowan, of Oxford, was with us at our second conference. The late contending elements are reconciled and working for the good of the church. Members have worked nobly to get matters right. Sunday-school is well attended."

Rev. P. Harris, Crystal Springs: "We had a basket meeting for the purpose of building a parsonage. We did very well, considering the rain, dull times and summer season. A nice dinner was served. The pastors of Jackson and Brookhaven were with us. Rev. H. May's collection was $11.15, Rev. A. Davis' $19.10. A revival is going on, with 29 converts to date."

L. L. Shumpert, Okolona: "Rev. John J. Shumpert's funeral sermon was preached by Elder D. McLachlan from St. John 7: 23. The church was decorated and dressed in mourning by sisters Charity Denton and Mary Jane White. A little girl, Irene Gilmore, but six years old, brought a nice boquet which was placed on the pulpit. There were about a thousand people present."

TEXAS.

Rev. J. R. Carnes, Lockhart. "During a meeting continued two or three nights we had two conversions and many at the anxious seat."

Rev. P. Douglas, Galveston: "I closed a protracted meeting the last of April. It resulted in adding to the church 60—fifty-nine conversions. On May 4th I baptized 51. We are building a nice parsonage on the church grounds, and it will be finished by the middle of July."

Rev. Willis Medlock, Mexia: "My work is prospering on the Grosebeck circuit. I received 22 in the church, baptised 12. On opening the doors of the church they came flocking like doves to Noah's ark. The church is in a prosperous condition. Brethren, pray that it may put on the whole armor and march to the throne of grace."

LOUISIANA.

H. J. Wright: "Born—a daughter to Rev. J. F. Marshall and wife, Thursday night; weight 10 pounds nett."

C. H. Claiborne, Woodlawn: "Our Sunday-school is making rapid progress. I am assisting the superintendent."

Rev. A. Jones, Monroe: "I baptized 15 on the first Sunday of June, I have been waiting for the elder and will dedicate the new church about the 15th of June."

C. Bryan, New River: "On the 17th I was at a basket meeting conducted by Rev. Milton Morris and Rev. Andrew Green, myself treasurer and secretary. Revs. Thomas Brown and Wm. Morris were the speakers. We had a good time."

TENNESSEE.

Pastor, Nashville: "The Spruce street M. E. Church is being rapidly prepared for dedication. The second Sabbath of June the Sabbath-school gave a collection of $80 towards this object. The school is growing in numbers and influence. The scholars are uniting with the church, making good, earnest members. Our church is in a prosperous condition and has a bright future before it. Our trust is in God and from Him cometh our success."

ARKANSAS.

Rev. E. Roberts, Lonoke: "I find that your paper is very acceptable in this country, but my people are unable to pay the subscription, consequently I am taking subscriptions from some responsible parties and waiting until fall for the money. I think the paper is much needed here. I am canvassing every day for it, but the lack of money keeps many a good man from reading the paper."

La Teche District.

DEAR EDITOR—Perhaps the time has now come for me to report progress through our beloved SOUTHWESTERN. In point of territorial extent the La Teche District is rather large, embracing the parishes of St. Landry, Avoyelles, Rapides, Calcasieu, Cameron, Fayette, St. Martins, Vermilion, New Iberia and most of St. Mary's. In making the round on the district, I begin at Opelousas, which is about central on a line running northeast and southwest. Here Rev. Washington Brooks has charge, and I have employed Rev. Frederick Reves as an assistant for him on account of the enlargement of the work. Three appointments have been taken up outside of Opelousas—one 6 miles east, one some 20 miles distant on the bayou Plaqoemine Brule, and the other on the Mermentean river, over fifty miles away to the southwest of Opelousas. In each of these three points there is promise of success, while in Opelousas our Zion is gradually gaining ground in the midst and in spite of many strong opposing influences. Bros. Brooks and Reves are laboring with commendable zeal and self-sacrificing energy. My next appointment is at Washington, about six miles from Opelousas on Bayou Contrableau. Here our Creole brother, Felix Landor, is stationed, and working with all his might. He is one of those brethren who are not satisfied simply to "hold the fort," but mean to carry the war into Africa whenever and wherever they see an opportunity. He has organized a society numbering some 20 or 30 members at what is called Big Bend, in Avoyelles parish some forty miles from Washington, which is likely to become the center of a new charge. At Washington he is using the pruning knife in such manner as will be likely to give a more healthful growth to the church, which is now in as good condition as could be expected under all the circumstances. Thence I go to Holmesville, some 31 miles up Bayou Bœuf. This is a new charge erected at the last annual conference, and was previously connected with the Cheneyville circuit. Here brother H. Wallace is doing a good work. He, too, is 'lengthening the cords,' as well as 'strengthening the stakes,' of our Zion's goodly tents. In Marksville, the parish seat of Avoyelles parish, he has recently organized a church which bids fair to become permanent and prosperous. He has also reconnoitered other points where he reports the prospect good for the establishment of new churches. From Holmesville I move on 12 miles up the beautiful little Bayou Bœuf to Cheneyville. In connection with this charge we have hitherto had a misnomer, as we had no society until last year within less than six miles of the village of Cheneyville. But during last year a society was formed in the town, and a piece of property purchased there consisting of a good sized lot of land with a building on it, nearly new, which with but little expense, can be transformed into a nice place of worship large enough to accommodate the congregation for years to come. Through the efficient efforts of the pastor, Bro. A. Hilton, this property is nearly paid for, while a splendid lot of lumber, sufficient to build a large and comfortable church edifice near the site of the old one, on the Rhodes plantation, has been procured and also paid for. The brethren there expect to have it completed this summer. Next in course comes Alexandria and Pineville. In the former we have an excellent house of worship nicely finished and furnished, and a good parsonage. In the latter we have a pleasant and appreciative society, worshiping in a little chapel built on an elevation from which they can look down on their sister church on the opposite side of Red River. The place is "beautiful for situation, if not the joy of the whole earth."

In this interesting and important charge, our highly esteemed brother, J. F. Marshall, is laboring with all that earnestness and enlightened zeal which characterizes the true Christian minister; and abundant success is crowning his noble efforts May the Lord bless him and his excellent companion, who make their home such a pleasant resting place for us during our sojournings with them. From Alexandria I take the back-track to the town of St. Martinsville, on Bayou Teche, some fifty miles south-east of Opelousas. I leave out Vermillionville, as in passing through it on my way up on the first trip I made a careful examination and found nothing there of us or for us. In St. Martinsville Bro. Allen Luster is laboring faithfully and successfully. He also is giving due attention to the unoccupied regions beyond; is never deaf to the Macedonian cry, "come over and help us." I think without doubt he will add one or two more societies to St. Martinsville this conference year. My next appointment is nine miles from St. Martinsville down the Teche, at the prosperous and progressive town of New Iberia. Here we have a good society, but comparatively weak in a numerical and financial sense, presided over by Bro. Willis Carr. Here the brethren have made the too often repeated mistake of attempting to build a house for the Lord, which, in size, was out of all proportion to their financial strength; consequently it still stands in an unfinished state, with some debt hanging over it, making it a constant source of trouble to the church. But taking all things into consideration, I believe it would pay as well for the Church Extension Society to assist our struggling brethren in this place as in any other charge in the bounds of the conference. Bro. Carr is working hard, is a good young man and deserves success. Jeanerette, the next point to be visited in regular order is also situated on Bayou Teche, 10 miles below New Iberia, is a growing village giving many signes of business energy and thrift. In this place we have a small church edifice and a prosperous society. Some two miles from the village we have a church which for a long time held sway as the principal society of the circuit, but the inevitable tendency towards centralizing in town is weakening the church in the country, but strengthening the church in town. Morgan's line of Railroad has been completed to this place, giving business a new impulse, and enhancing our church by interest, which in the hands of our stirring brother Sparks, will I doubt not, by the blessing of God, increase more and more.

When I visited Cypremort which comes next on the list, I found the church in a very prosperous condition under the lead of Rev. R. L. Beal, who is a young man of education, and well qualified both by nature and grace to fill the responsible positions he occupies as teacher and pastor. La Teche stands *"statu quo."* It might and would have been advancing if the Seminary had been established and encouraged according to the arrangement made by the Annual Conference at its last session. Franklin is suffering in consequence of the terrible affliction which has fallen upon her beloved pastor. Our prayer is that God in infinite compassion may send deliverance soon to him with his deeply afflicted family and church. Brethern of the Conference pray for our Brother James Hayward.

Great as has been the trials through which some of us have been called to pass recently, we have reasons to rejoice in view of the general success attending the efforts of both preachers and laymen throughout this District. Many precious souls have been converted since conference, and many members of the church have been built up in the faith of the Gospel. Last but not least in the list of items I whish to notice is the SOUTHWESTERN. I believe it has received due attention from the preachers throughout the District. The people love it wherever they get acquainted with it. Brethren let us make our own ADVOCATE a greater power by increasing its circulation.

J. MATLOCK.

Letter from Denton, Texas.

DENTON, Texas, May 30, 1879.

MR. EDITOR—It has been some time since I have used my pen. I wish to inform my brethren that I am at work setting up the standard of the M. E. Church. In my last I wrote you of having three appointments, one Sunday-school. Thank the Lord we have two schools and to-morrow we will have three. Appointments are four in number: Pilot Point, Hickory in Denton county, and Whiteboro in Grayson county.

At Pilot Point our membership is 16. We have no house of worship on this work. There are many whites friends warm hearted toward the M. E. Church in Northern Texas. At Pilot Point they permit us to preach in one of their box school houses. At Whitesboro I talked with intelligent whites, who had an old seminary they were not occupying on the Sabbath. I told them I was sent by the West Texas conference of the M. E. Church to look after the welfare of our race. The trustee of the seminary, at my request, turned it over to the use of our people.

At Denton the Baptists give us a day in their house. At Hickory, six or eight miles south there is a log house about 12x14. This is a colored settlement. Fifteen or more families have bought themselves little homesteads. The prospect of the church is bright for the future. I am on my third round. We are preparing for a protracted meeting at each appointment. Particulars hereafter.

Yours truly. A. LOCKHART.

Letter from Enterprise, Miss.

MR. EDITOR—In March, 1878, I appointed three young men of my Sunday-school to frame some sort of a society for the promotion of unity and refinement. As the result we have a society styled the "Emancipation Historical Union." The intent is to secure union in matters of interest as a race, and to celebrate the 8th day of May as the anniversary of our emancipation. On the 8th of last May we had a glorious time, and on the 8th of May this year we had a still nicer time—a parade, headed by our cornet band, and banner gotten up by one of the members, S. W. Winn, who is president of the union and teacher of the first class in my Sunday-school. We resorted to a cool grove, and after amusements of various kinds by the young people, and some short speeches by some of our young men, Mr. D. Laucins, A. B. Coleman and S. W. Winn, we partook of a repast consisting of all the delicacies of the season. The day's festivities wound up with an exhibition at the M. E. church for the benefit of the Sunday-school library fund. We did not have much of a financial success, but there were several white gentlemen to see us, and they expressed themselves as well pleased, and are calling for a repetition of the programme, and say that a large number of whites, both ladies and gentlemen, desire us to give another exhibition this week if possible, which we may do.

My Sunday-school is doing very well, and all seem to be interested. We have the "Good Tidings" each Sabbath. We would like to have some one among us who would teach us music, and other refining arts, as we are too poor to send our sons and daughters to boarding schools and seminaries, and so we ask the indulgence of education in our ignorance and poverty. For we are only what we have been made, and if the exodus continues, as now, we will have a chance to prove what we can make ourselves. With wishes for success of your valuable paper, I am yours in Christ,

M. DOBY,
Supt. M. E. S. S.

Enterprise, May 13, 1879.

Letter from Washington, La.

WASHINGTON, La May 3, 1879.

MR. EDITOR—The annual May party of St Marks M. E. Church, under the auspices of Mrs. Lartigue and David J. Clark, was a complete success. Much credit is due these two teachers, whom providence has sent among us, for their able instruction of our children.

Long before the appointed time, the church was crowded to its fullest capacity. The stage was decorated beautifully with flowers and evergreens; a motto hung overhead, bearing the inscription "In God we trust." The choice anthems selected by Mrs. Lartigue, assisted by Miss Edmonia Peletin, received much applause from the audience. The children deserve praise for the manner in which they spoke. The exercises of the evening were closed with an essay on Africa, by Mrs. Nelson Lartigue. The composition and rendition of this essay was praiseworthy.

We are glad to mention that we have the largest Sunday-school in the parish. Enrolled 10 teachers, 125 pupils. We have also a school of 40 pupils at the Waxia church, a branch of St. Marks.

F. LANDOR, Pastor.

Letter from Gardner, Tenn.

DEAR EDITOR—I have just closed a protracted meeting. My people were very strictly engaged with their crops, and we could only have meetings at night. During three weeks the Lord blessed our meeting with 12 conversions. My membership grows stronger with every meeting. With God's help, Gardner is greatly reviving. My real troubles now are with the African Methodist preachers, who are trying to capture our church here. They have no house of worship, and try to make it appear that they have a right to preach in our church, open the doors to receive members, and take up collections. I have labored hard to keep them out, and believe their day is nearly spent here.

I am preparing to build another church at Martin Station, a beautiful town, and largely inhabited. The white friends of the place have given us two thousand feet of plank, and promised to aid until it is accomplished. I hope to build a nice frame house, and if the Lord will help in this heavy effort it will be accomplished by the close of this conference year.

Yours in Christ, J. D. HAY.

The Commencement Exercises of the schools and colleges connected with the Boston University took place Wednesday June 4, in Tremont Temple. The hall was completely filled.

Foreign Missions.

East and Central Africa—What changes in East and Central Africa! It was only in 1871 that Stanley found Livingstone at Ujiji; and now Ujiji is to be connected with London by telegraph. At least there is a project on foot which will probably succeed to this effect. The telegraph was carried two thousand miles across an unsafe country in Australia, so that it is thought feasible to carry a telegraphic line from end to end of the African continent. The Egyptian government is to extend its present line, which reaches already beyond Khartoum. The British colonial government is to extend its line from the Cape on to the Transvaal, and the Royal Geographical Society of Great Britian proposes to erect a line to connect these two, erecting 4000 miles of wire, through Mtesa's country and around the great Nyanza lake on to Ujiji, and down the Shire and the Zambesi. These and other great facilities for communication with and travel through Eastern and Central Africa are developing, at a time when other great changes are transpiring such as cause Sir Bartle Frere to say: "It would be difficult to find elsewhere so wide and favorable a field for missionary labor as the East China coast and islands present this moment. In no other country that I know do artificial obstacles appear so small."

The May meeting of the Board of Managers of the Missionary Society was held on the 20th, Vice President Wise in the chair. Devotional exercises by Rev. Dr. J. B. Merwin. Members present, Drs. Wise, Tuttle, Crawford, Curry, A. A. Hunt, Dunn, Merwin, McAllister, Van Horne, Newman, Brice, Buckley, Goodsell, Beach, Tiffany, Saxe, S. Hunt, Messrs. J. Falconer, Howe, Forrester, McLean, French, Hoyt, Arnsor, Stephenson, Reynolds, Barker, Phillips, Dollner, Skidmore, Cornell and Price. Secretary Dashiell reported that Rev. V. Witting, missionary in Sweden, had given notice of his withdrawal from our church. He also reported progress in securing the material for roofing a church in [illegible]. Secretary Reid reported having secured material with which to [illegible] Monrovia Seminary. The secretaries reported the [illegible] of two of V. C. [illegible] children from China, some [illegible] friend having proposed to [illegible] the charge of them during [illegible]; also the finan[illegible]

[illegible] following extract [illegible] letter of one of our [illegible] the Superintend[illegible] of the man [illegible] the latter was [illegible] withheld: "I [illegible] volumes to [illegible] I must con[illegible] important [illegible] who [illegible] of the [illegible] attends [illegible] A [illegible] who [illegible] a distin[illegible] (that [illegible]

attempt ever made by any Protestant press in that language. Rev. J. W. Butler, who sends the copy, says they have printed an edition of 3000. The May number of the *Christian Advocate* of Mexico notes the arrival of a priest—Keoelin Vaughan from England, with fifty boxes of the Papal version of the New Testament for distribution. Rev. John W. Butler had an interview with him and received a copy of the New Testament at his hands.

Rev. Henry Jackson and family arrived from India May 21st, received an appointment to Milton, on the Hudson, in the New York Conference, and have gone to occupy it. Rev. Brothers Anderson and Johnson left the port of New York on the 24th inst.—one for Sweden and the other for Norway, and both for the improvement of their health.

Miss Mary Sharp, destined for Liberia, had arrived at Teneriffe at our last advice and was full of hope to reach her destined field, to live and labor for the benefit of the natives of Africa.

Religious Items.

Spurgeon, says the London *News*, has been gifted by nature with a voice distinctly audible at the edge of a crowd of ten thousand persons in the open air.

Rev. Dr. J. P. Newman has ordered one of Mr. Wythe's Models of Jerusalem as a gift to Drew Theological Seminary. This will be a valuable addition to the educational facilities of the institution.

Dickinson College, Pennsylvania, is the oldest institution of learning owned and controlled by the Methodist Episcopal Church. It was founded in 1783; therefore, she will soon celebrate her centennial year.

The American Missionary Association has decided to accept Mr. Arthington's proposition, accompanied with $15,000, to occupy a district in Central Africa, which lies south of Abyssinia and north of the Victoria Nyanza. It is accessible by the Nile, and steamers can be used on the Nile and its tributaries, so as to facilitate communication with different tribes. The Association calls for $35,000 more to start the Mission. About ten missionaries will be required.

M. Loyson, "Pere Hyacinthe," believes that marriage is the first sacrament established by God among men; and upon which the priesthood itself was founded; that any hindrance placed thereon is of Satan. This great Catholic reformer further asserts that the great majority of Catholics not only approve of a married clergy, but, as in his own case, take it as the only real guarantee of a thorough reform. That the majority of priests are with him, and think, only in private what they dare not as yet put into language.

The International Convention of the Young Men's Christian Association was held at Mount Vernon Place Church. About six hundred delegates were present from the various Christian organizations and countries of the land, as well as others from foreign fields. Mr. Moody presided at the sessions, which were full of interest and power. There was plenty of good speaking, and the Convention made a good impression upon the community. As usual, delegates occupied many of the churches on the Sunday of the Convention.

After spending about seven months in constant labors in the various churches, Mr. Moody left Baltimore, and is now at his home in Northfield, Mass. He became exceedingly popular among all classes, and his departure was universally regretted. He witnessed a most wonderful work of grace, such as he thinks has not been equaled in any other place where he has labored. It is said that several hundreds of the convicts in the State Penitentiary were converted, as Mr. Moody took special interest in them, and preached to them every Sunday morning.

The route East and North is the [illegible] Louisville Route because it [illegible] advantages to the traveler [illegible] by any other, with more [illegible] of railroad and a larger capi[illegible] any other. It has always [illegible] to furnish the traveling pub[illegible] the best accommodations [illegible] of speed and comfort. [illegible] ballasted road [illegible] day and night [illegible] with all modern [illegible] they are enabled to [illegible] and closer con[illegible] solidity of its [illegible] freedom from [illegible] traveler all the [illegible] if you wish good [illegible] close and [illegible] connections, [illegible] don't fail [illegible] accept [illegible] of

Sunday School.

June 22, 1879.—CONSECRATION TO GOD.

Scripture.—Mal. 3: 8-18.

Golden Text.—"And they shall be mine saith the Lord of hosts, in that day when I make up my jewels"—17.

Topic.—"Godliness is profitable unto all things."—1 Tim. 4: 8.

[Condensed from the National S. S. Teacher]

The Connection.—The Book of Malachi is a vindication of the love and the righteousness of God. He shows that he has loved Israel by comparing her condition with that of Edom. He rebukes the priests for their mercenary disposition in regard to their blemished and repulsive sacrifices. Next God denounces the Jews for their unfaithfulness in the marriage relation, often divorcing Israelitish for heathen wives. In the beginning of the chapter in which our lesson occurs, the Lord announces that he will send his messenger to prepare the way for the unexpected coming of the Messiah. The day of his coming he declares will be a day of judgment.

An Impious Robbery (8, 9).—In answer to the exhortation, "Return unto me," the people are represented as saying with surprise, "Wherein shall we return?" In their own opinion they had kept God's ordinances, and walked with sufficient mournfulness before the Lord of hosts. 14. But, in response to their question, God proceeds to show them wherein they need to return. His first indictment is that they have robbed him by witholding the tithes and offerings which were his due. The tithes consisted of the the tenth part of the corn, wine, and oil, and of the firstlings of the flocks. Lev. 27: 39; Deut. 14: 22. These were for the support of the Levites; and had been withheld. They brought to him the refuse of the herd. The people made nothing by keeping back that which rightfully belonged to God. "Ye are cursed with a curse; for ye have robbed me, even this whole nation." They refused the tenth part of their products—God smote their harvest fields with barrenness.

A Large Blessing (10-12.)—On account of their parsimony the people had grown poor instead of rich. God points out to them the way back to prosperity. "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Their first act was to be one of justice toward God. He promised to do three things: 1 To open "the windows of heaven," and to pour out a blessing such as there should not be room enough to receive it. 2. "I will rebuke the devourer for your sakes, and shall not destroy the fruits of your ground." They had, then, been plagued with the locusts, or some other destructive insect. 3. "And all nations shall call you blessed; for ye shall be a delight-some land, saith the Lord of hosts."

A Wrong Estimate (13.15).—In further answer to their question, "Wherein shall we return?" the Lord points out to the people that their words had been stout against him. 1. "Ye had said, It is in vain to serve God." They averred that they had tried it, and knew. They had kept his ordinance out of a purely speculative spirit—to see how much they could make in doing it. The fact that dishonesty often goes unrebuked is a great temptation to weak principled men. The speedy conviction and punishment of criminals is a great strengthener of the moral backbone of a good many people.

A Book of Remembrance (16 18)—"Then they that feared the Lord spake often (omit often) one to another." When his acts toward his servants are impugned, then it is time for them to speak. It is time for them to testify that his ways are just, and that in their own experience they know that the Lord is good. "And the Lord hearkened, and heard it." Does he ever miss a word that his children utter? "And a book of remembrance was kept before him." The day is coming when the book shall be opened, and then any one can discern who is the better off. "For the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." 4: 1. The next chapter gives in full the reasons for the declaration last made in this. It contains the final words of the Old Testament, and they are unspeakably solemn. They showed that there is a book of doom as well as a book of remembrance. In which shall the names of our pupils be written?

Marriages.

At the residence of the bride's parents, Jackson, Miss., June 11, 1879, by Rev. A. Davis, Mr. Curtis Mayses to Miss Cornelia Molloy, both of Jackson.

General News Items.

The Prohibitionists of Indiana nominated a full State ticket.

Grasshoppers have destroyed crops in the interior of Columbia.

Maine Greenbackers nominated Jos. L. Smith, of Oldtown, for Governor.

Com. Foxhall A. Parker, superintendent of the Naval Academy at Annapolis, died.

The governor general of Moscow proclaimed martial law in five adjacent provinces.

The sultan will sanction reforms demanded by the people of Crete, and give that island autonomy.

The colored exodus emigration association of Chicago, gives a concert in Farewell Hall in aid of the movement.

Hon. Henry W. Blair was nominated for U. S. Senator, by New Hampshire Republicans; Henry Bingham by Democrats.

The evidence in the Kellogg Spofford contest given to date is not favorable to the claims of Mr. Spofford, and is disgraceful at the best.

A Generous Deed.

Carrollton, June 10, 1879.

Mr. Editor—I desire on behalf of Clinton Street M. E. Church to publicly thank Mrs. S. Hernsheim for a generous deed. This estimable lady was informed that a subscription was being raised to purchase a Bible for pulpit use, when she kindly offered to donate to the church a copy of the scriptures. A handsome, large volume, on which was printed in gilt letters, "Clinton Street Church, Carrollton," was presented to the church on Sunday last. The congregation adopted immediately an expression of thankful appreciation of the gift, and wish the lady God's blessing.

Yours truly, S. Duncan, Pastor.

Deaths.

Bro. Henderson Simmons, one of our faithful members died April 22, at the age of 57.

Sister Mary Wilson died May 3, aged 27, perfectly ready and full of faith. R. Hayes, Pastor.
Coffadeliah, Miss., May 30, 1879.

Miss Martha Miller departed this life May 26, 1879, aged 17 years. She had been a faithful member of the M. E. Church for four years She died in the triumph of a living faith, leaving a father, sister and grandmother to mourn their loss.
B. L. Crump.
Jones' Chapel, Greenwood Circuit, Miss.

Sister Mary James, wife of Rev. D. James, died May 7th at 8:30 a. m. She died in the full triumph of faith; aged fifty-nine years. She was a member of the church thirty-seven years. She was afflicted for fourteen years. She died at Waynesboro, where Rev. D. James was sent by the last conference. His age is seventy-five years. He has met the annual conference twelve sessions, one of them in New Orleans. P. Jamison.
Shubuta, Miss., May 25, 1879.

John L. Hickman was born Nov. 23, 1839, and died March 3, 1879, aged 39 years, 3 months and 25 days. Bro. Hickman was a faithful member of the M. E. Church for ten years and a member of the masonic order in the State of Indiana for nine years. He attended the Central Tennessee College two or three sessions under Dr. Braden. He said before he died: "I have finished my work; I have nothing to do but go and live with Jesus, my King, for all is well. Adieu to the world."
E. Provine, Pastor.
Alexandria circuit, Tennessee.

Hall's Vegetable Sicilian Hair Renewer has for many years occupied an honorable place in the toilet of American women, and has also attained popularity in foreign countries. This is because it does PERFORM what it promises. Its warmest friends are those who have used it longest, and those who sound its praise the loudest are those who from actual experience and personal trial have demonstrated that by its use gray hair is restored to its natural color, and dry, harsh and wiry hair is made soft and lustrous, a thing of beauty, and a matter of joy and pride to the wearer.—*Sub-Soiler and Democrat, Corinth, Miss.*

Important Notice.

Any Sunday-school not now taking the *Sunday-school Class-mate* will on application by the pastor, stating the number of pupils outside of the primary class, receive a sufficient number of specimen copies for distribution that they may see what a beautiful and valuable paper it is. The same offer is made with regard to the *Sunday School Advocate*. Address Phillips & Hunt, 805 Broadway, N. Y.

New Books.

Spiritual Songs for Social Worship. Scribner & Co., New York.

In response to numerous demands for a chapel edition of the new hymn and tune book, "Spiritual Songs," by Rev. Chas. S. Robinson, D. D., the publishers have issued a carefully prepared edition, comprising the hymns and tunes of this book best adapted to social worship, with some valuable additions.

New Publications.

The Sunday-school Times and Scholars' Quarterly for the third quarter of 1879 has a map illustrating Paul's Missionary Journeys, and illustrations of ancient Corinth, Ephesus, Salonica and Phillippi. John D. Wattles, publisher, No. 610 Chestnut street, Philadelphia.

Ghosts.

Not Col. Ingersoll's "aristocracy of the air," but real *human* ghosts. Ghosts that were once healthy men and women, but are now simply the "ghosts of what they once were." As we meet them, and inquire the cause of all this change, they repeat the old, old story, "a cold," "neglected cough," "catarrh," "overwork," or "dyspepsia," "liver complaint," and "constipation," with unsuccessful physicians and remedies. In offering his Golden Medical Discovery, and Pleasant Purgative Pellets for the cure of the above affections, Dr. Pierce does not recommend them as a "sure cure" *in all stages.* For if the lungs be half wasted away, or there be a cancerous complication, no physician or medicine can cure. The Discovery is, however, an unequaled pectoral and blood purifier. It speedily cures the most aggravated cough or cold, and in its early or middle stages, consumption. By correcting all irregularities of the stomach and liver, it readily cures blotches, pimples, scrofulous ulcers, "bunches," or tumors. Hundreds testify that it has restored their health, after eminent physicians had failed. For constipation, use the Pellets. As a local remedy for cattarh, use Dr. Sage's Catarrh Remedy.

Workingmen.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save much time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

Quarterly Conferences.

Marshall (Texas) District.

THIRD ROUND.

Leon, June 21-22; Fairfield, June 28-29; Cotton Gin, July 5-6; Palestine Circuit, July 12-13; Palestine and Buffalo, July 19-20; Mineola, July 26-27; Marshall and Marshall Circuit, August 2-3; Hallville August 9-10; Tyler, August 16-17; Crockett, August 23-24; Nacogdoches, August 30-31; San Augustine, Sept. 6-7; Lower Sabine, 13-14. 25-26

NEW ORLEANS MARKETS.

New Orleans, June 16, 1879.

COTTON—	
Low Ordinary	—@ —
Ordinary	—@11
Good Ordinary	—@11¼
Low Middling	—@11¾
Middling	—@12¼
Good Middling	—@12½
SUGAR—	
Common	5¼@ 8
Strictly Prime	6½@ —
Yellow Clarified	7 @ 7¼
White	7¼@ 8¼
MOLASSES—	
Choice	—@ 35
Strictly Prime	33@ —
Common	25@ 27
Centrifugal	20@ 23
COFFEE—Quotations for gold.	
Ordinary	11¼@11¾
Fair	14 @14½
Good	15 @15½
Prime	15½@16
LARD—	
Refined, tierce	7¼ to 7½
Kegs and half barrels	7½ to 7¾
Buckets (refined)	7½ to 8

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BENEVOLENT SOCIETIES.

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Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

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Lazarus D. Thompson, Vice-President.
Hamilton Taylor, Treasurer.
Allen A. Goins, Secretary.
Benjamin L. Hale, Chairman Stewards.
Dr. J. H. Koker, Physician.
Rev. Scott Chinn, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Chairman Committee on Sick; Mrs. Agnes Hones, Lady President; Mrs. Lizzie Davis, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannie Thompson, Chairman Committe on Sick.
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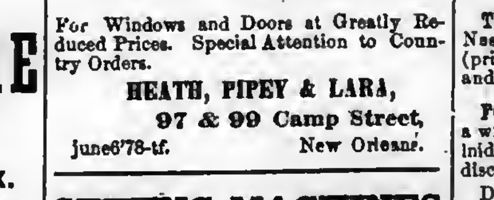

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The Mississippi and Louisiana Conferences at their late sessions, made it the duty of every preacher having charge of a station or circuit to see that their pulpits were supplied with a New Hymnal, and all were to use their influence in having the people supply themselves with Hymnals and to use them in the public congregation and in social meetings.

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THREE KITES.

Three kites went sailing into the air,
Higher, and higher, and higher;
"Mine is the best," cried Johnnie Stout,
"And mine the finest flyer."

"But mine will go," cried Neddie Day,
"Up to the great church steeple!"
"And mine," cried tiny Tim, "will rise
Beyond the eyes of the people."

Alas for boys as well as men,
Who set such kites a flying!
They lodged all three in a high-topped tree,
And the boys went home a crying.
—Louisa Anna Lenson.

The Child-Dike.

Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures; but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that came in at the time of the flood still remains. It is known as "the ..." and in one part of it there is a little green island—a part of an old dike or dam—which is called the "kinder-dike," or child-dike," and it got its name in this way.

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old fashioned one, made tight and strong of stout wood. ... the side of the cradle lay ... cat, baby's friend, probably ... away as comfortably as ... In came the waters with ... roar. The old cat, in her ... jumped into the cradle with ..., who slept through the ... as quietly as ever. The ... were drowned in their beds. ... was torn from its foundations and broke in pieces. But ... cradle floated out on the ... in that dark night, bearing its precious burden. ... morning came there was ... be seen of the villages ... meadows. All was ... of people were ... trying to save as many ...; and on this little ... that I have spoken ... think they found? ... old cradle, with the ... it, and the old ... her feet, all safe ...

... little voyagers came ... they belonged, ... But in memory ... island was called ... child-dike—and ... name to this day; ... is told to thousands ... all over Holland as ... instance of God's ...
—*Nursery.*

... and Heroes.

... I live! How funny!" ... "Hurrah!" about ... were they ... patches on ... dress. She ... had the boy's ... little heart! At ... down, then the ... great rush, and ...

... boys. ... to sit next to ... to come ... proud ...

... word they ... Stewart, ... and ... "Let ... continu... a little ... her ... the ...

The Tidy Housewife.

The careful tidy housewife, when ... her house its spring ... should bear in mind that ... of her house are ... than houses, and ... needs cleansing ... blood, regulating ... bowels to prevent ... arising from ... miasma, and ... there is ... is so perfectly ... Bitters, the ... medicine.

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to inquire for my son Bob. He left me in 1857 at Liberty, Texas. I am now living in Beaumont. Address
SALLFY GRIFFITH,
Care A. Logan, Beaumont, Texaas.

DEAR EDITOR—I wish to inquire for Millie Nemar and Mary Braxton. I have here a boy that left New Orleans about four years ago by the name of Shadrliok Braxton, who says he has sisters by the above names and would like to get information concerning them.
M. M. MCKINNEY,
Granada, Miss.

MR. EDITOR—I desire to inquire for relatives. Mother's name was Frances, father's Isaac, brother's Jerry, sister's Julia Bows. They used to belong to Elihu Bows. I left them in Holmes Co., Mississippi. My name was Leanna. I married and now live in Galveston. Address,
MRS. LEANNA ALEXANDER,
Care Rev. V. M. Cole, Galveston, Texas.

DEAR EDITOR—I want to find my father. He left us about two years before emancipation. We once belonged to a man named Ben Ivy, near Livingston, Sumpter Co., Ala., next to John T. Smith. I know the old man is old and needs his children to work for him. The oldest was Judy, next Patrick, Ransom, Cora, Peter and Emma Ivy. We are all living in Meridian together, and able to care for our father. Mother died two years ago. Address
R. N. IVY,
Meridian, Miss.

MR. EDITOR—Please allow me space in your paper for a card of inquiry for my son. I left him in Claiborne City, Mississippi, some twenty odd years ago, belonging to the family of Mr. Elias Bridger. His mother's name is Clarissa. His is Solomon Rhodes. His father, Jack Rhodes. He had a step-father named Skinner Simkes. I don't know which name he took, or whether he knows his right name or not, as he was small. Any information would be gladly received. Address JACK RHODES,
185 Soraparu St., New Orleans.

MR. EDITOR—I am seeking the whereabouts of my mother. I left her in St. Mary parish, La., about the year 1860. Her name is Elizabeth Brooks. She had a little boy, William, about two years old when I left. We formerly belonged to Solomon Levi. I nursed awhile for Mrs. Capt. Atkinson. Her husband ran the steamboat T. D. Hines. After this Rosa Levi, daughter of Solomon Levi, married Mr. Roadwoof Bare, and brought me to Texas. My father, Henderson Brooks, came to Texas the same year I did, but I don't know where he is. My name was Martha Ann Elizabeth Brooks. Preachers and readers in St. Mary parish, I pray you, for the Lord's sake, to seek out my old mother. Address me M. A. E. TOLBERT, Care W. H. Jackson, San Felipe, Texas.

DEAR EDITOR—I wish to make inquiry for my mother. She was sold in Lunenburg Co., Virginia, by Joe Hankins to Silas Woods. I was sold at the same time, but when Woods came after us Hankins bought me back from him, but let him take my mother. They sold her to some trader, and as I was only seven years old I cannot recollect much about it. Three years after I was brought to Texas. and I have not heard of mother since Woods sold her. I took my name after the man that bought my mother, and he was said to be my father. Two of mother's brothers came to Texas with me, Dick and James Hankins. Mother was Lucy Hankins. Two cousins, Betsey and Stephen, children of mother's sister Nancy who died in Virginia, came with us to Texas.
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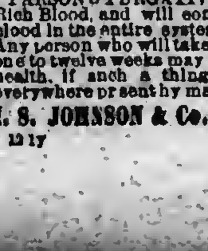

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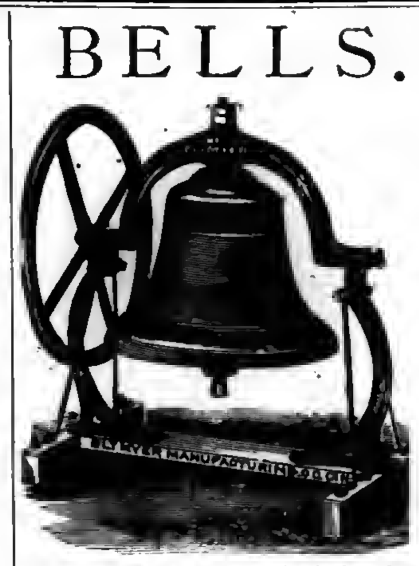

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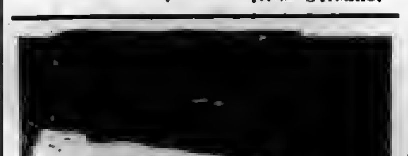

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The thoroughness with which it cleanses, without irritating the bowels; the tone and vigor which it imparts to the stomach; its appetizing effects; its cooling, refreshing operation in fever; the relief it affords in headache; its antibilious properties, and its superior merits as a general corrective, justify the assertion that it is, beyond all comparison, the most valuable family medicine of the age.
SOLD BY ALL DRUGGISTS.
n25 2t

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ALLAN'S ANTI-FAT is the great remedy for Corpulency. It is purely vegetable and perfectly harmless. It acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it **will reduce a fat person from 2 to 5 pounds a week.** In placing this remedy before the public as a positive cure for obesity, we do so knowing its ability to cure, as attested by hundreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen:—Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN'S drug-store for the second bottle." Another, a physician, writing for a patient from Providence, R. I., says, "Four bottles have reduced her weight from 199 pounds to 192 pounds, and there is a general improvement in health." A gentleman writing from Boston, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and one-quarter pounds." The well-known Wholesale Druggists, SMITH, DOOLITTLE & SMITH, of Boston, Mass., write as follows: "Allan's Anti-Fat has reduced a lady in our city seven pounds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks, and altogether I have lost twenty-five pounds since commencing its use." Messrs. POWELL & PLIMPTON, Wholesale Druggists, of Buffalo, N. Y., write: "TO THE PROPRIETORS OF ALLAN'S ANTI-FAT: Gentlemen,—The following report is from the lady who used Allan's Anti-Fat. 'It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have lost.'" Anti-Fat is an unexcelled blood-purifier. It promotes digestion, curing dyspepsia, and is also a potent remedy for rheumatism. Sold by druggists. Pamphlet on Obesity sent on receipt of stamp.
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The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as **the climax or crowning gem of my medical career.** On its merits, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so confident am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the ailments for which I recommend it, that I offer and sell it under **A POSITIVE GUARANTEE.** (For conditions, see pamphlet wrapping bottle.)

The following are among those diseases in which my **Favorite Prescription** has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorrhea, Excessive Flowing, Painful Monthly Periods, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or Falling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriage, Chronic Congestion, Inflammation and Ulceration of the Uterus, Impotency, Barrenness, or Sterility, and Female Weakness. I do not extol this medicine as a "cure-all," but it admirably fulfills **a singleness of purpose,** being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

Those who desire further information on these subjects can obtain it in THE PEOPLE'S COMMON SENSE MEDICAL ADVISER, a book of over 900 pages, sent, post-paid, on receipt of $1.50. It treats minutely of those diseases peculiar to Females, and gives much valuable advice in regard to the management of those affections.

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FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND COLOR.

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The VIGOR is incomparable. It is colorless, contains neither oil nor dye, and will not soil white cambric. It imparts an agreeable and lasting perfume, and as an article for the toilet it is economical and unsurpassed in its excellence.

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Plan of Episcopal Visitation, 1879.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*		*Bishop.*
Germany and Switzerland	Bremen	June	26	Wiley
Montana	Butte	July	3	Merrill
Sweden	Stockholm	"	10	Wiley
Utah	Provo	"	17	Merrill
Delaware	Cambridge	"	24	Scott
Norway	Stavanger	"	24	Wiley
Colorado	Pueblo	August	7	Merrill
Columbia River	Walla Walla	"	7	Haven
Oregon	Portland	"	20	Haven
Central German	New Albany	"	27	Simpson
Des Moines	Des Moines	"	27	Harris
Cincinnati	Urbana	Sept.	3	Simpson
St. Louis German	St. Louis	"	3	Bowman
Iowa	Burlington	"	3	Harris
N. W. Indiana	South Bend	"	3	Foster
S. E. Indiana	Lawrenceburgh	"	3	Peck
N. W. Swedish	Moline	"	4	Andrews
South California	Los Angeles	"	4	Haven
Detroit	Ann Arbor	"	10	Bowman
Michigan	Ionia	"	10	Foster
Southern Illinois	Salem	"	10	Andrews
Indiana	New Albany	"	10	Peck
Western German	St. Joseph	"	11	Harris
Central Ohio	Lima	"	17	Simpson
North Ohio	Wooster	"	17	Foster
Illinois	Jacksonville	"	17	Andrews
California	San Jose	"	17	Haven
Ohio	Gallipolis	"	24	Simpson
Erie	Mercer	"	24	Bowman
Upper Iowa	Davenport	"	24	Harris
East Ohio	Akron	"	24	Foster
Chicago German	Chicago	"	24	Andrews
West Wisconsin	La Crosse	"	24	Peck
Nevada	Winnemucca	"	25	Haven
Western Virginia	Morgantown	October	1	Simpson
Central New York	Cortland	"	1	Bowman
Wisconsin	Milwaukee	"	1	Andrews
Minnesota	Winona	"	1	Peck
North-West Iowa	Sioux City	"	2	Harris
Pittsburgh	Pittsburgh	"	8	Bowman
Nebraska	Lincoln	"	8	Harris
Genesee	Buffalo	"	8	Foster
Rock River	Chicago	"	8	Andrews
Central Illinois	Monmouth	"	8	Haven
Northwest German	St. Paul	"	8	Peck
Holston	Knoxville	"	15	Wiley
Foochow	Foochow	"	15	
Georgia	Atlanta	Novem.	12	Scott
Alabama	Murphree's Valley	"	20	Scott
Austin	Denuison	"	20	Merrill
Tennessee	Lebanon	"	20	Wiley
Central Alabama	Huntsville	"	27	Scott
South German	Industry	"	27	Merrill
Central Tennessee	Nashville	"	27	Wiley
West Texas	Victoria	Decem.	8	Merrill
Savannah	Rome	"	4	Scott
South India	Allahabad	"	4	
Texas	Galveston	"	10	Merrill
*Denmark	Copenhagen	July	2	Wiley
*Central China	Kiukiang	August	6	
*North China	Peking	"	6	
*New Mexico	La Junta	"	16	Merrill
*Arizona				
*Bulgaria				
*South America				

*A mission not organized into an Annual Conference, but in which an "Annual Meeting" is held, a bishop presiding if present, and in his absence, the superintendent of the mission presiding. By order of the Board of Bishops,
WILLIAM HARRIS, Secretary.
Wheeling, W. Va., May 20, 1879.

Caution to Dealers and Consumers.

The great merit and perfect safety of the

INSURANCE OIL

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Foreign Mi-

Southwestern Christian Advocate.

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Southwestern.

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DOE THE NEXTE THYNGE.

From an old English parsonage,
Down by the sea,
There came in the twilight
A message to me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching for heaven;
And on through the hours
The quaint words ring,
Like a low inspiration;
"Doe the nexte thynge."

Many a questioning,
Many a fear,
Many a doubt,
Hath its quieting here,
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance are given.
Fear not to-morrows,
Child of the King;
Trust them with Jesus:
"Doe the nexte thynge."

Oh! He would have thee
Daily more free;
Knowing the might
Of thy royal degree.
Ever in waiting,
Glad for His call;
Tranquil in chastening,
Trusting through all.
Comings and goings
No turmoil need bring;
His all thy future;
"Doe the nexte thynge."

Do it immediately;
Do it with prayer;
Do it reliantly,
Casting all care;
Do it with reverence,
Tracing His hand
Who hath placed it before thee
With earnest command.
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all results,
"Doe the nexte thynge."

Looking to Jesus,
[illegible]
[illegible] ring,
[illegible] His presence,
[illegible]
[illegible] countenance,
[illegible]
[illegible] and Service.

[illegible] to Texas.

[illegible]

domain," and the State Constitution provides that each man not the head of a family is entitled to eighty acres of this land, and one with a family, 160. All this is as true as the sun shines; but who in the name of high Heaven wants to cast their lot on the frontier among the Indians, and where there is no water. I would just as soon be subject to the bulldozers and the shot-gun policy as to live on the frontier and be scalped on one side by Indians and negro haters, and starve to death for water on the other. The Texans have not tried the shot-gun policy on the black man yet, and thus stained their hands with negro blood. But the question is—why? Because in the first place the negro is as humble to them as a dog, or he will soon find himself wading through the cold stream of Jordan. 2d, They are in the majority. They have a sweeping majority in the House and Senate.

I will take the liberty to say that Texas is not the place for the Cushites. I am partly acquainted with a little company of colored people of Texas that left Austin in the year 1871, and cast their lot in the northwestern part of Texas on public land, where they pre-empted the land according to law, and went to work like men. No sooner had they erected their houses, made their fences, and educated themselves for a good living, than the white people commenced to stick up little hand bills here and there, and everywhere, giving them so many days to leave the community. Saying that this is a white man's country, and if you don't leave, your neck will abide the consequence. This the negro paid no attention to, but kept on improving. Now and then a house would be burned down; every day or two a cow or horse would be gone, so the poor nigger in deep despair must leave his all behind for the white man's booty. Talk about Texas! I'll never advise a colored man to come to Texas, but would be glad in my heart to see about 15,000 leave this fall, and we have a fair indication for it. The emigration spirit and exodus fever runs high in many portions of Texas, and the entire State will finally take it. Coming to Texas or to any other Southern State would do us no good politically. What the colored man wants is to gain by emigration what he has lost by the shot-gun and bulldozing policy—his seat in Congress. Just think of it! There are about five million colored people in the United States of America, and out of that vast number has only one representative of her own race, and that is Senator Bruce, of Mississippi. And with a great change after the election of 1880, there won't be a black man's voice heard in the national halls to represent this colored nation. The framers of the Declaration of Independence would never have insulted the British crown had it not been that they considered that taxation without representation was illegal. I look at the black man's case in the same light. He pays as much tax according to his possession as the white that owns the cattle on the thousand hills. Yet he is threatened to be left entirely without representation.

I think it high time that the colored man should open his eyes and begin to cry in this language: "In God's name, whither are we drifting?" I say every one turn your course in an opposite direction to Texas. I don't think that the whole tide of emigration should be to Kansas—though enough should go there to give the Republican party more representatives in that State. Take for example New Mexico. There are thousands of acres of public land in that Territory, and if enough of our sort remove to that country it will soon become a State which would give us two Senators and six Representatives. We could elect our own governor and all of our State officers and run a government of our own. This plan will be complied with, or in a [illegible] years we will find ourselves [illegible] a passage worse than [illegible]

[illegible] so was talking about [illegible] station from the [illegible] there is a [illegible]

For the SOUTHWESTERN.

Letter from Bryan.

BRYAN, Texas, June 9, 1879.

DEAR EDITOR—Since my last letter from Courtney, I have held six quarterly conferences. I went from Courtney to Anderson and spent some five days in that work. It is a circuit with four appointments—three in the country and one in town. The Lord met with us at the first coming together and the interest never grew less unto the end. We went into the country and hunted up the lost sheep of the house of Israel, preached to them the gospel of our Lord Jesus Christ which made them feel happy, and when we left they said: "Come again, you have done us good."

Went from Anderson to Red Top circuit: preached once, held quarterly conference and administered the sacrament of the Lord's supper We have a good people here and I was favorably impressed with the members of the quarterly conference. The people turned out by hundreds to hear us preach at night and the Lord came down to our midst. Where He is His people always have a good time. Bros. Bookman and Coleman are the preachers: they are good men and are doing all they can for our cause. My next meeting was at Navasota, where we spent a week preaching, holding meetings and visiting from house to house, praying with the families. The Lord was with us in mighty power, the church was greatly blessed and from the evidence sinners gave us we believe many were convicted and we pray that it may end in their salvation. Bro. McKenzie, the pastor, is a faithful man and giving himself to the work. We have a good people at Navasota, but there are some old difficulties which have been in the way of success for years. We are now working at them and by God's help we intend to get them out of the way. Then we will look for a glorious revival and not until then. God will not bless a church until it puts away filth and sin.

Millican was the next point visited by us. Here we met a cordial welcome from pastor and people: they said, "we are glad you have come," and proved it by opening their houses to us. I had so many invitations to dine and sup that I could not comply with them all. While I have been kindly cared for at all the appointments, Millican is the only place where the people have manifested a universal desire to have the presiding elder visit them and pray with their families. I was reminded of the old days of Methodism, when a preacher was required to visit and pray with families.

From Millican I went to Bryan. Bro. Brown met me at the depot, gave me a warm shake of his hand seemed glad to see me and invited me to his house for dinner. Sister Brown met me at the door, welcomed me to her house and seemed to take delight in making my visit pleasant. I want to say that she is the better of the two halves. Here I found Bro. J. B. Mayes, from the North, who is teaching school in our church. He is a man of good morals and fine sense, the people are well pleased with him, and he will be a great help to us at this point. When he learns that the people go wild, like horses, in Texas and he gets used to it, he will be better satisfied. We have had a good meeting; God came down with great power—sometimes it was almost more than we could stand. Our love feast Monday night was grand—a wave of salvation rolled over the congregation, and one not accustomed to this people would have thought they were going wild. Bro. Mayes says he has not for years seen anything like it in the North. Let me add here that I look upon Bryan as one of the best appointments in the Navasota district, and second to none in the conference. It is true some appointments in the conference have more members and more money, but none have a stronger will to do and none do more than they, in proportion to wealth and members. Bryan is one of the prettiest little cities between Houston and Dallas. It is outgrowing any place in the State. Signs of improvement are seen everywhere. It is going to be the centre and headquarters of education and intelligence in this part of Texas. The city has taken hold of the matter and promises nine months schooling for both white and black next year. The location of Bryan is beautiful. The soil is sandy—no mud; rolling country; good water, to be had anywhere within from 25 to 40 feet. If I was going to seek a home for life I know of no place in which I would sooner buy. Pray for us.

W. L. MOLLOY.

Why Bishop Ames Sat Down.

BY REV. J. C. AMBROSE.

Edward R. Ames, a late distinguished bishop of the Methodist Church, began his ministry in Illinois; and, after becoming bishop, he always seemed especially happy in holding the annual conferences in that State. More than twenty years ago he was presiding over the conference in session at St. Charles, a village forty miles west from Chicago, when there occurred an incident that beautifully illustrated his character, won for him the lasting affections of his clergy in those parts, and published an insight into his early life. The details of the story I gather from one who was present.

A motion had been under consideration for some time, and the Bishop apparently thinking that enough had been said, arose to close the debate. At the same instant an elderly preacher, not observing the movement of the Bishop, stood up to add his views; when a brother tugged at his coat and signaled that the Bishop had the floor. But that worthy saw the manœuver, recognized the man with a remark to offer, and, dropping into his chair, said:

"Speak on, my good brother. Bishop Ames always sits down when Father Sinclair has anything to say."

The large company of ministers were much amazed; first looked seriously into the faces of one another; then gradually relaxed into mutual smiles, thinking the grave official had suddenly laid aside dignity for a little pleasantry at the expense of Father Sinclair. But the Bishop was far from the joking mood. Father Sinclair, alone in all the house, understood his motive, and was so embarrassed because he did that he said but little on the question he had risen to, then sat down, flushed with confusion, while the auditors wondered what surprise the Bishop had next in store for them. All bent upon him a gaze that seemed to solicit explanation. The Bishop understood the glances, and responded. His imposing form once more had the floor. His ever kind face betrayed emotion, and the last trace of a smile faded from the faces of the people as they looked into his. He proceeded, with evident hesitation, about as follows:

"Brethren," said he, "I see that you are surprised over my remark to Father Sinclair. I think I can relate a little story that will fully satisfy you that Bishop Ames does well to always sit down when Father Sinclair has anything to say. Upwards of twenty-five years ago I knew a young man just starting out to preach. He had been converted several years before, while in college, and thought he had a clear call to the work of the ministry. He had been licensed by his quarterly conference, and had tried hard for one year to make headway in the pulpit, or rather school houses, of a frontier circuit. But he made very poor work of preaching. It was not then permissible for a Methodist minister to take into the pulpit a manuscript, or even a note, and continue to be thought orthodox. That young man would get through his opening prayer and hymns, commence his sermon, lose the thread of it before he was half through, stumble on for a little time further in a stammering, incoherent manner, and call it finished, or break down completely in tears in the deepest mortification; and that, too, with a half-dozen gray-haired pilgrims before him, who could stand up and talk by the hour. And still that young man persisted in thinking that he had a 'call to preach.'

"But at the end of his first year the almost unanimous voice of the conference was that the youth had mistaken his calling, and that it would be trifling with sacred interests to renew his license. Just before the vote was taken a friendly minister, for whom all had great respect, and who knew much of the candidate's private prayers and struggles, stood up and protested a belief in his 'call,' and urged a renewal of his license. And, against conviction, but as a mark of personal regard for the friendly minister, the young man's license to preach was renewed for another year.

"His second year in the ministry was only a slight improvement over the first. If his public work effected any good, it came of tears, not of talk. And when he again asked to have his credentials continued there was a very decided expression among the official brethren that the young man might be very pious, but it was clear that he couldn't preach. They had tried him two years. That was probation enough for any man with a clear 'call.' When again the same kindly voice of that 'friendly minister' plead with the presiding elder in private and with the public conference to try the zealous boy once more. His last chance was given; but very reluctantly, and not at all on judgment, but as a favor to his friend.

"Brethren," continued the Bishop, with choked utterance and tears coursing down his cheeks, "that 'friend' was Father John Sinclair, and that 'boy' was Edward R. Ames. Now you know why Bishop Ames always sits down when Father Sinclair has anything to say."

The Bishop sat down, while every eye in the house ran tears over a joyous face. The conference took an informal intermission, while Father Sinclair received an ovation of thanks from all for having saved the boy and made the Bishop. His perception of a young man's call to preach was never after questioned.—*Independent.*

How Roman Catholic Schools are Supported.

The New York Catholic Protectory, a Romish institution in this city, in its report for 1878, acknowledges the receipt of $227,673 32 from the city treasury; $8,563 41 from the Commissioners of Charities and Correction; $50,000 from the State, of which not less than $20,000 was paid by the taxpayers of this city. This one institution, therefore, had $286,256 73 of the public money, and of this $256,237 73 was taken from the tax-payers of this city. The Commissioners of Charities and Correction reported that they had under their care in 1877 ten thousand persons in various institutions in the city, and expended for their support, exclusive of salaries and repairs, $761,123 22. It is evident, therefore, that the Romish Protectory receives more than one-third of the amount expended by the Commissioners. The charter of the institution provides that the children received shall be between seven and fourteen years old. Some of the inmates have been there since 1870, '71 and '72; there are, therefore, among them persons from sixteen to twenty years of age. Besides this, three of a family have been sent to the Protectory at one time, and this repeatedly, so that virtually families are supported, as the Board of Appropriation complained a while ago. On September 30 the number of inmates was 2,114. Homes were found during the year for only eleven per cent. of the children. The Children's Aid Society found homes in the West during the year for 3,818 children, at a cost of $20,876 19, which amount includes railroad fares, clothing, food, salaries, etc., making the average cost of each child to the public $7 82. Each child in the Protectory costs the public treasury nearly $140. This institution will soon be before the Legislature again asking for an appropriation. Every intelligent person can draw his own inferences from the facts stated, which are from the official records. How long shall the money of the people be used to maintain sectarian institutions? Romanism makes paupers wherever it is, and here calls on Protestants to take care of them.—*Christian Intelligencer.*

Not long since a Methodist minister came here from the South to obtain means to help rebuild a church burned by Gen. Sherman. He was received with brotherly hospitality, and arrangements were made to have him present the cause before the next meeting of Methodist ministers. While conversing with a well-known Methodist, the name of Bishop Haven was incidentally mentioned, when the old rebel spirit was stirred within him, and he denounced that gentleman in strong terms. The reply was in language quite as positive in tone, and the old war of Confederate against Unionist was fought over again. The visitor did not make his appearance at the Monday morning meeting, and upon inquiry being made it was ascertained that he had taken the first train for the South.—*Boston Traveler.*

A Christian Nation.

The *Occident* insists that we are the most Christian nation on the globe, and makes the following statistical argument to prove it: According to the census reports there were in the United States, in 1870, 38,558,371 inhabitants. There were at that time 72,459 organized Christian churches with 62,082 church edifices, worth $354,483,581. In their edifices there were 21,445,062 sittings. Now how many persons can go to church at any one time? Take out from the thirty-eight and a half millions the very young, the aged, and sick, and those who have to take care of them, would there be more than enough to fill the sittings in the churches if all who can go to church should go? Hence we have this fact, that there is in this land enough Christian enterprise and liberality to provide accommodations in Christian churches for the entire population.

Again: Compare the number of teachers of Christianity with the other learned professions. There were, in 1879, 43,974 clergymen, 40,076 lawyers, 62,000 physicians and surgeons, 38,000 printers, and 183,000 school teachers: More ministers than lawyers or printers; nearly as many ministers as doctors: One minister to every nine hundred inhabitants, old and young. Now somebody must sustain these ministers. And the fact that one is sustained, on an average, by each 180 families in the land, shows that there is a widely diffused interest in the preaching of the gospel.

There are nearly four times as many school teachers as clergyman. But this is only a fair proposition for a population fully supplied with both. A Sabbath congregation ought to be at least four times as large as a school which is taught by a single teacher.

We have in the land 125,000 public schools, and we have 72,459 church organizations. We are, then, as well supplied, relatively with churches as with schools. The public schools are the boast and glory of the nation. They cost us, in 1870, $64 000 000. But did not the 72,459 churches cost at least on an average, $1,000 each? In the Presbyterian Church last year, the average cost was $1,600 to a church. It may have been less in some other churches. But it is fair to assume that the people of this land pay freely at least $73,000,000 a year to sustain its Christian Church after investing in them in building and grounds, according to the census of 1870, no less than $354,483,581.

Let us take another class of facts: In 1870 the number of newspapers of all kinds in the United States was 5,871, with a circulation of 20,842,475. Hence there were more church sittings in the land by nearly a million than there were copies of papers, magazines, etc., circulated. For their twenty odd millions of publications the people pay an average of $3 a year. This would make the investment in them about $63,000,000 while we have shown that the cost of preachers and preaching could not have been less than $73,000,000.

These figures show the interest which we take as a people in Christianity. We do more to sustain it on the voluntary principle than we do on the same principle to sustain the press, or than we we do by taxation to sustain free schools. There is nothing dearer to the great majority of our citizens than the religion of Jesus Christ. There is nothing for which they make greater sacrifices. We have other statistics which we will print next week. We do not expect to convince the blatant infidels who denounce the Church as an effete institution, a rotten relic of the past. But we want to encourage Christians by showing them that the gospel which they love, is intrenched in the heart of the nation.

As the thoughts are, so will the acts be. We can elevate the condition of labor by allying it to noble thoughts, which confer grace upon the lowest as well as the highest rank. For no matter how poor or humble a man may be, the great thinkers of this and other days may come in and sit down with him, and be his companion for the time, though his dwelling be the meanest hut.

The citizens of Merilian, Wis., after fighting a hard battle with the whisky interest, have at length succeeded in closing the last drinking saloon in the place.

Jacksonville, Florida.

Our church in Jacksonville, Fla., is prospering. Rev. Dr. Paine, the pastor, writes us that his house is full every Sabbath, and that he has received additions to his Church nearly every week since he went there last January. We have a most desirable lot, situated on the main street, and in the midst of the best hotels. It was selected by Bishop Ames, and purchased by the Church Extension Society. Jacksonville is rapidly growing. In 1866 it was said to have 1,700 inhabitants. It now has 14,000, and more to follow. Our Church is also growing. The foundation of a new church is laid. It is to cost $5,000; of this sum $2,500 is provided, the membership can raise $1,500, and $1,000 is needed.

The ladies of the Church have organized a Building Society to do this work. Among other schemes to convert the resources of Florida into a church they have struck upon this: They will send a package of Florida mosses and grasses, so convenient and pleasant in trimming our Northern homes, to any person who will send them one dollar or more. This money can be sent to Rev. S. D. Paine, 115 Ashley street, Jacksonville, Fla. We have known Bro. Paine for years, and expect him to succeed. Whoever helps him will help a good cause in the heart of the principal city of that State.—*N. Y. Advocate.*

Congress and the President.

While the majority at Washington, and the Democratic press generally, are censuring President Hayes for objecting to a mode of legislation, the precedent for which was furnished by Republicans, we may be pardoned for recalling a sentence or so of the history of the late Presidential campaign:

In my opinion, an amendment to the Constitution ought to be devised separating in distinct bills the appropriations for the various departments of the public service, and excluding from each bill all appropriations for other objects and all independent legislation. In that way alone can the revisory power of each of the two Houses and of the Executive be preserved and exempted from the moral duress which often compels assent to objectionable appropriations, rather than stop the wheels of Government.

Is this the voice of some keen-sighted Republican leader, who foresaw just what has occurred during the past few weeks? It sounds very like it, but we are constrained to say that the reputed author is Samuel J. Tilden, and that the extract is taken from his letter accepting the Democratic nomination for the Presidency in 1876.—*Pittsburg Dispatch.*

To look inward to examine himself is, beyond question, a Christian's duty. To neglect it wholly is to give opportunity for the unperceived growth of little faults for "the little foxes, which spoil the vines," to make hiding-places for themselves in unsuspected places about the chambers of the soul. Nevertheless, too much looking inward is not good for one's spiritual health, because it tends to discouragement, to weakness of faith, and in persons of a melancholy turn of mind, to morbid feeling. Hence, while we look inward, we should always look upward. The words of Richard Baxter are in point here. He says: "Instead of poring on your hearts to know whether they are set on heaven, lift up your thoughts to heaven and think of its glory; that will raise them thither and give you and show you that which you were searching for. . . We are such dark, confused things, that a sight of ourselves is enough to raise a loathing and horror in our minds and make them melancholy. But in God and glory there is nothing to discourage our thoughts, but all to delight them, if Satan do not misrepresent them to us."—*Zion's Herald.*

One of our most eloquent senators once said, that an Englishman's cottage was his castle. The winds may whistle through every crevice, and the rains penetrate through every cranny, but into that cottage the monarch of England dare not enter against the cotter's will. That is just the case between Christ and the human soul. He has such a respect for the will of that immortal tenant that He has placed within us, that He will never force an entrance. He will do everything else; He will knock at the door—

"He stands knocking at the door
Of every sinner's heart;
The worst need keep Him out no more,
Or force Him to depart."

But He will not force an entrance.—*Rev. W. M. Punshon.*

General News Items.

Ten Algerian chiefs have engaged in insurrection.

A severe earthquake in Sicily destroyed a number of lives.

The abdication of the Khedive of Egypt is hourly expected.

The will of the late Baron Rothschild shows an estate of £2,750,000 in England.

Henry W. Blair, Republican, was elected U. S. Senator from New Hampshire.

Prof. Johanne Karl Friedrick Rosenkranz, the eminent philosopher, is dead.

The anniversary of the battle of Bunker Hill was observed in Boston on the 17th.

Great preparations are being made to celebrate the Fourth of July in St. Louis.

The great powers are not prepared to allow Bulgaria to possess the Danube flotilla.

A meeting of Irish farmers in county Galway, cheered the Zulus and the Irish Republic.

The U. S. steamer Marion has been ordered to Aspinwall to protect American interests.

Gov. Diaz Gutterres, of San Louis Potosi, and the governor of Nueva Lion, were killed by revolutionists.

Delegates from South American republics are expected in Spain to treat for a restoration of diplomatic relations.

The Chamber of Deputies excluded M. de Cassagnac from its sitting for three days for violent and abusive language.

A telegram from Rio de Janeiro states that Gen. Goby has deposed the president of Paraguay and seized upon the government.

The Hazen-Stanley court-martial directs that Col. Stanley be admonished in general orders, by the general of the army, for breach of discipline.

The Australian authorities have reserved 30,000 feet of floor space in their exhibition hall for the use of producers and merchants in the United States.

At Terrebonne Station two laborers, while working in the field, fell dead owing to the intensity of the heat. On Bayou Black a child was sun-struck and died.

A squad of several hundred convicts under Capt. Hayden commenced work on the Western Louisiana and Texas railroad on the morning of the 16th near Vermillionville.

At Shanghai, China, a volunteer rifle corps detached the horses from Gen. Grant's carriage and themselves drew it to its destination. A deputation of high Japanese officials are preparing to receive him.

Cleopatra's needle, transported to the cold and wet climate of England, already begins to show signs of an early decay. A preservation solution is being applied to its surface to protect it from the atmosphere.

Two little Pittsburg girls, playing in an unoccupied house, inadvertently locked themselves in a cupboard. After they had been imprisoned twenty-two hours, a chance visitor heard their cries. They were half dead from suffocation and exhaustion.

The Spanish government has ordered energetic measures to obtain satisfaction from San Domingo for the outrage to the Spanish flag in the arrest last winter and subsequent execution of two insurgent Dominican generals who had taken refuge on board a Spanish vessel at Puerto Plata.

Reliable telegraphic information from the city of Mexico, June 11th, says Gen. Negrete, commanding the Mexican army, has pronounced against Diaz, and has left the city with 3,000 adherents. Diaz is in pursuit. Vailante, president of the supreme court, is acting president. Congress has disbanded. Diaz has removed Gens. Trevino and Navanjo, appointing Gen. Talentino to the command of the Monterey district.

Eleven persons were drowned and a train of wagons loaded with freight destroyed at Buffalo Gap, D. T., on the 12th, by a sudden rise of Beaver Creek, caused by a water spout. Water rose so rapidly that there was no chance for escape. Six bodies have thus far been recovered. Forty thousand pounds of general merchandise was swept away and scattered along the stream for miles. Very little will be saved.

Southwestern.

J. C. HARTZELL, D. D., Editor.

THURSDAY, JUNE 26, 1879.

One Dollar!

Subscriptions will be taken for the remainder of the year 1879 for

One Dollar, Cash.

Read the advertisement of the Southern Standard Press Company in this paper.

We have received a copy of the minutes of the Tennessee Conference, Thirteenth Annual Session, held Nov. 21 to 24, 1878.

Rev. Joseph Campbell, presiding elder of the Mississippi Gulf district, called on us this week. He gives a fair report of his work, and appears to enjoy excellent health.

We have received the Central Tennessee College catalogue for 1878-79. This Nashville institution is doing its full share in creating an educated ministry for the freedmen of the South.

Give the tramp a job. If he is worthy, he will be glad to earn the bread he eats,—and if not worthy, Paul's logic applies to his case: "If any work not, neither should he eat."

The call issued for a memorial meeting in honor of the late Wm. Lloyd Garrison, in Central Church, corner of Liberty and Gasquet streets, was signed by Gov. [illegible], T. Morris Chester, Esq., A. B. Blunt and many other leading colored men.

Rev. S. S. Ashley, at the Garrison Memorial Services at Atlanta, said that Gov. Colquitt, who "is now gushing at Chautauqua [illegible]," refused the use of the Hall of Representatives for the meeting, and the *Constitution* declined to announce the meeting.

James Mitchell writes: [illegible] to correct one misprint in 'The New Issue,' published [illegible]. Read 'The compilation [illegible] laws open with the [illegible] of Exodus,' not the [illegible] your printers make it. [illegible] contains the ten [illegible]. Please correct. [illegible] not O'Connel is the [illegible] of 'Hereditary Bondmen.'"

A memorial meeting in honor of Wm. Lloyd Garrison was held [illegible] at the Lloyd Street M. E. Church, on the 8th. The President and faculty of Clarke University took a prominent part in [illegible], along with Revs. [illegible] and others. Scripture passages, such as were favorites of Mr. Garrison, were read; [illegible] a biography of deceased [illegible] of freedom and other [illegible] lasting three hours. [illegible] adopted.

[illegible] who was a Methodist [illegible] leave book with [illegible] years ago in [illegible] an interesting [illegible] growth of the country, [illegible] in the *South*. [illegible] In 1829 he [illegible] bank of the [illegible] village [illegible] native for [illegible] unbroken [illegible] Indians [illegible] commercial [illegible] and [illegible] river [illegible] splendid [illegible] dotted [illegible] villages.

[illegible] the West [illegible]

Face to Face.

It cannot be wondered at that this should seem "an unintelligible world," as Wordsworth called it, if we turn away our faces in whole or in part from the light of Christ. Apart from Him, the heart cannot but grow weary over the battle and burden of life. We can have no outlook into the future but a very sad one if our minds must be alienated in any way from Him who brought life and immortality to light in His Gospel. Many passages in His writings show how Paul felt the sins and sorrows of life. He heard the whole creation groaning together in pain—the cumulative agony of long centuries. But he heard at the same time from his Lord the meaning of this groaning, the signification and character of creation's pangs. They foretell the creation of a new and better world; they promise deliverance from the bondage of corruption into the glorious liberty of the sons of God. What a prospect! By virtue of birth, one may say with Schiller, "Time is my inheritance. I am the heir of all time." But the Christian may say by his supernatural birth, "Eternity is my inheritance. I am an heir to the glories of eternity." "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." But God hath revealed them unto us by His spirit, and they are here in the mirror of His word.

For some years we have been looking into that mirror which has too often been dimmed and clouded over by the breath of our earthly passions and prejudices. We have been looking there to see the face of the King in His beauty. And we have seen His blessed face radiant with the light of happy love as he blessed the children, healed the sick and all them that were oppressed with the devil. We have traced His footsteps from place to place, and with hearts not indifferent we have watched him scattering seeds of kindness broadcast. Most of all we have looked to Him at that supreme moment when He has lifted us up from the earth, to lift up the sin of the earth and to carry it away. Then after looking we have closed the book and knelt down to speak and to listen, and have sometimes thought that then we could see His face and hear His voice. At the very thought let our souls and all that is within us be stirred up to bless His holy name. Can we think of anything? Yes, indeed—to see him face to face and not as in a glass darkly—to see Him face to face with eyes that cannot look long enough, that cannot drink in enough, that is better. To see Him with hearts completely purified from every sin, passion or evil desire—to see Him, the first thing on that happy resurrection morning, when he shall gather His own together—that is better than to look into the best mirror with the clearest vision. It will be as if we had never known Him before, and yet it shall not need more than a moment to find out that it is the same Jesus that first took us up and carried us home on His shoulders rejoicing. One look of the Elder Brother will be enough to make us at home in the Father's house of many mansions. In the sheen and brightness of that morning and in the warmth and glow of His loving presence, all the story of grace, all the history of the human race, all the meaning of revelation and the mystery of life will be made clear and plain and full of light. How glorious it will be to have the privilege of beholding Him face to face! How ecstatic the enjoyment that shall fill the soul!

Appeal Against Migration.

The cotton planters of Washington county, Miss., held a convention at Greenville, May 28, and put forth a memorial to the Northern people, asking them in most earnest language not to encourage the migration of the laborers to the State to Kansas. They explain the basis of contracts with laborers, by leases for rent payable in cotton; by work on shares, and wages. They allege that the laborer at this season has generally obtained his year's supply, and the loss of even one crop would seriously injure, or wholly ruin the [illegible] and cotton planter, and bankrupt the country. The old story [illegible] and chromos is repeated, and they assert that the [illegible] on the Mississippi river [illegible] boat to give transportation [illegible] to the negro, would [illegible] country on both sides [illegible] flames with excitement [illegible] crops would be [illegible] leave tenantless [illegible] population would [illegible] banks to go to [illegible]. The consequent [illegible] bankruptcy [illegible] for [illegible]. They deny the alleged persecution and bulldozing of the laborers, and the denial of his political, legal and social rights, the extortion and injustice which are charged against them. They want the hands to fulfill their contracts for securing the present crops, and then they acquiesce,—if it must be so,—in the departure of the laborers to other fields chosen by them.

Apropos of this memorial, which has found a wide circulation, we may refer to the meeting at Brookhaven, Miss., three weeks ago, of cotton planters in favor of law and order, and declaring that "all bulldozing must stop;" and to the more recent military organization at the same place to put down, by force, the night-riders who had kept the colored and other people in terror until the whole community had been compelled to organize to put down the "Regulators."

In the face of these facts, so patent to all the world, we have had persistent declarations from the organ of the M. E. Church South in this city, that the exodus has been exaggerated; that it really amounted to nothing; and charging that emissaries had been secretly circulating among the negroes to create discontent, by falsely representing the happy condition of the blacks in Kansas, etc. The secular papers have treated this grave question with the attention it demands. Why should the religious journals be behind the political papers in giving correct information of the exodus? They, in effect, champion the workers of iniquity, by a failure to give the exact truth.

Not Immediate.

"In debate in the Cortes, June 18, on the speech from the throne, Premier Campos stated that the government fully intended to settle the Cuban question, and would pursue a conciliatory policy toward Cuba. He considered it impossible to abolish slavery immediately. The address was adopted with 149 yeas to 11 nays."

Campos personally proved the value of a conciliatory policy in Cuba, where he won the name of "Pacificator." But when he went back to Spain to enjoy his laurels, and take his place as prime minister, he left behind him, in Cuba, the unfailing seeds of a new upheaval. About one in twenty of the slaves had achieved their freedom by taking up arms with the revolutionists,—the rest were left in slavery. The situation is, therefore, precisely like that which existed in the British Island of Antiqua in 1834 when gradual emancipation was adopted, leaving a large part of the population in bondage side by side with the free. A few months of trial satisfied the island legislature of the folly of this programme, and on the first of August of the same year, they set the entire population free. From that hour there was peace. "If thou put away from thee the *yoke*, the putting forth of the finger and speaking vanity; if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day."

Bishop Haven on Garrison.

Bishop Haven's address at the memorial services of Garrison at Atlanta is one of the completest in its recital of historical facts, of the reform, and in the analysis of the character and career of the great emancipator we have yet seen. It occupies nearly four columns of the *Advocate*. It does full justice, from the standpoint of the church, to the memory of the early adherents of the cause among ministers of the Presbyterian, Congregational, Methodist and other churches, while the great mass were, in Bible language adopted by Garrison, "dumb dogs that would not bark, sleeping, lying down, loving to slumber." We quote from the eloquent Bishop the following:

"Many blame Mr. Garrison for his lack of faith in the Christian Church and afterward in Christian doctrine. They would be less inclined to censure him for the former lack, were they dwellers with us where the church is to-day as much a unit against the central Christian truth of this great liberator as when he was fighting his battle, where no association, conference or pastor rejoices over the abolition of human bondage, and accepts its results in all their claims with exultation. Yet it would be wrong to judge of Christ and His Church from such defection."

The Bishop pays his compliments to Gov. Colquitt as follows:

"We are also providentially assembled in the capital of the State, which once, from its capitol, issued an offer of five thousand dollars for his head. But for the refusal of the Governor, we should have been assembled in the very capitol of the capital, and have purified that place of the painful memories of that act of the Legislature and Governor by eulogies pronounced in its hall of legislation. The refusal of the use of that hall by one who is hardly yet returned from a series of ovations granted him in Northern cities, may well cause those who gave him those hospitalities to consider their ways and be wise."

The Todd Murder.

"We do not wish to enter here into any discussion of the case as it now stands, but simply to say that the only direct and reliable testimony which has thus far been given to the public is Mr. Pollard's statement published over his own signature, first in the *Central Christian Advocate*, and subsequently in other church papers. We have seen nothing thus far which changes our judgment as at first made up from the facts presented—nothing to counteract the testimony of Pollard and the death bed testimony of Todd.—*Northern Christian Advocate.*

Neither does any other unprejudiced person ask for clearer evidence of the crime committed. Those who still doubt would not be convinced though both the murdered men rose from the dead to testify.

The New York *Advocate* of the 19th devotes seven of its editorial columns to a review of this murderous outrage, and to the two or three so-called coroner's inquests in the case; the testimony—and more than all to the superserviceable zeal of Gov. Miller to extenuate the guilt of the officers who killed Bro. Todd, and caused the death of his brother — the whole plainly showing "that the Governor's statements are out of harmony with the facts." Dr. Fowler concludes as follows:

"Whatever there may be left of such a witness as Gov. Miller, after he has destroyed the evidence of such men as Pollard and Decker and Todd, backed by the able and statesman-like paper prepared by Bishop Andrews, who appointed Bro. Todd to his work, and adopted by the Board of Bishops of the M. E. Church, cannot seriously harm *The Christian Advocate*. It is not ourselves but our exposed brethren that we seek to defend. Todd murdered in Arkansas; and April 24 following, Rev. Prince Wright, a member of the Missouri Conference of the M. E. Church, flogged almost to death, receiving over a hundred lashes, in Howard County, Mo.!! This is becoming monotonous. We hope soon to have a large fund with which to prosecute the villains who commit these crimes. These poor and helpless brethren must be defended. If the Church sending them out will not defend them, who will? We want a fund of $500,000 to back them and secure justice."

The following is from the *Cincinnati Gazette* of April 19: "Rev. Dr. J. C. Hartzell, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, an organ of the Methodist Episcopal Church of New Orleans, La., has been spending a few days in the city as a guest of Rev. Dr. Rust. We learn from Dr. Hartzell that the Northern Methodist Church is pushing its mission vigorously in behalf of the freedmen all over the South, and notwithstanding many discouraging circumstances attending its operations, the harvest is gladdening the hearts of the self-sacrificing heroic missionaries of his own and other churches.

He has strong hopes for the freedmen in the redemption of the South. If the church and the nation will only be true to this unfortunate and suffering people, the waste places of the South will soon bud and bloom, and the era of peace, prosperity and fraternity be ushered in, and sectional feeling, color prejudice, and caste distinctions be obliterated. The Doctor pleads for enlarged educational facilities, for black and white people alike in the South as a chief factor in the solution of the vexed problems before the nation. He believes that the planters and freedmen will ultimately adjust themselves amicably to their new relations, and labor shoulder to shoulder in the common work of perpetuating our republican institutions."

The Pittsburg *Christian Advocate* strenuously condemns all Sabbath-breaking camp-meetings. Now it has always been easier to point out an evil than to remedy it. Dr. Wayland once wrote an elaborate argument upon "limitations of human responsibility." It was an ingenious effort to release the nation and the church from the guilt of perpetuating slavery in this country. If bad men abused the institution, why should good slave-holders suffer the guilt or odium? If railroads and steamboats will run excursions to the camp-ground on the Sabbath, shall there be no camp-meetings holding over that day? It seems to this complexion it must come, if our good friends would not be partakers of other men's sins. But what of Ocean Grove and the Vineyard, which hold camp-meeting *en permanence* through the summer?

The *News* of Clarendon, Donley Co., Texas, has commenced its second volume. It is the representative of a colony of Christian, educated, temperance people, who have settled in the Panhandle of Texas, and which desires accession from people who have like traits. Rev. L. H. Carhart, of Sherman, is the editor, and Jas. H. Parks local editor.

OUR SOUTHERN METHODISM

TEXAS.

Rev. Joseph Harden, Liberty: "The elder was with us; 6 joined the church to day. We have a fine Sabbath school at both churches."

James Rollings, Lovelady: "We are going to have a camp meeting at Hopewell, one and a half miles from here, on the 15th of August. Doing all we can to build up a church here."

Rev. J. E. Shackleford, Wallisville: "God is in my church and congregation, insomuch that I am having a reviving time; sinners are being converted, mourners are coming forward."

Rev. John Wright, Goliad: "During a 24 day's meeting we added 10 to the church. I was assisted by Rev. P. Gates, of Victoria. Sunday-school numbers 75, and is superintended by Baptiste Lott."

Rev. Lewis Lane, San Felipe: "Let me notify my brethren of my camp-meeting. It opens July 24, at Asbury Chapel, San Felipe, Texas. Come brethren and help me, for the work is very heavy. I have four appointments. Preparation will be made to take care of you."

Rev. Taylor Moore, Texarkana: "The M. E. Sunday-school officers for 1879 are: Robert Robinson, superintendent; Mrs. Louisa Moore, assistant superintendent; Miss Dorcas E. Nolan, librarian; Mrs. Sallie Alexander, treasurer; W. R. Jenkins, secretary; Taylor Moore, L. Moore, Victoria Banaster, W. M. Butler, teachers Sunday-school committee, R. Robinson, W. R. Jenkins, Mrs. L Moore, Mrs. Sallie Alexander and Miss Dorcas E. Nolan."

Rev. Mason Reddick, Willis: "We have had a good meeting. Fifteen backsliders returned by new penitence to their first love, and three others professed hope in Christ and were received on probation. The children interested a a large audience at our church last Friday evening, May 30. It was the promised May party of the school, and the crowning of their chosen queen Sarah Reddick. Speeches, dialogues, addresses and songs were well delivered."

MISSISSIPPI.

Rev. J. Holmes, Deasonville: "Childrens day was a joyful time. About 40 pupils recited verses. Superintendent J. Allen, and teachers Green Williams and Polly Miles gave satisfaction. Collection $2 10.

Rev. H. Wyatt, Hickory: "Children's day was observed. We have adopted the $1 system for the mission. Churches are all in good condition. We have a building here 40x60 feet. Sunday-school in a growing state. One death May 29, a sister."

Rev. B. L. Nevils, Buena Vista: "We expect to try to build two churches. The people are poor, but strive hard. Three deaths among us. Bros. William Roe and William Fair, and sister Muttie Holiday. I lost my baby; it died on the 7th."

L. L. Pratt, Corinth: "June 9 was a good day with the children. A fair collection was handed to the pastor, Rev. P. Blue. We are gratified with the decision of the Bishop in sending him here. The past year a good parsonage has has been built, worth $400 and neatly fenced in. I superintend a Sunday school of 115. The choir of the church is made up from my pupils."

Rev. R. Roundtree, Union Church Circuit: "Our work at this time is in a growing condition, and the Sunday-school is advancing. I have received into full connection 15, and baptized 11 adults and 7 children. Our beloved elder has made his second round, and does business satisfactorily to all. The stewards estimate his salary at $25 and so far they have paid $12 90. Pray for us."

LOUISIANA.

Rev. Levy Johnson, Shady Grove: "I have just returned from a trip of 50 miles, which is very exhaustive to walk this warm weather. I have bargained for a horse, and hope to get him."

Rev. J. W. Hilton, Natchitoches: "We had a lively time on the first Sunday of June; 110 participated in the Lord's supper, 2 children were baptized, and 2 members taken in, which makes 57 in all, the Lord has given me this year."

Superintendent H. J. Wright has written us a full description of the observance of children's day in Alexandria and Pineville. Pastors, superintendents, assistants and children seem to have been enthusiastic, and to have spent a cheerful day of song, prayer and wise counsel. Says Bro. Wright: "Cheer up, cheer up, with your dormant Sabbath schools, and let our children show to the opposite race that we are just as perceptible of knowledge as they, and that we have a deliverance. The only thing needed is cultivation and frugality."

KENTUCKY.

Rev. Scott Ward, Shelbyville: "I have held 11 quarterly conferences and one district conference, and organized 6 circuits since the 10th of April, 1879, and organized a missionary society in almost every church. We have collected some missionary money in all the churches. I believe I will be able to collect every dollar that my district is taxed this year. Pray for us."

TENNESSEE.

Rev. T. Woods, Dover: "I am in a protracted meeting which has resulted in 10 conversions, 9 additions to the church. We are still trusting in the Lord, looking for a better time. This is the first revival of the year."

Letter from Jackson.

JACKSON, Miss., June 11, 1879.

MR. EDITOR—My church is prospering spiritually. The Lord has been with us up to this time, and has added a goodly number to the fold.

I have a fine Sabbath-school, averaging from 80 to 100 pupils, and still increasing. There are some very zealous workers who are engaged both heart and hand in building up the school. Pray for God's blessing upon these young people.

The children's day, set apart for the Sunday-school Union, was observed with success. Meeting at 9 a. m., the regular order was passed, and the following named pupils rehearsed verses from the Bible: Miss Anena Anderson 3, Jennie Henderson 5, Ida Moore 5, Eva Matthew 6, Alice Austin 7, Harriet Anderson 3, Willie Patton 20, Emma Scott 3, Garrett Austin 4, Bettie Austin 9 verses, after which I addressed the school on the work of the Union, and $10 was collected. Yours truly, A. DAVIS.

Letter from Hearne, Texas.

HEARNE, June 5, 1879.

MR. EDITOR—It seems to have fallen to my lot to build churches for the Lord on every charge I I have been since engaging in the work, save one. I generally begin from my own pocket to start the effort. At Hearne they have been trying to put up a church for four years, and have completely failed. Our people are greatly discouraged and scattered. They have lost all hopes of putting up one, and have no place of worship. They started their church up three times, and it fell down through bad management, and enemies laughed at them, telling them God was against them and they were too weak.

I told them I was their brother, sent by the bishop, and they should have a church. I opened my purse, and many warm hearted friends followed. We are going to build at Chapel Hill, and expect to start it up in three weeks.

The Lord has smiled upon this people. We have had 5 confessions and 21 baptisms, and we are going to start a camp meeting the first of August. Yours truly,

J S. WHITAKER.

At the preachers' meeting in Chicago on Monday last, Rev. McChesney, who had lately returned from California and Arizona, stated, touching facts about the Chinese population:

There had come to this country a little over 287,000 Chinamen, of whom nearly 200,000 had returned home, leaving here now—with the 2,000 American born—a Chinese population of 98,491. Of the 472 persons who were commited to the almshouses, one was a Chinaman, and most of the rest Irishmen. There were only six Chinamen out of the several hundred committed to jail in a year, and only one Chinaman out of 6,127 cases of drunkenness had been registered. Mr. McChesney, in company with his friend, visited Chinatown, and he felt constrained to own that it was not a whit worse than a large tract of the districts surrounding it, and inhabited by somebody else than Chinese.

It was voted at the same meeting not to oppose Sunday trains to the camp meetings. "In Adam's sin we all joined in."

Proceedings.

District conference convened at Meridian, Miss., May 7th, according to appointment. Presiding Elder Dunn had the former presiding elder, M. Adams, take the chair. Religious exercises were conducted by Rev. L. Boone. W. D. Sims was elected secretary of the conference: L. A. Colton and H. B. Key, assistants. Forty members were present. The regular business of the conference was conducted. A vote was taken on the discontinuance of the district conference: ayes 9, nays 23. The next district conference will be held at Enterprise, Miss.

W. D. SIMS, Secretary.

Selfishness is the meanest kind of poverty.

Letter from Thibodaux.

THIBODAUX, June 19, 1879.

MR. EDITOR—The excursion mentioned in my communication of your last issue took place on Saturday, June 7. The Pride of Thibodaux Lodge No. — made their appearance at the depot of Morgan's railroad at 12 o'clock m., where they waited the arrival of the train that came in at half-past one. The Pride of Thibodaux having received the Pride of Jefferson Lodge in the usual manner, the procession marched off amidst the strains of the Excelsior and La fourche brass bands. Marshalls D. G. M. Gaudet and Elder I. H. Harper having conducted the procession through the principal streets of the town, now proceeded to the M. E. Calvary Church, granted them by the gentlemanly pastor in charge, Rev. Wm. Davis, where the ceremonies were held. D. G. M. Dejoice, of Pride of Jefferson Lodge, appointed master of ceremonies for the day, delivered a short address, after which an ode was sung, and elder Harper having invoked the blessing of the Almighty, James D. Kennedy, P. N. F. and orator of the day, delivered the principal address on the occasion. P. G. Master Chester also delivered a discourse in a very few words, after which P. N. F. Davis pronounced the benediction.

The Excelsior and Lafourche brass bands being in attendance, each played, alternately, pieces of sacred music. The two lodges having marched up to the Pride of Thiboleaux' lodge room, were dismissed and every body allowed to promenade the streets of Thibodaux at will.

On Sunday, the next day, on the arrival of the morning train, we were greeted with the presence of Geo. C Mason, M. V. G. S of A; and M. V. P's, E. f. Holmes, I. Reiras, I. O. Brown, with P. N. F.s, Holland and Smith. At 4:30 p. m. the procession formed in front of Pride of Thibodaux Lodge room and marched to the depot. At a few minutes to six o'clock the thronged cars started off amidst the waving of many handkerchiefs and hailings of "good bye."

The baptism at Calvary Church was commenced at 9 o'clock a. m., as follows: immersed, 6; sprinkled, 1; poured, 1; infants, 2; total, 10.

The basket meeting was attended by a large number of the excursionists, and preachers from your city occupied the pulpit at the different services. The attendance at the evening service, however, was the largest. Rev. M. Dale occupied the pulpit at this service. The effective manner with which Rev. Dale delivers a sermon justly entitles him to the reputation he sustains as a pulpit orator. The amount collected on this day amounted to $53: the total amount collected during this year amounts to $313. The expenses are as follows: Church repairs, $183; incidental, $13; preacher's salary, $177; total, $313.

We notice with regret in a communication signed by our kind friend, Rev. A. E. P. Albert, in your issue of June 5th, the following words:

"I do not know how Bro. Davis will regain the esteem of my people, but it is certain they got blue on him when they learned that he slighted them on account of the A. M. E. Church's unholy Sabbath-desecrating brass band excursion."

Now, Rev. Davis did not defer his trip to Houma with a view of giving any aid to the Sunday excursion of the A. M. E. Church, as Rev. Albert would seem willing to believe. But the official board of Calvary church, seeing the impracticability of making our trip to Houma a success, instructed Rev. Davis to defer the matter to some future day, and notified Rev. Albert to that effect. Why, on this very Sunday, the day of the excursion, the theme of Bro. Davis' discourse was "Remember the Sabbath day, to keep it holy." It was no doubt the circumstances that presented themselves upon this occasion that actuated him to deliver such a sermon. True enough, we could have gone with what few that might have been summoned, but our contributions would have been so small that Rev. Albert could have said to us, "You have come, but *Absque argento omnia vana.*"

A few days since, a sister of Rev. Austin Kennedy's church met with a sad and unexpected death, while on her way to her husband, who was at some distance back in the woods chopping. She had to traverse a thick cane brake, and as she traveled thus, thinking probably least of her death that awaited her just a few paces ahead, she tramped upon a rattle snake, and before she could move, he had struck her the death-blow, and fastened around her so tight that it took all the courage and strength she possessed to free herself from her deadly foe. Though the poor woman had screamed since she first encountered the snake, not until she had lain prostrate a long time did any of the wood choppers hear her and come to her relief. She lived 18 hours after she was taken home. Thanks [illegible] known Him before this. Though her death was sad, she has found rest beyond this vale of tears. This is not the only sad accident that has visited us. Yesterday, about 2:30 o'clock p. m., a thunder storm together with a heavy shower of rain occurred. During the rain the Moses Baptist Church was struck by lightning, and a little boy, Alfred Pain, in the basement where the school is taught, was struck dead. While the occurrence is a sad one, we feel that we have something to thank God for, for when we consider that there must have been more than 100 scholars in this room, we must think that God is good to have taken one only. A little girl standing near this little boy had an ear ring cut from her ear without receiving any bodily hurt. Another little girl standing near this little boy, in the direction of the shock, had her shoe torn off and was slightly injured on the foot. The phenomenon in this is the teacher's, Mr. James T. Whitehurst, escape. He had left his desk, on which the little boy who was killed was reclining, to shut a door at the opposite end of the room just in time to escape death. A. P.

A Disgraceful Assault Upon Lady Teachers in Meridian.

The following letter from a lady teacher was received by us:

MERIDIAN, June 14, 1879.

DEAR BRO.—I write to inform you and the brethren of a most dastardly outrage that was perpetrated in this city on the morning of the ninth of June. On the morning named, between three and four o'clock, some unknown party or parties fired two pistol shots through the front window of the room in which Mrs. N. J. Blackman, my assistant teacher, and myself were sleeping. On the Saturday previous to the shooting I received from the post-office two bulldozing letters, couched in the most obscene and scurrilous language mortal ever read. In one, I was ordered to leave town within four days after the fifth of July, saying they would not guarantee my safety if I remained after that time! On the other was painted a coffin. No definite clue has been obtained to the perpetrators of this foul deed, though no effort is being spared to ferret them out. The cause of this dreadful outrage is *the success of the school!* For three months a party of colored men have met daily at a shoe-shop to abuse the principal of the school, thinking by this means to run her away. It is believed that the writers of the letters know all about the shooting, and also that the perpetrators are colored men, who want the situation for one of their friends. In justice to the whites, I will say that they are not believed to be in any way connected with the matter, are justly indignant, and desirous that the guilty parties shall be brought to justice.

We are doing a good work here, although it has been under a fire of the bitterest persecution from opposing denominations. Through all God has been with us and blessed us with marked success. We are closing with 95 students, with prospects of a larger number next year. I feel that I am working for the Master, and I shall not desert my post on account of persecution. We ask the prayers of the church. Yours in Christ,

M. V. KEEVER.

Another correspondent corroborates the firing at the teacher, and service by mail of threatening letters. He says that in a justice court on the 17th the letters were proven to have been written by a person named Robinson, and there is no doubt he did the shooting. He was put under $200 bond to appear before the Circuit Court, and now walks the streets. Our correspondent asks: "This being true, what is to become of our teachers?" One of the witnesses for the State asked the court to allow him to refresh his mind in order that he could tell a better story.

These details are highly interesting, and we can only hope that the good citizens of Meridian may assist the courts in the punishment of the guilty parties; and that our teachers will stand firm in the discharge of their duties.

Letter from Shreveport.

SHREVEPORT, La., June, 1879.

DEAR EDITOR—I drop you a word to let you know that we observed children's day at St. Paul's church, and the children and the old folks spent an hour and a half quite pleasantly together. The church on the previous Saturday was decorated nicely through the kindness of Sisters N. Nelson, R. Giddings, A. Brown and A. M. Morant. These ladies transformed the interior of the building into a bower of roses, flowers, mottos, garlands, festoons, and —— well, God bless the ladies! Our collections from some cause or other was not as large as I expected. Still, the church was full of people. Eight dollars was the sum collected, which will be forwarded immediately to the secretary of the Board of Education, as directed in the ADVOCATE.

SAMUEL E. H. MORANT.

Foreign Missions.

A GENEROUS GIFT—When Dr. Dashiell was in Mexico he promised to beg two organs, one for the little church at Ormitlan, and the other for Guanajuato. Freeborn Garrettson Smith, the enterprising successor and manufacturer of the Bradbury pianos and organs, 14 East Fourth street, New York City, promptly donated one of these. On hearing that the firm from whom Dr. D. expected to receive the other organ had failed to respond, Mr. Smith at once gave the other organ also. These organs have reached Mexico. Such liberality on the part of this firm added to their well known skill and enterprise, will place him beside the foremost manufacturers of the land. Alexander & Sons generously agreed to take the instruments to Vera Cruz free of expense.

BULGARIA, April 12—Superintendent Challis sends an extract from a letter he had received from Rev. Stephen Thomoff, who is stationed at Tirnova, the present seat of government for Bulgaria: "The Assembly is proceeding rapidly with the work of adopting the Constitution. Up to date (April 7) they have voted on 72 articles. The whole number is 170. It was unanimously decided that Sophia shall be the capital, but the coronation shall take place at Tirnova—the ancient capital. The Bulgarian banner is to be tri-color—white green and red. The salary of the Prince is fixed at 600,000 francs. In the discussion of article 17—the one on religion—a proposition signed by twenty members was read, asking the insertion of the words, 'proselytism is forbidden,' but it was received with derision. One of the members, Mr. Slaveikoff, made a telling speech against it, and being put to vote, only one dared to raise his hand in its favor. The deputies are very liberal and very jealous of the advantages accorded them." I was informed today by a deputy from Sistof that full liberty of speech and of the press is accorded by a large majority of the Assembly. His only fear was that in the present undeveloped state of the Bulgarian people, liberty may be mistaken for license.

COLPORTAGE IN TURKEY.—Rev. D. C. Challis, of Bulgaria, writes April 21: "About the middle of March I sent Bro. Pettas Ivanoff to Tirnova with Bibles, books and tracts. He found the people eager to [illegible] all kinds of religious [illegible] five days he had [illegible] books and pamphlets, [illegible] Testaments. He [illegible] ordered a hundred [illegible] being a demand [illegible] classes—from [illegible] Assembly to the [illegible] He also finds the [illegible] converse on [illegible] even to buy [illegible]

[illegible] writes: "The [illegible] and even [illegible] from the [illegible] with great [illegible] They [illegible] and [illegible] Protestant [illegible]

[illegible] says: [illegible] place [illegible] there [illegible]

Sunday School.

QUARTERLY REVIEW.

Other things being properly cared for, they are apt to have the best review who seize upon the dramatic and pictorial characteristics of the lessons of the quarter. Such features in the lessons permanently photograph themselves on the memory, while the more didactic portions soon fade out. In these particulars this quarter's lessons have been peculiarly rich. The two lessons concerning Job, and the one in relation to Queen Esther, are all of such historic and dramatic interest that doubtless the teachers will find that the scholars have well retained them. If there is any lapse of recollection respecting the first one, recall the God speaking in the visions of the night, the man chastened with sickness and pain, and the reason therefor—to keep his soul from the pit. In the purely prophetical lessons, iv.-viii., we are not without pictorial suggestions. In lesson iv. there is the bruised reed and the smoking flax, and the opening of the eyes of the blind. In lesson v. is set forth the cross and all the sufferings of the Saviour upon it, and before he came to it. In lesson vi. is the fountain of living waters; the buying of wine and milk without money and without price; and the beautiful comparison of the word of God to the rain and snow coming down from heaven. In lesson vii. there is the representation of the nation coming up as a vast army to the house of the Lord—only their spears are beaten into pruning-hooks, and their swords into plowshares. In lesson viii. the giving of God's Spirit is represented as an abundant shower poured out of heaven The teachers will hardly need to suggest the pictures in the remaining lessons—the ruined city of Tyre, now a place to spread nets upon; the valley of dry bones; the golden candlestick with its two olive trees, and, finally, the book of remembrance. Make use of the pictures to recall the facts and enforce the teachings. The following scheme will help in the latter particular:

GOD'S MERCY

Shown in lesson 1 by withdrawing man from his evil purpose; chastening man for his good; keeping back his soul from the pit. Lesson 2, by the pardon of Job's three friends; the restoration of Job to prosperity. Lesson 3, the favor granted to Queen Esther; The deliverance wrought for the Jews. Lesson 4, the promise of the coming of God's "Servant;" His tenderness for the weak; His opening the eyes of the blind.

GOD'S COMPASSION

Shown in lesson 5, by bearing with man's rejection of the Savior; the Savior's suffering for unthankful men; the Savior's willingness to justify the penitent sinner. Lesson 6, the free invitation to drink of the water of life; the exhortation to seek God while he may be found; the promise to make an everlasting covenant with man. Lesson 7, by His drawing all nations to worship Him; His changing them from hate to love; His pity for his own nation Lesson 8, by the pouring of his spirit upon all flesh; the warning given of the coming of the great and terrible day of the Lord; the promise to save whosoever shall call on him.

GOD'S POWER

Shown in lesson 9, by his ability to make great kings do his will; his complete destruction of the city of Tyre. Lesson 10, by the vision shown to Ezekiel; his making the "dry bones" of Israel come to life; restoring those dead in trespasses and sins. Lesson 11, by the vision granted to Zechariah; the removal of the mountain of difficulties in the way of Zerubbabel; his beholding of all that takes place on the earth. Lesson 12, by his ability to open the windows of heaven and pour out a large blessing; his pledge to rebuke the devourer; his saving the righteous and destroying the wicked.

—*National S. S. Teacher.*

purpose of opening a second reading room and coffee room for seamen. We have one in successful operation in the very heart of the city, but the place is rented. The cost of the new house, with repairs, will be $1000, all of which has been collected in Calcutta. God has given us a truly wonderful work among the seamen, and the most wonderful part of it is the facility with which money has been found to carry it. Bro. Goodwin has three young men assisting him, and their work is now fully self-sustaining. We are all saddened by the news of the accidental death of our dear brother Torbet at Bombay. He was a young man of rare goodness and promise, and we could ill spare him. It is extremely difficult to get men suited to our difficult work. The work is not inviting to most young men, and not every one is qualified to do good service in it. We need more of culture and grace, and withal of the very best quality of unyielding pluck. Experience also is needed. If possible every young man should see active service at the siege of some Jericho before coming to India."

BUENOS AYRES. The latest statistics show 54 members and 107 probationers; English Sunday-school children 200, Spanish Sunday-school children 120; English congregation in the morning 250 afternoon 125; Spanish congregation 500; every Sabbath 875; population within reach—English speaking 2000 to 3000, Spanish speaking 175,000.

"The history of our church during an existence of 40 years, as an English charge, demonstrates that a steady growth is certain in the future. It is full of young people who regard it as their religious home." The Spanish work commenced by Rev. J. F. Thomson, in 1867, and experiencing a new and immense impulse since his return to the charge last year, promises unlimited growth."

Letter from Brookhaven.

BROOKHAVEN, Miss., June 12, 1879.

MR. EDITOR—As I have not written to your valuable paper since conference, I write to let the brethren and public know that I have not taken the side track. I am yet holding the fort and working for Jesus. I have added 18 to the church since conference, and have three Sunday-schools in very good condition. I have made a $250 improvement on our church this year, and have paid all but $25, and will pay that the 5th Sunday in June. Our church is 30x50 feet; we have ceiled it overhead and plastered the sides, so we have now the nicest church at Brookhaven. We are few in number, only 53 members of the church, but we mean to go on. Pray for us. We all love our new presiding elder, J. Campbell. He is another Bradford, true to the Methodist trust. Yours truly, H. MAY.

A Sunday-School Celebration.

HOLLY SPRINGS, Miss., June 19, 1879.

DEAR EDITOR—There will be a Sunday-school celebration on the 11th of July next at Piney Grove Church, on the New Albany circuit. Orator of the day, Hon. Fagan Gorman, of Holly Springs. Revs. J. M. Shumpert and D. A Williams are expected to be present and deliver addresses. All friends are invited to attend.

Yours truly,
PASTOR NEW ALBANY CIRCUIT.

Death of Prince Napoleon.

LONDON, June 20, 1879.

The *Times* correspondent, writing from Itelezi Hill, on the second instant, says: The body of the prince imperial was discovered in a field of long grass. There were no bullet wounds upon it, but seventeen wounds made by assegai thrusts. The body was found stripped and the clothes had been taken away. The Telegraph's dispatch from Cape Town, June 3d, says, news of the death of the prince imperial cast a gloom over the city; all flags were flying at half mast. The official account of Prince Napoleon's death says: The prince with Lieutenant Cary, of the [illegible] regiment, six men and one friendly [illegible], left camp at Kelezi, [illegible] several miles, beyond [illegible] river, on the first inst., for [illegible] The party halted [illegible] when ten miles from [illegible] as the prince gave the [illegible] a volley was fired [illegible] in the long grass. [illegible] Cary and four of the [illegible] to camp and report [illegible] and two troopers [illegible] their statements [illegible] no doubt that the [illegible] A party of the [illegible] with ambulance, [illegible] to recover [illegible]

Important Notice.

Any Sunday-school not now taking the *Sunday-school Class-mate* will on application by the pastor, stating the number of pupils outside of the primary class, receive a sufficient number of specimen copies for distribution that they may see what a beautiful and valuable paper it is. The same offer is made with regard to the *Sunday School Advocate.* Address, PHILLIPS & HUNT, 805 Broadway, N. Y.

Marriages.

At Bremond, Texas, June 5, by Rev. James A. Hall, Mr. Elie Nemles to Miss Josie Richeson; on the 7th, Mr. Thomas Munson to Miss Hannah Bradley.

At Asbury Chapel, on the night of the 12th, Rev. A. M. Trotter, of the Abbeville circuit, Mississippi Conference M. E. Church, to Miss Emma P. Wilkins, of Holly Springs; Rev. J. M. Shumpert officiating. Bro. Trotter is one of our most promising young ministers. Miss Emma P. Wilkins is a student of the State Normal School. May peace and happiness attend them.

J. M. S.

In Memoriam.

MRS. EUNICE V. SOUTHWORTH.

On Tuesday, June 3d, A. D. 1879, Emmanuel church witnessed the funeral service of the late Mrs. Southworth, wife of Dr. M. A. Southworth. The early decease of this estimable lady seems to call for more than a mere passing mention, and prompts a memorial tribute from those who knew and loved her while among us.

Mrs. Southworth passed most of her life in the South, and was married only one short year ago to Dr. Southworth, in St. Matthew's Cathedral, Dallas, Texas.

Our community remembers with melancholy pleasure her visit here last summer,

her winning ways and amiable manners, her sweet face and graceful presence.

And now she has gone to the "Silent Land," the Land of the Departed. There we can leave the departed wife and sister, at rest in Paradise, where the souls of the faithful sleep in the Lord Jesus.

Her mourning husband possesses the sympathy of their many friends, and the blameless example of the sainted dead, to console his stricken heart, while "God himself will wipe away all tears" from his eyes, as He has promised the true believer.

We insert an extract from a letter by the Rev. Mr. Green, Mrs. Southworth's former pastor. He writes: "She was prepared to die because she was prepared to live. * * Hers was a lovely character. Gentle, unselfish and pure, she loved God as well as man, and was conscientious in the discharge of all her duties. It is well for the world that such Christians live. Gentle, unostentatious and sincere, they are like the violets, which, though screened from the gaze, still perfume the air about them and shed their rich odors upon every passer by."

From early life she was a professing and earnest Christian, and God was very near to her, and God was very near and very loving to both her husband and herself in their married life. Her purity, and unselfishness, and charity, no words of ours can tell; she was so gentle, and yet so brave and strong,—too good for earth and so God took her home.

It seemed most fitting to repeat over her sleeping dust, amid the gentle dropping of the summer rain in the green and quiet grave-yard, the sacred words from the impressive Burial Service of the Church she loved so well while living, "I heard a voice from Heaven saying unto me, Write; from henceforth, blessed are the dead who die in the Lord; even so, saith the Spirit, for they rest from their labors."

*

—Journal and Courier, Little Falls, N.Y.

Deaths.

Two of our members died: one on the 10th and the other on the 11th of this month. Bro. Will Adams died in full triumph of faith. He leaves a wife and four children to mourn his loss. His son, not a member of any church, died just a week before his father. Sister Harriett Brown died on the 11th.

A. M. G.

Waco, Texas.

Sister Susan Wimbs passed away in the full triumph of faith about 9 o'clock. I was with her on Saturday and she spoke freely of dying. Her last words were: "Oh! I see Jesus coming," just before the chilly grasp of death was taken. She had been a member of the M. E. Church for several years, leaves a husband and three children to mourn her loss, and was loved by all who knew her.

A. M. TROTTER,
Pastor Abbeville Circuit.

Holly Springs, Miss., June 18, 1879.

Susie Tennan, who had been confined to her bed since February last, died at her parents' home, Wednesday June 4th, between eleven and twelve M., in the saving faith of her blessed Redeemer, whom she had sought before he illness, but found him not until within a few days of her departure. She was baptized by Rev. D. Gregory, the day before she died. Her misery was great, but she bore it patiently telling her friends it was alright. Her trust was in Jesus. Her disease was consumption, which baffled the skill of the physician. At the time of her demise she was 14 years and eleven days old, dearly beloved by the family and all who knew her. She told her father and mother, "they must seek Jesus and meet her in heaven."

From adverse blasts, and lowering storms,
Her favored soul he bore;
And with you bright angelic forms,
She lives, to die no more.

Funeral services by Mack Henson.
Austin, Texas.

New Books.

WHAT IS EDUCATION? By Prof W. T. Phelps New York: Phillips & Hunt.

Chatauqua text book No 10 is a pertinent question well answered.

GREEK LITERATURE. By A. D. Vail D. D. New York: Phillips & Hunt.

This is No 6 of the Chatauqua series of text books. A brief and useful compend. Price 20 cents.

GREEK HISTORY. By J. H. Vincent D. D. New York: Phillips & Hunt.

It is Chautauqua text book No. 5, intended as a manual for those unfamiliar with Greek classics. Price 10 cents.

THE LESSON SYSTEM. The story of its Origin and Inauguration. By Simeon Gilbert. New York: Phillips & Hunt.

This outline of Christian efforts to secure uniform Sunday-school progress may be read with profit.

OLD CREOLE DAYS. By G. W. Cable. New York: Charles Scribner's Sons.

A series of sketches republished from Scribner's Magazine in which they attracted much attention. The author, a resident of New Orleans, has pictured in an original manner local traits, and these tales have given him a national reputation. All who take up the book will be likely to read it through.

THE CULTIVATION OF THE SENSES. Philadelphia: Eldredge & Brother, 17 North Seventh street.

This is a handsome, cloth bound volume, being No 1 of a series of manuals for teachers, originally published in England, but carefully revised for use in this country. They are excellent aids to those who desire to perfect themselves in the art of teaching, while the moderate price places them within the reach of all.

New Publications.

From Eyrich, bookseller, 130 Canal street, the fifth number of a serial "Words for the New Church," J. B. Lippincott & Co., has been received.

The July Wide Awake has a 16 page supplement and two patriotic stories "Bunker Hill Review" and "George Washington and the Ragamuffins;" also a humorous Fourth of July poem, "The Fire Cracker and Torpedo." There is a humorous sketch of the advance guard of summer insects. The illustrated stories and poems are delightful treats for boys and girls. Only $2.00 a year. Ella Farman, Editor. D. Lothrop & Co., Boston. Publishers.

The variety of good articles and fine illustrations contained in "Hause und Herd" is all that can be expected. Lovers of science as well as farmers or housekeepers can find therein something that will interest them. Its low price makes it possible to put it in the hands of readers in moderate circumstances. The July number has a charming and inviting rose bouquet on its cover, and brings among other very valuable essays, one from the editor, H. Liebhart, entitled "Our Future and the Last Things." He expresses his personal opinion about the Millennium in a strict Biblical way, which shows that he agrees in the main points with Bishop Merrill's opinion on this great question We mention besides "Luther's Influence upon the German Language;" "The Nihilists;" "The Bible and the Catholic Priests;" "The Modern Use of Morphium;" etc. Hitchcock & Walden, Cincinnati, publishers.

The July Number of Harper's Magazine is a wealthy successor to the beautiful June number. The social gayeties of a fashionable seaside resort are presented in the article on Narragansett Pier, by Prof. Charles Carroll, with illustrations by Reinhart. Howard Pyle's delightful gossip concerning life on the Eastern Shore is concluded. William H. Rideing contributes a charming article on "The Land of Burns"—Ayr and its neighborhood. In remembrance of the "Glorious Fourth," a valuable narrative of "The Storming of Stony Point," July 15, 1779, is contributed by H. H. Johnston. This number contains the first of a series of papers covering the fifty years of American Art from 1828 to 1878, by S. G. W. Benjamin. James T. Field's contributes a humorous poem, "The Owl Critic." There is another illustrated poem, by S. H. M. Byers, entitled "The Mowing." The illustrated short story in this number is "A Romance of Easthampton," by A. A. Hayes, Jr. Henry James, Jr, contributes one of his short stories, "The Diary of a Man of Fifty." Edward Everett Hale is the author of another "The Happy Island"—conveying wholesome satire. Miss Mulock's love-story, "Young Mrs. Jardine," is continued. E. P. Whipple contributes a very interesting paper, "Recollections of Charles Sumner." The Editorial departments supply a rich fund of entertaining matter concerning current social and literary topics.

Sorgo and Sugar Cane Growers.

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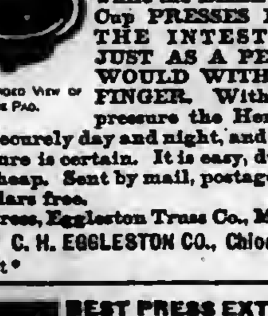

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We would be pleased to help pastors in a protracted meeting at each quarterly meeting during the third round. Will be able to help from four to six days at each place. 25-7 W. L. MOLLOY, P. E.

Cleveland (Tenn.) District.

FOURTH ROUND.

Marion Circuit, July 19-20; Washington Circuit, August 2-3; Chattanooga, August 16-17; Brush Creek Circuit, August 30-31; Kingston Circuit, Sept. 13-14; Chattanooga, Oct. 4-5. 26-7 S. J. HARRIS, P. E.

The camp meeting of the Cleveland district, Holston conference, will begin Thursday, August 14, and continue one or two sabbaths. The district conference will meet August 27, at Cleveland. All the pastors of the district will please be at the camp grounds promptly. S. J. HARRIS, P. E.

26-27

Marshall (Texas) District.

THIRD ROUND.

Leon, June 21-22; Fairfield, June 28-29; Cotton Gin, July 5-6; Palestine Circuit, July 12 13; Palestine and Buffalo, July 19-20; Mineola, July 26-27; Marshall and Marshall Circuit, August 2-3; Hallville August 9 10; Tyler, August 16-17; Crockett, August 23-24; Nacogdoches, August 30 31; San Augustine, Sept. 6-7; Lower Sabine, 13-14. 25-26

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"Only a boy."

Something for Plain Girls.

No woman likes to be ugly; and she who is born a beauty is fortunate indeed. But let not the [illegible] or even the ugly girl despair of acquiring a sufficient amount of [illegible] to render her attractive. [illegible] not let a foolish fear, or, worse [illegible] superstitious prejudice against [illegible] is called vanity, prevent you [illegible] trying to improve your looks, if you are not naturally a beauty, or from trying to preserve and [illegible] at the best advantage the [illegible] which you already possess. When a woman loses a desire to [illegible] she loses half her charms. [illegible] is more conductive to [illegible] than cheerfulness and good-[illegible]; and no morose or unhappy [illegible] can be good-humored and [illegible] Then there are vast [illegible] of ill-tempered women who [illegible] ill-tempered because they are [illegible] They do not know what is [illegible] matter with themselves; neither [illegible] friends know. But the [illegible] neglect and indifference [illegible] which they are treated finally [illegible] work of imbittering their [illegible] until the effect upon their character is most pernicious. [illegible] woman ought to understand [illegible] short of deformity can [illegible] a woman utterly unattract[illegible] she will study her [illegible] and points of attractiveness [illegible] has. [illegible] highly refined, graceful [illegible] be acquired by any [illegible] is a powerful charm. [illegible] grace is perfect natural[illegible] you must study your[illegible] your manners by the [illegible] art, which is but a [illegible] of the law of nature. [illegible] your nature to be for[illegible] some unpicturesque, [illegible], pray help na[illegible] little art. If you are [illegible] the smallest chair in [illegible] and be sure, if you do [illegible] to lean back in it with [illegible] folded in front of you, [illegible] line of your waist, [illegible] the present fashion [illegible] are thin, do not carry [illegible] your chin protruding [illegible] column curving [illegible] of a spoon. Do not [illegible] materials made up [illegible] or puff or flounce, [illegible] outlines of your [illegible] clearly defined by [illegible] draperies. [illegible] of dress. [illegible] a very plain [illegible] so tastefully [illegible] pleasure to [illegible] have been [illegible] sick with the [illegible] hopeless ugli[illegible] Forget [illegible] forget the [illegible] your own [illegible] that you [illegible] still friends [illegible] to be [illegible] cast off [illegible] of self, and [illegible] forbids [illegible] —*Young Wo*-[illegible]

[illegible] seemed to consume very slowly, yet it wore away about one hundred and fifty dollars' worth every year, till it was all gone."

"I can't understand you yet. Tell me where the fire was kindled; and all about it."

"Well, then, it was kindled in the end of a cigar. The cigar cost him, he himself told me, twelve and a half dollars per month, or one hundred and fifty dollars per year, and that in twenty-one years would amount to $3,150, besides all the interest. Now the money was worth at least ten per cent., and at that rate it would double once in about every seven years. So that the whole sum would be more than $20,000. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up their home?"

"Whew! I guess you mean me, for I have smoked more than twenty years. But it didn't cost so much as that, and I haven't any house of my own. Have rented—thought I was too poor to buy a house. And all because I have been burning it up! What a fool I have been!"

The boys had better never set a fire which costs so much, and which though so easily put out, is yet so likely, it once kindled, to keep burning all their lives.—*The Safeguard.*

Not Servants.

There is a custom that ought to be entirely discarded, that is of calling women or young girls who do housework, servants. They should be called hired help, or hired girls. It is seldom that a man is called a servant, no matter what his work may be. But a girl, the moment she attempts to earn a living for herself by working at the most useful labor under the sun,—that branch of labor without which we could not live, that branch of labor that Queen Victoria did not disdain to have her daughter acquire a knowledge of,—no matter how intelligent, how well educated, how lady-like the young girl may be, she is considered no longer entitled to polite treatment by those who are ignorant of a knowledge of Christian duty, or of true politeness, and aping the southern aristocracy who called their slaves by one short first name, they being in many instances born out of wedlock and entitled to no other.

Power of Little Things.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act of mighty martyrdom, make up the Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the river "great and mighty," rushing down in the torrent's noise and force, are the true symbols of a holy life. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.

"Take Hold and Help."

A school teacher relates the following incident, as observed from her window: "Two colored men were engaged in loading cotton bales. One of the men shirked. Although he went through all the motions, he did not help much in the work, while the other used all his strength. Finally, he turned round to his fellow-laborer, and, surveying him from head to foot, said: *'Sambo, are you a Christian?' 'Yes.' 'Then take hold and help.'*"

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish information about my mother and two children. Mother's name is Beckie Wells, brother's Charley, sister's Annie. They lived near Pontotoc, Miss., and left in 1865. I have heard from them but once since. They were then in Memphis. I ask all preachers and friends to make inquiry for them, for I want to see them very much. If found address me. HENRY WELLS, care Rev. J. M. Nevils, Ripley, Miss.

The Tidy Housewife.

[illegible] tidy housewife, when [illegible] house its spring [illegible] bear in mind that [illegible] of her house are [illegible] houses, and [illegible] cleansing [illegible] regulating [illegible] to prevent [illegible] arising from [illegible] and [illegible] the

LAME BACK. WEAK BACK.

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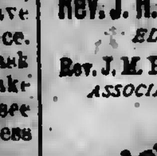

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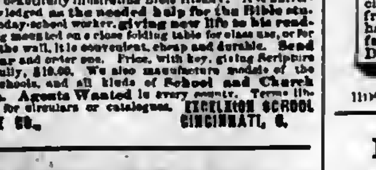

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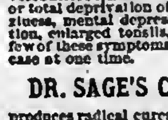

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n23 8t

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Having secured control of a bankrupt stock of about 100,000 pieces of new sheet music—the list will be closed out at prices one-twentieth what such music retails at.—For 25 cents we will mail a roll of pieces, vocal or instrumental, that your dealer can not duplicate for less than $5 to $7. Five rolls for one dollar; twelve for $2. Order at once. A. C. MORTON & CO., Atlanta, Ga.

n12 tf

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have made it so popular that some persons are trying to palm off inferior oils on the community, by alleging that they are as good as Insurance Oil.

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PAT. JAN. 5 1875.

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21

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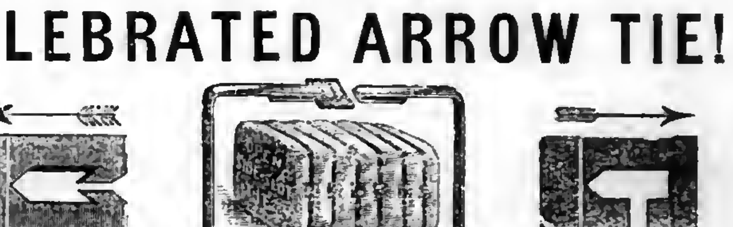

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Office of the AMERICAN COTTON TIE SUPPLY COMPANY, No. 60 Carondelet Street, New Orleans.

R. W. RAYNE, President. n23 1y

Wheeler & Wilson,

NEW No. 8 SEWING MACHINE,

WITH SILENT FEED

With Rotary Hook, Straight Needle, Independent Take-up, Automatic Under-tension and Improved Feed, and declared by the highest authorities "THE BEST SEWING APPARATUS IN THE WORLD." Highest Awards at the Centennial Exhibition, Philadelphia, 1876; the American Institute, of New York; and the Universal Exposition, Paris, 1878.

Are adapted to every grade of manufacture of STITCHED GOODS, and every kind of DOMESTIC SEWING.

They are Superior to ALL Others

In point of Speed, Durability, Precision and Ease of Operation, Regularity, Strength and Beauty of Stitch, Range of Work, Facility of Management, Perfection of Construction and Elegance of Finish.

—SALESROOM—

No. 103 Canal Street, New Orleans.

n20 6mo

73,620 MORE

Singer Sewing Machines Sold in 1878 than in any previous year.

In 1870 we sold 127,833 Sewing Machines.
In 1878 we sold 356,432 Sewing Machines.

We now sell three quarters of all the Sewing Machines sold in the World.

For the accommodation of the Public we have 1,500 subordinate offices in the United States and Canada, and 3,000 offices in the Old World and South America.

PRICES GREATLY REDUCED.

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Send for our handsome Illustrated Price List.

☞ AGENT FOR E. BUTTERICK & CO.'S PAPER PATTERNS. ☜

The Singer Manufacturing Co., 85 Canal Street, New Orleans.

n9 1y

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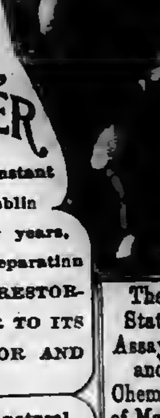

Has been in constant use by the public for over twenty years, and is the best preparation ever invented for RESTORING GRAY HAIR TO ITS YOUTHFUL COLOR AND LIFE.

The State Assayer and Chemist of Mass. and leading Physicians endorse and recommend it as a great triumph in medicine.

It supplies the natural food and color to the hair glands without staining the skin. It will increase and thicken the growth of the hair, prevent its blanching and falling off, and thus AVERT BALDNESS.

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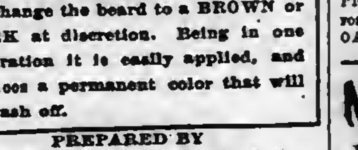

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will change the beard to a BROWN or BLACK at discretion. Being in one preparation it is easily applied, and produces a permanent color that will not wash off.

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They are compounded from Hops, Buchu, Mandrake and Dandelion,—the oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. ☞ $500 ☜ will be paid for a case they will not cure or help.

Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best medicine ever made; the "Invalid's Friend and Hope," and no person or family should be without them. Try the Bitters to-day.

Try Hop Cough Cure and Pain Relief.

FOR SALE BY ALL DRUGGISTS.

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NEW AND BEAUTIFUL STYLES

Now ready, at Reduced Prices.

ONE TO TWENTY-ONE STOPS, $54, $66, $72, $84, $99, $108 to $500 and upward. *Before purchasing or hiring ANY organ,* send for our latest ILLUSTRATED CATALOGUE, PRICE LIST, and CIRCULARS with useful information FOR PURCHASERS. *Sent free.* MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for 8 letter stamps. I. S. JOHNSON & Co., Bangor, Maine.

12 1y

X Cancer

Cured by Dr. Kingsley, who has treated in Rome, N. Y., nearly 15,000 cases within the last 21 years. Doctors, Ministers, and the poor cured free. Cross eyes straightened; Tumors removed; Fistula and all diseases successfully treated. Send for Dr. Kingsley's Asthma Specific and other remedies. Write for a Circular giving full particulars. Address W. J. P. KINGSLEY, M.D., Rome, N. Y.

OPIUM Morphine Habit Cured in 10 to 20 days. No Pay till Cured. DR. J. STEPHENS, Lebanon, Ohio. n22 4t

RUPTURE

Dr. J. A. SHERMAN is now at his branch office, 5 South Fifth street, St. Louis, Mo., where his patients and those wishing his treatment may consult him during the months of May and June. His book, with photographs of bad cases before and after cure, mailed for ten cents. Will be at Principal Office, 251 Broadway, New York, July and August. n22 4t eow

Southwestern Christian Advocate.

VOL. 14—NO. 27. NEW ORLEANS, LOUISIANA, THURSDAY, JULY 3, 1879. WHOLE NUMBER 361.

Southwestern.

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J. C. HARTZELL, D. D., Editor

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ONLY A WORD.

BY MARY KEELY BOUTELLE.

Only a word! a little winged word
Blown through the busy town,
Lighter than thistle down,
Lighter than dust by roving bee or bird
Brushed from the blossoming lily's golden crown;
Borne idly here and there,
Oft as the summer air,
About men's doors the sunny stillness stirred.
Only a word!
But sharp, oh sharper than a two-edged sword
To pierce and sting and scar
The heart whose peace a breath of blame could mar.

Only a word, a little word that fell
Unheeded as the dew
That from the darkling blue
Of summer midnight softly steals, to tell
The tale of singing brook and star-lit dell
In [illegible] welcome street,
Where, pale with dust and heat,
The little [illegible] in workman's cell
Its drooping bell
Uplifts to greet the kiss it knows so well;
A word—a drop of dew!
But oh, its touch could life's lost hope renew.
—Sunday Afternoon.

Wiley University.

Our work in the school closed for this year last Thursday. There has been an increase in attendance over last year of over forty pupils. The school has increased in other ways than in point of numbers. [illegible] a year of toil made [illegible] by the work of [illegible] has been in progress [illegible] year, and because [illegible] accommodations [illegible]. Withal good [illegible] study has signally [illegible]. A higher grade [illegible] has been attained [illegible] that gives us [illegible] new buildings [illegible] which will [illegible] for [illegible]. Buildings are [illegible] but will [illegible] the beginning [illegible] at the [illegible] that our [illegible] time [illegible] with [illegible]

[illegible]s the severest strain on the Freedmen's Aid Society, and all persons in immediate connection with the schools to meet the demands of the work. We are not so much in fear of enemies as of friends; nor are we so liable to be disturbed in our work for a want of interest on the part of our friends in the North, for they have done well, and there seems no abatement of interest, but an increase rather, as from indifference on the part of colored people themselves. We cannot expect, however, that the colored people will understand all that is for their best interests, but we hope for great improvement in this direction. Let us have unity of purpose and actions, and great success will be realized in the rapid development of the colored people. Success worthy of the great Methodist Episcopal Church has already been achieved, but our victories are only begun. We need help and prayers and sympathies, and men to rightly do the work we have in hand. "Whatever our hands find to do, let us do it with our might." Good fruits are sure to follow earnest, faithful, Christian labor. Some may think lightly of this work of our church, but surely those that spend their time in cavil and complaint will not be winners in the race.

W. H. DAVIS.

Marshall, Texas, June 19, 1879.

An Unfraternal Record.

We lay the following cases of murder and outrage upon ministers of the Methodist Episcopal Church before the public for the consideration of the thoughtful:

1. Rev. Jesse Knight, a white man and a local preacher in the Methodist Episcopal Church, was shot, in his own house, in Morgan county, Ala., in 1869. He died from his wounds, a few days afterward. He was a native of Alabama, a man of property and highly esteemed, and was killed because he had joined the so-called Northern, or Radical Church, and acted with the Republican party.

2. Rev. William Johnson (white) was shot and killed while in the pulpit preaching, in Fayetteville, Talladega county, Ala., in 1869. A person in the congregation deliberately drew a revolver and shot him during service. He was a native Southerner, living in that place, an excellent man, and was killed because of his politics and church relations.

3. Rev. America Trambles (colored) was shot and killed, his body being pierced with twelve bullets, in his own house in Chambers county, Ala., in 1870. The only charge against him was that he supported and would not discontinue a school for colored children. The school-house was burned twice, and then he was killed, in order to prevent the education of the colored people. His son was shot and dangerously wounded at the same time.

4. Rev. —— Randolph (colored) was shot and killed in October, 1868, while standing on the platform of a car on the railroad at Hodge's Station, near Abbeville, S. C. He was a young man of great promise, from the North, and at the time of his death, assistant editor of the Charleston *Christian Advocate*.

5. Rev. Peter Smith (colored), a local preacher of great excellence and influence among his people, was shot and killed at Grantville, Coweta county, Ga., in 1868 or 1869, while engaged in prayer, simply because of his church relations and political influence.

6. Rev. W. M. Todd (white,) was [illegible] at Brinkley, Arkansas, March [illegible] 1879, and died of his wounds [illegible] exposure a few days after[illegible]

7. [illegible] Hayden (colored,) a [illegible] of Central Tennessee College, [illegible] a good student and [illegible] Christian character, was [illegible] while teaching school in [illegible]

[illegible] six ministers and one [illegible] all killed because they [illegible] in the Methodist [illegible] and no one has [illegible] these crimes. [illegible] like dogs, [illegible] did nothing to [illegible] bring the offend[illegible]

8. [illegible] D. (white) [illegible] ever [illegible] land, [illegible] the [illegible]

[illegible]teen buckshots passing over the heads of himself and family, and lodging in the wall. One man exploded a cap on a gun aimed at him from the side of the road, not exceeding five yards from him. Forty men, armed with guns and pistols, surrounded an arbor where he was holding camp-meeting one night during service, and two men searched the congregation for him with revolvers in hand. Failing in the search, they fired a volley and left the grounds, yelling like wolves. The preceding night, they searched the congregation for him with drawn daggers, swearing they "would cut his throat and cut out his heart." He was chased at another time by a large company of disguised men, from whom he escaped by going on board the steamer Ida. Not being able to reach him, they sheared his horse and left without further injury. He was threatened and driven out of Tuscaloosa by a band of disguised men; was threatened and narrowly escaped death while holding a quarterly meeting at Village Springs.

9. Rev. M. B. Sullivan (white.) was inhumanly beaten, his skull fractured, ribs broken, and otherwise injured so as to render him an invalid for life, on the night of the 10th of May, 1869, near Vienna, Madison county, Ala., because he had left the M. E. Church South, and was preaching for the Methodist Episcopal Church, "Parson Phelps," of the M. E. Church South, being present, and directing in this infernal outrage.

10. Rev. Isaac W. Dorman (white,) nephew of the late Rev. Alfred Dorman, of Georgia, was mobbed, beaten and driven from his work in Alabama, in 1869–70. He was a Union man during the war, and was chased by dogs four miles, and only made his escape by running along the channel of a creek, and thus baffling the dogs.

11. Rev. F. B. L. Hill (white,) a native of Alabama, a most estimable man and able minister, was brutally beaten and driven from his work in Eutaw, Ala., where he was teaching and preaching. He took refuge in the North, God's country, out of the reach of Ku-klux villains.

12. Rev. J. W. Tally (white,) presiding elder of the Talladega district, Alabama Conference, was intimidated by constant threats, and driven from his work.

13. Rev. J. A. M'Cutchen (white,) presiding elder of Demopolis district, Alabama Conference, was intimidated by threats and alarming appearances, and driven from his field of labor.

14. Dr. Powell (white) was driven from Lafayette, Ala., by intimidation.

15. Rev. J. L. Freeman, (white,) now a presiding elder of the Alabama Conference, was fired on by a band of disguised men while preaching, the leader of whom was accidentally shot by one of his own men, and left by them in the yard of a Union man, as they supposed, to die.

16. Rev. J. Buchanan (white,) was fired at in his house and on the highway, and driven off from Tuscaloosa circuit, Alabama.

17. Rev. Dean Reynolds (colored,) local preacher, was beaten and left for dead, with both arms broken, one in two places, in Morgan county, Ala., in 1868, and obliged to leave his circuit.

18. Rev. Geo. Taylor (colored,) a local preacher in Colbert county, January, 1869, was whipped until helpless, and his back and thighs punctured with a sharp-pointed knife, and he was warned to leave the country within three days, which he did, leaving everything he had, and losing pay for his labor.

19. Rev. J. Aaron Moore (colored,) of the Mississippi Conference, living at Meridian, was arrested with two others at the time of the Meridian riot, on the 6th of March, 1871. The others were killed, but he escaped, though his house was burned and his property destroyed, and he was hunted like a wild beast for days. His only offense was being a Republican, a minister of the Methodist Episcopal Church, and a member of the Legislature of Mississippi.

20. Rev. D. McLachlan (white,) of the Mississippi Conference, was driven away from Starkville, Oktibbeha county, Miss., by a mob, April 6, 1871, where he was preaching, teaching, and also had a co-operative store for the freedmen. In addition to the crime of being a minister of the Methodist Episcopal Church, and a school-teacher, he kept a store where the colored people could trade without being cheated or compelled to pay two or three prices for their provisions.

21. Rev. Nathan Cannon (colored,) member of the Mississippi Conference, was brutally beaten and nearly killed at his home in Winston county, Mississippi, in 1870, because he was a minister of the Methodist Episcopal Church, was teaching school, had purchased a home and was doing well, financially and otherwise, and was a Republican.

22. Rev. J. H. Caldwell, D. D., (white,) a native of the South, an estimable gentleman and able minister, who did heroic work in organizing the Methodist Episcopal Church in Georgia, and who is now a popular pastor in Wilmington, Delaware, was shot at, mobbed, ostracised, and though having many influential friends and a high position in the State, thought it better to leave the South than contend against continued opposition.

23. Rev. James Bohannan (white) a former slaveholder, but a firm friend and defender of the Union, was expelled from the Baptist church in Newman, Ga., for boarding Rev. Geo. Standing, the pastor of the Methodist Episcopal Church and school-teacher at that place. He became a useful minister of the Methodist Episcopal Church, and is now living near Atlanta in reduced circumstances, having lost his property and position in society by years of oppression and social ostracism.

24. Rev. George Standing, (white) pastor of the Methodist Episcopal Church, and teacher of the school at Newnan, now pastor of Loyd street Church, Atlanta, Ga., was shot at while in the school-room, was threatened and repeatedly molested, and when he appealed to the mayor of the city of Newnan, for protection from unlawful interruption and violence, was cursed openly and to his face by that officer.

25. Rev. Dr. Prettyman, (white) was obliged to leave Adairsville, Ga., when presiding elder in the Georgia Conference, or he would have been assaulted and probably killed by Ku-klux in disguise.

26. Rev. J. Spilman, (white) was driven from Waynesboro, Ga., by a mob, when presiding elder, and would have been shot and probably killed, but for the protection of colored men.

27. Rev. James McHenry, (colored) was broken up, robbed and driven away from his circuit in Chattooga county, Ga.

28. Rev. J. C. Johnson, (colored) was shot in his own house in Bartow county, Ga.

29. Rev. I. G. Pollard, a presiding elder in Little Rock Conference, Ark., a white man and native Southerner, was arrested and handcuffed and otherwise maltreated, under the pretence of "suspicion" for crime, at Brinkley, Ark., March 25th, 1879.

30. Rev. Thomas Phillips, (colored,) of South Carolina Conference, a man of great excellence and force of character and held in high esteem by both white and colored, was brutally whipped because he was a Republican and a minister of the Methodist Episcopal Church.

31. Rev. E. M. Pinckney, (colored) of the South Carolina Conference, was beaten with a heavy bludgeon in Kingstree, South Carolina, November, 1878, and seriously wounded, and was arrested on false charges and thrown into prison in Charleston, Columbia and Kingstree, because he was a Republican. Armed men hunted the town for him, dug a grave and held a mock funeral.

32. Rev. Prince Wright, (colored) and his son-in-law, were brutally whipped in Howard county, Missouri, April 24th, 1879. He is a member of the Missouri Conference of the Methodist Episcopal Church, in good standing, and his only offense seems to be the interest he had taken in the education of his race.

33. Rev. W. C. Walker (white), of the Georgia Conference, quietly cast a Republican ballot at Pine Grove, Harrison county, Ga., in 1876, and as he turned to leave the polls was set upon by roughs, knocked down and beaten, and would, probably, have been killed if he had not been rescued by friends. He is one of the best of men, and nothing was alleged against him except his Church relations and political opinions.

34. Rev. Robert Alexander was brutally whipped. Particulars not given.

Why publish these accounts of disorder in former years at this time? For many reasons.

1. Because, for the past six or eight months the country has seemed to be rapidly drifting toward the confusion, strife, and bloodshed which disgraced the South, in 1868-70. The coming campaign preceding the Presidential election of 1880, has threatened to be more exciting, bitter and bloody, and so, more injurious to the best interests of the country than any preceding. It is therefore the manifest duty of all journalists, ministers, Christians and patriots to give warning of the danger, and thus prevent, if it be possible, the repetition of those evils.

2. Because no one has been punished for these crimes, nor has there been suitable acknowledgement or confession of them, nor reformation touching these and similar outrages.

3. Because we have a right to keep these facts before the people till their enormity and evil influences are apprehended by the masses, and the rights of all, including the ministers and members of the Methodist Episcopal Church in the South, are fully recognized.

4. Because obligations to God and society demand no less than this on the part of every citizen, according to opportunity.

May we not ask, will the Methodist Episcopal Church in the North gaze indifferently upon these scenes, and allow them to continue? As to protection by the government, thus far that has been a delusion and mockery of the helpless. Would it be under British rule, or that of any other civilized nation?—*Atlanta Advocate.*

From Louisiana to Kansas.

AS TOLD BY AN EX-SOLDIER.

The following is a copy of a letter just received from one of the exodus negroes in Kansas. It speaks for itself. The writer was a sergeant in a colored regiment organized in Louisiana by General Banks in 1863.

LEAVENWORTH, KANSAS, June 10, 1879.

MY DEAR FRIEND—You asks me to tell you how I feel here in Kansas. Well, to be honest and true, my feeling is well nigh done for. In old days when I was young I had feeling, but I has been so brutilized and cuffed about that I sometimes thinks I have not got any power to feel. My wife had fever last night, and says she—"John, feel how hot my head is," and I put my hand on her burning head and I could not feel for the callousness which the hoe has made on my hands.

But I suppose you do not want me to speak of such a feeling, but only for how my prospecks are. Well, one thing is sure, I am better off than I was there below in Louisiana. Here I have work and gets pay every mouth in the greenback money with the government mark, and when I go out I am not shot at, and my children goes to school; they are not cuffed about worse than dogs. The white folks here seems to think

A NEGRO MAN HAS A SOUL

and a right to his own wife and spotless children. But down in old Tensas the white people don't think no more of a colored man's rights than they do of United States rights.

Since the day I ran away to be free,—and I was nine days and nights in the swamps getting to Bank's army in 1863,—I have had no hardships like those I had a getting away to Kansas.

THE FIRST TROUBLE.

My first trouble was in starting. You see I was in debt, and the man I rented land from said every year I must rent again to pay the other year, and so I rents and rents, and each year I gets deeper and deeper in debt. In a fit of madness I one day said to the man I rented from: "It's no use. I works hard and raises big crops, and you sells it and keeps the money, and you brings me more and more in debt, so I will go somewhere else and try to make headway like white workingmen." He got very mad and said to me: "If you try that job, you will get your head shot away." So I told my wife, and she says: "Let us take to the woods in the night time." Well, we took the woods, my wife and four children, and we was three weeks living in the woods waiting for a boat. Then a great many more black people came and we was all together at the landing.

Boats came along, but they would not stop, but before long the Grand Tower hove up and we got on board. Says the captain, "Where's you going?" Says I, "Kansas." Says he, "You can't go on this boat." Says I, "I do; you know who I am. I am a man who was a United States soldier and I know my rights, and if I and my family gets put off, I will go in the United States Court and sue for damages." Says the captain to another boat officer, "Better take that nigger or he will make trouble." This was not the worst trouble. My wife and oldest child got off the boat to get a pair of chickens we left on the landing and the boat pulled out and would not go back. So I and three children had to be took to St. Louis and then up to Kansas.

ARRIVAL IN KANSAS.

I was like a crazy man about my wife and child left behind. Some says we don't love our families like white folks. Well, if we don't love our families I don't know who does. I was glad to go to Kansas, but not without all my family. Any way, I thought it would be good to see the country first and then go back for those left behind. When we got in sight of Kansas I thought of the land of Canaan, only I was sorry all my family were not there too. When I landed on the soil I looked on the ground and I says this is free ground. Then I looked on the heavens, and I says them is free and beautiful heavens. Then I looked within my heart, and I says to myself I wonder why I never was free before?

The white people was so kind I said, Why could not the people down South be kind like these Kansas people, and if they were we would not have to go to all this trouble to get away. One man came right to me and says, "Do you want to work on a farm?" I says, "Yes." He says, "How much a mouth?" I says, "Ten dollars for me and my keeping, five dollars for my wife and her keeping, and keeping for two of the children for what they can do, and room for us all, and four acres for garden." And he agreed, and said he pays in United States money every mouth, and no contracts and no store credits and no big interests to pay. So I says, "Now I will go and get my family;" and went back to Tensas.

STRANGE EXPERIENCES ON HIS RETURN.

I left the children in Kansas and started back for my wife and child. I was not far down the river before I heard the order was given to carry no more black people up to St. Louis. They would carry them back down but not up. So I thought when I got back they might keep me. Well, I got to Tensas and found my family. They waited five weeks, and was told by the Spirit that I would not forsake them.

We hailed all the boats for nine days but they all passed us. By and by the John A. Scudder hove to and we rushed on. The captain said he would not take us. I said I would have my rights in the law then, and then he took us. We went all right till we got to Mississippi, and there a sheriff came on and seized us all for debt to somebody in Mississippi when we never lived in Mississippi.

I told them all right, but I would go into the United States Court. So they said I was too smart a nigger, and they had better let me go. So when another boat came up from below I got on. I paid my money on the first boat, and lost it when the sheriff got us. There was no mercy or justice for us, because we was colored. White folks, if they were treated like that would make war, but we poor colored people make no war; but when the white folks make war we have to help to stop it, and then get no protection afterward. By the help of God I had saved money from the army, and had enough to pay double, or else I would be put off and my family.

HE REACHES KANSAS AGAIN.

After hardships on the boat and in St. Louis, we got here to Kansas again. When I knew I had all my family now in a free land, I said let us hold a little prayer meeting; so we held a little meeting on the river bank. It was raining but the drops fell from heaven on a free family, and the meeting was just as good as sunshine. We was thankful to God for ourselves and we prayed for those who could not come. I asked my wife did she know the ground she stands on. She said "No!" I said it is free ground; and she cried like a child for joy. We are all at work who can work. We work hard but we get plenty to eat and have good hopes for the time to come. I saw Andrew Jones, one old sergent, and he says you want ed me to write all the particulars and I have done so. It is now fifteen years since I learned to read and write a little, and I have tried to do my best with the help of my oldest daughter, to write this so you could understand it. Please excuse mistakes and I will do better next time; hoping to hear good news. Yours most respectfully

JOHN SOLOMON LEWIS.

—*Boston Traveller.*

The Military as a Menace to Civil Liberty.

Before the surviving vertrans of the Army of the Patomac, at Albany, N. Y. General Hawley of Connecticut made reference, amid the deafening cheers, to the recent revival of the Secession shibboleths at the capital. His theme was the defence of the army from the charge so often made of late by Democratic speakers and writers, of being a menace to the civil liberties of the people. General Hawley said:

To discourse upon the dangers to liberty of any such regular army as we have ever maintained or are likely to maintain in time of peace is an injustice to the American soldier, and a lamentable misjudgment of the American citizen. That 25.000, 50,000 or 100,000 regular troops, under the lead of an ambitious general, could overthrow the American government is not within the limits of possibility; and if we may judge of the future by the past, there is even less likelihood that any great American soldier will ever undertake it. If he shall try it, we shall send a constable after him. Beneath the millions of citizens capable of bearing arms in such an emergency, he would go down like a reed. Judged as a whole, we have had no more loyal and patriotic body of men in the country than the officers of the regular army * * * * * * No, we need fear no attack upon our liberties from the army that America will ever organize. The high aim of the soldier is subordinate to the civil authority, and if he indulges in ambition outside of his profession, it is stimulated by the example of the generous confidence and high reward given many of his predecessors. Washington Jackson, Harrison, Taylor, and Grant, of our Presidents, proved themselves in all things worthy of the highest respect of the American people, but in large degree they earned the preferment to which the triumphal voice of the people carried them by their services as soldiers; nor will any soldier of the American republic seek its high honors save by proving a noble devotion to the civil law, the Constitution, and the ancient rights and liberties of the people. I am not to-day elevating the soldier's calling above any other, but only vindicating it against certain false prejudices and trashy, but in some regard dangerous, talk that would degrade him in his own estimation, abolish the army, and nurse a bitter hatred of that element of force which all moral law teaches us must be held in reserve in any government. This is the government of the people, by the people, and for the people. But that government so made, once established, shall in no whit fail of the power and majesty accorded to any other. The Constitution, the laws, and the Union must be defended and maintained on every inch of space, in every second of time.

Addressing his comrades of the National Encampment at their imposing banquet on Tuesday evening, Attorney-General Devens, after alluding to the patriotic associations of the day, used this significant language:

There come times of reaction, but revolutions cannot go backward. I know that old and exploded ideas are raked up that they may creep and gibber again in the streets, but they cannot be galvanized into life. I know that the people of this country know what the Union is. They know what it has made; they know what it has done for them; they know that those theories that the United States are not a Union, but a league; that they exist only by leave of this State or that; the laws are only to be enforced at the pleasure of this State or that; they know those theories are, or might be termed, idle or fantastics, and, were it not, that they are wicked and dangerous. [Applause.] Whatever difficulties there may be now, whatever difficulties may seem to darken the horizon, the heart of the people is firm and true; and whatever the errors of the past, or the struggles of the past, it is true also that at the feet of the American people are the firm and great rocks of justice, liberty, equality and union, and from them they will be driven neither by wind nor wave. [Continuous applause.]

The steamship Arizona, from New York, made the passage to Queenstown in 7 days, 9 hours, 23 minutes.

General News Items.

G. Reynolds, the noted novelist, died.

Yellow fever was brought to Lisbon, Portugal, from Rio Janerio.

The colored people of Assumption parish are discussing the exodus.

Gen. Grant will not return to the United States until next September.

Rev. H. C. Riley has been confirmed as Episcopal bishop of Mexico.

The body of the French prince imperial will be brought to London late in July.

Kentucky courts decide that it is lawful to bar the jury-box against all colored men.

A colony from Lowell, Mass., is expected to settle near Manchester, Coffee county, Tennessee.

The insurrection in Algeria has ended, and 4000 insurgents are in the hands of the French.

The Louisiana Supreme Court has decided the Sunday ordinance of Baton Rouge parish constitutional.

Hon. Edward Learned has received a grant from the Mexican government to assist in building a railroad across Tehuantepec isthmus.

C. F. Ordway & Co., clothiers, Nashville, failed, with liabilities $44,900; assets $37,200. Their creditors are mostly in Eastern cities.

A religious paper called the *Christian Messenger* has been started in Servia, and has found rapid circulation. The Princess of Servia is among its subscribers.

The French, British and German consuls demanded the abdication of the Khedive of Egypt. The Sultan fears that if he consents he will lose control over that country.

The Kansas fever has broken out with renewed vigor in Avoyelles parish, La., and the negroes are appointing committees to go to Kansas and see how the land lays.

The overseers of Harvard University have refused to sanction the acceptance of a bequest of $10,000 for the Harvard medical school on condition that its advantages be offered to women on equal terms with men.

The President vetoed the judicial appropriation bill, because it forbid the payment of deputy marshals in the execution of existing laws, while the duty and authority to employ them would still remain.

It is reported that committees of conference have been appointed and negotiations are pending for consolidation of the Iron Mountain Railroad Company of St. Louis with the Texas Pacific Railway Company.

The dress woven from spiders' webs, which the Empress of Brazil presented to Queen Victoria is very beautiful, and exceeds in fineness any silk gown. It is estimated that 700,000 spider webs would be required for forty yards of such cloth.

A meeting was held in Tremont Temple, Boston, to express sympathy with the colored exodus from the Southern States. Speeches were made by Wendell Phillips and others, and a committee appointed to solicit funds in aid of the cause.

Gen. Garfield is authority for the statement that in the last two years there have been 2500 people arrested for violating the laws of the United States, of whom all but 140 were in the Southern States. Beneath these figures lies a significant and important fact.

M. De Lesseps now announces that he will start for Panama early in November, and that he will turn the first sod for the interoceanic canal on the first of January, 1880. He says he will employ 40,000 natives, including Chinese, and also 15,000 free negroes from Brazil.

The Russian and Servian commissioners having been unable to arrange a boundary in the neighborhood of Koula, a Prussian captain, with 300 men, drove the Servians back to the boundary existing previous to the war, threatening to shoot any one coming within a league of it.

Messrs. Scribner & Co., having, under the business management of Mr. Roswell Smith, brought the publishing of Magazines from doubtful experiment to an unparalleled success, have now entered a new field with characteristic energy in the publication of Hymn and Tune Books for churches.

Southwestern.

J. C. HARTZELL, B. D., Editor.

THURSDAY, JULY 3, 1879.

One Dollar!

Subscriptions will be taken for the remainder of the year 1879 for

One Dollar, Cash.

SIX MONTHS SUBSCRIBERS.

Subscribers who began January 1 are hereby notified of the expiration of their subscriptions. This is their last number, unless we receive a notification from them to continue. Other subscriptions for six months will soon expire. Let us hear from you without delay.

Prof Johnson, of New Orleans University, is spending his summer vacation in Indiana.

John Brown, Jr., is going to [illegible] to arrange for the employment of the exodus people.

The Preachers' Meeting of Philadelphia adopted a lengthy paper [illegible] the details, and condemn[illegible] in strong language, the murder [illegible] Rev. W. M. Todd, at Brinkley, Arkansas.

Dr. Alex. Clark, Editor of the *Methodist Recorder*, of Pittsburg, [illegible], is at Altanta, Ga., danger[illegible] ill. Governor Colquitt is [illegible] for him at the Executive [illegible]. He has our sympathy in [illegible] affliction, and we hope he may [illegible] speedily.

[illegible] Young Men's Christian Association has been organized in [illegible]ville, La. The *Chief* [illegible] its officers as follows: Pierre [illegible], President; J. Wesley [illegible] Jr., Vice President; Fran[illegible] Joseph, Treasurer; Dennis [illegible] Recording Secretary; A. [illegible]gby, Corresponding Secretary.

[illegible] evening, June 16, Mrs. [illegible], Mrs. E. L. Saxon [illegible] R. T. Marrick appeared [illegible] Constitutional Convention [illegible] Louisiana, assembled in [illegible] for the purpose, to [illegible] granting of the right [illegible] to the women of the [illegible] Sandige also read a [illegible] appeal from Mrs. Sarah [illegible] authoress. The pre[illegible] is that the cause of [illegible] ably advocated. Peti[illegible] the convention, urging [illegible] part, have been un[illegible] signed. We say, speed [illegible] suffrage shall be ex[illegible] best and most vir[illegible] our citizens, who have [illegible] long deprived of its ex[illegible].

[illegible] denials, and challenge [illegible] proofs of the alleged [illegible] in Georgia and [illegible] the part of confederate [illegible] Atlanta *Constitu[illegible]* [illegible] out, in the Atlan[illegible] 18th fall proof of [illegible] so far as the [illegible] most credible wit[illegible]. The names [illegible] and nine persons [illegible] with county resi[illegible] from the re[illegible] that [illegible] given of the [illegible] negroes in one [illegible] led, then [illegible] thrown [illegible]. They [illegible] from the [illegible] more effect[illegible] Rev. A. S. [illegible] of Dade [illegible] Alabama [illegible] makes [illegible]

[illegible] devoted [illegible] a year [illegible]

The Kingdom of God.

The Kingdom of God was part, an inalienable part, of Hebrew thought. It had come to them from the first fathers of mankind. The use of the expression excited no surprise and started no new thought. It was fixed and fossilized, like many terms to-day. Here and there a soul caught something of its significance, and in the mind and words of Christ it heaved with the life and beamed with more than the brightness of the original conception. The world's highest thoughts, that is, the highest thoughts of the world's highest men, had and have been, about a Kingdom of God. Where the expression has not been the thought, the substance has. The prophets and teachers have been luminous or light-giving as they have risen to and realized the conception. That measures the extent and permanency of their influence. Take the great names of the world's young days, Abraham and Moses. Abraham was the "friend of God." He found God, God's love and righteousness, and truth and tenderness in the earthly order. He found the living God in the range of human sympathies and aspirations. He reached up into the Kingdom of God. He reposed himself *in* and built himself *upon* his God, and his faith was counted to him for righteousness.

Of Moses, it is said what he did and was, what he was by faith; "He endured as seeing Him who is invisible." Around him and about him his eyes were opened to discern an unseen kingdom. A kingdom that does not make its appeal to sense, but to the soul; and in that and for that he lived and suffered. Prophets and kings testify to the same truth. They tell of a righteousness that should come upon men—a love that should purify and raise them—a justice that should smite their sins and oppressors. One should come from God who would do all this, who should bring in this kingdom. "He shall judge Thy people with righteousness and Thy poor with judgment. The mountains shall bring peace to the people and the little hills by righteousness. He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor." That is the burden of many a song and many a prophecy. To the coming of the king, the manifestation of the kingdom, the people looked.

Another fact to be observed is that the people to whom Christ spake had always thought of the coming of the kingdom as a feast or festival. It was to be a time of lightened burdens, of "liberty for the captive and the opening of the prison to them that are bound." It was to be a time of plenty, attended by a joy greater than the joy of harvest. The whole people were to be glad. It was to be a day of music and forgiving and beauty and blessing. Breaches were to be healed, wrongs redressed and the land covered with glory.

It was quite in accord with this idea that our Lord uttered the parable of the Great Supper. Christ was then at a rich and costly feast. The material of the parable, the framework was taken from it. The spiritual truth was infused into the actual, material and social surroundings in the midst of which Christ stood. The host, the guests, the outside crowd, were raised by His touch into another sphere and moved in another orbit. Each one was transferred into a figure in a great object lesson which the whole world was afterward to read, and through countless millions were to perceive and participate in the eternal life and love of God.

In all this, however, Christ was working on the old lines of thought. Christ says the feast has been prepared; is ready. The invited guests have been bidden and have refused to come. "You," he said in effect, "are those busy pre-occupied men who have refused attendance at the prepared board, and most slighting-back the invitation of Him whose kindness got it ready. The Kingdom of God has come, and you who talk of the blessedness of eating in it, decline to enter. God's Kingdom is among men. We have not to go to it—it [illegible] come to us; there is nothing to [illegible] for; all things are ready.

Rev. Robert Collyer has resigned [illegible] twenty years' pastorate of [illegible] Church, Chicago, and goes [illegible] New York. He bade his flock [illegible] in a brief and touching [illegible]. Thus everything tends to [illegible]. New York absorbs [illegible] great ministers. Mr. [illegible] with his present [illegible] September, and then [illegible] of the Messiah.

[illegible] James [illegible]

Exposition Wanted.

A correspondent in Mississippi suggests that we could serve the cause of religion by exposing the errors, in doctrine and practice, of a certain religious sect which teaches that faith is not preceeded by true repentance; that repentance is nothing more than a reformation,—reform and repentance being used as synonymous words; that baptism is regeneration; that there is no direct witness of the spirit,—and no virtue in class-meetings, or scriptural authority for praying for sinners, as is customary at our protracted meetings. Worst of all,—the baptizing is following old mother Rome.

Now, dear brother, don't run your stick into that hornet's nest. It is satan's favorite device to kill out a revival and destroy souls by setting Christians of different sects to striving about words to no profit. Paul often warns the disciples against this snare.

Our brother will notice the shape in which these challenges come. They are denials of the doctrines and practices held and taught by the Wesleys and their successors for a hundred and forty years. The skeptic who can induce you to set about the proof that the sun shines, and the earth revolves, has you always at a disadvantage. Don't do it. Referring to the points mentioned in your letter, our answer would be as follows: "Faith cometh by hearing, and hearing by (the preaching of) the word of God." John preached, "Repent, for the kingdom of heaven is at hand." They repented, and then a saving faith led them to accept baptism. Repentance going before faith, and by works (baptism, etc.,) was faith made perfect. See how faith wrought with their works. One was the cause of, and preceded the other.

Reformation is an effect of repentance, an incident of it, and not the thing itself! Repentance, according to Webster, is "The act of repentance, or the state of being penitent; *sorrow* for what one has done, or omitted to do,—especially contrition for sin. Godly sorrow worketh repentance unto salvation." The great lexicographer follows the Bible definition, which is the accepted meaning of the word the world over.

Baptism is not regeneration. One may be baptized every day the year round, but it would not change his moral nature or put away one sin,—though it might make him cleaner physically. Jesus did not say to Nicodemus—"Marvel not that I said unto thee ye must be *baptized* again,"—but ye must be born again, or re-generated. *"Nor running brook, nor flood, nor sea, can wash the dismal stain away"*—of moral corruption,—but the Holy Ghost can. Then following Christ in baptism the sinner is born of water and of the spirit.

No direct witness of the spirit? "Therefore, because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba, Father." Again, "The spirit itself beareth witness with our spirits that we are children of God." That is enough.

As to praying for penitent sinners, we are commanded to pray, intercede and give thanks for *all men*. Even the sordid Simon, who tried to purchase the *gift* of God with money, knew the virtue of the prayers of good men, for, when Paul pointed out his sin, and exhorted him to "pray to God, if happily the thought of his heart might be forgiven him," he cried out in his terror,—"pray ye to the Lord for me, that more of these things which ye have spoken come upon me." Simon was farther advanced in theology that our modern skeptics.

Infants under the Abrahamic covenant received by command the seal of circumcision, and were heirs of the promise. How much more are children, whom Christ specially blest, heirs of the better covenant, and entitled to the benefits of Christ's redemption? Who shall forbid water that they should not be baptized, as a seal of their admission to company of the redeemed? When Paul and Silas at night baptized the Philippian jailor, he didn't stop with the believing, adult members of the family, but took in also "all his house, straitway"—*children* and all.

Our friends of the Christian sect—they object to being called after their learned and great founder, Mr. Campbell,—are a controversial body, and flourish by disputation. For every positive statement of doctrine and duty of their own, they find several negatives which engage their opposition among their neighbors. Our system is positive and progressive. One of Jessie Lee's itinerants in New England, of the early time, tried his power of exhortation upon an elderly lady on whom he had called, but she rejected his godly counsel indignantly. "Why, sir," she exclaimed, "we are of the *standin' order*." "Well, bless God," replied the preacher, "we are of the *moving order*!"

Mr. Conway on the Exodus.

Thos. W. Conway, in Boston, to procure mean to send steamers down the Mississippi, to transport the thousands who were refused by regular lines, was interviewed by a reporter of the Boston *Traveler*. He said:

As to the employment of those people when they come North, we have at present more than twenty times as many applications for them as we have emigrants to supply the demand. The railroad companies are wanting them; farmers in Indiana and Ohio and Illinois and Michigan and Wisconsin and Iowa, are wanting them; and large land owners in Arizona and New Mexico, Montana and Nebraska, and elsewhere, are offering them the greatest inducements. One railroad company has sent me information that they would employ 2500 men at once, if we had them to furnish in place of Chinese help. Gen. Fremont has stated to us that we could locate 20,000 of them in the territory of Arizona, and they would almost immediately become self-supporting.

Mr. Huntington, who is building a railroad to the Pacific, has said that he would give employment to 2500, and Jay Gould has offered transportation free for men and baggage over the routes in which he is interested, in the West, for as many colored emigrants as choose to avail themselves of his offer. We have from one State alone, from farmers, applications for 5000 farm hands. We have in four States agents going on foot through farming districts for the purpose of ascertaining from the farmers how many of these laborers they could employ, and we find a singular state of facts, There is so much mining going on in the mining districts of the Territories and States of the far West, so much more than ever before, that a great many farm hands, seeing they could get better pay from the owners of mines, have left the farmers and gone to mining, and hence the farmers are very glad to see a prospect in this exodus for supplying them with laborers. You see, therefore, that there is no immediate prospect of those colored people coming North and West, and being left upon the hands of the people to support. There is, in truth, more labor wanting for them than there is any immediate prospects of our getting men enough from the South to supply.

Letter from Couparle City.

COUPARLE CITY, Miss. June 15, 1879.

DEAR EDITOR—I noticed in the last issue of the SOUTHWESTERN a statement from Rev. J. H. Parker that he organized the Sunday-school at this place on his last visit. Brother Parker is somewhat in error. We have had a Sunday-school organized here for the last three or four years. He should have said that he organized the Sunday-school into a missionary society. We have enrolled 70 odd scholars. We made our first monthly missionary collection in May, which amounted to $2 10. This place is situated in a country neighborhood, about ten miles from the railroad; notwithstanding we have had a very good day school here for the last three or four years, and our young folks seem to have an increasing love for the Sunday-school. Our people of this neighborhood are learning to appreciate the SOUTHWESTERN very highly, especially for its grand work for the moral and intellectual improvement of our oppressed race, and for its kind encouragement to them during these times of fiery trials, and none the less for the general information and wholesome instruction gained from its columns.

The exodus to Kansas has made a great impression on the minds of the people of this section. Should it revive next fall, I believe many will leave. Please allow space in your columns for this letter, and oblige. Yours truly.

M. LEVY.

Letter from Waco.

WACO, Texas, June 15, 1879.

DEAR EDITOR—As it has been a long time since we have sent any thing of interest to our beloved SOUTHWESTERN, allow me space to say our second quarterly was held on the 7th and 8th, and we enjoyed a good time with Elder C. L. Madison.

Two members were buried last week by the Ladies and Pastors Union.

We are hard at work on our church. It has been ceiled, and we are about to finish it. When completed we can pay off all old debts. The greater part of these have already been disposed of, and we must meet that to the Church Extension, and get it off our hands.

When I came to Waco three years ago St. James Chapel had about 150 members. At the beginning of this conference year there were 200; at present there are 212, with the prospect of many additions during the year. Our Sunday-school is prospering. Bro. Richard Moss is doing good work.

The Ladies and Pastors Union and church members will drape the church on the first Sunday in July, mourning the loss of our beloved Bishop Ames. On that day we will read portions of scripture and his last words. A. M. GREGORY.

OUR SOUTHERN METHODISM

MISSISSIPPI.

Rev. L. R. Brown, Koscinsko: "Elder J. G. Johnson was with us on the 7th and 8th, and pleased us all. Old brother Isaac Warren, a minister for 50 odd years, and who has seen the frosts of 84 years, is yet strong with a powerful voice, and is able to walk from four to seven miles to his appointments. The lecture of the Elder to the Sabbath-schools was one of his best efforts; the school numbers 78. The columns of the ADVOCATE bring ready relief to the enslaved minds of the colored man, with its news of the exodus and history of the old patriarchs who cried for the abolition of slavery."

W. B. Dantzler, Macon: "I wish to say through the SOUTHWESTERN that we had, on Sunday, June 8th, a union of all Sunday-schools of Exprairie circuit at St. Michael's Chapel, at 9 o'clock, with an attendance of 250 scholars, after which the pastor in charge preached to the children. Again at 3 o'clock we had service with 300 or 400 in attendance. Our school is in a prosperous condition and continues to enlarge; we have about 68 average attendants and 75 enrolled. The names of those who rehearsed and the number of verses are as follows; Nancy McLeod 17, Laura Ross 20, Virginia Ross 18, Callaway Dantzler 38, Catherine McLeod 34, Michael Dantzler, Jr., 19."

TEXAS.

Spring Hill: "We have a nice Sunday-school. Rev. J. Price, our pastor, was with us June 1. Average attendance 28."

Rev. A. Campbell, Sequin: "On the second Sabbath I preached two sermons to the children; took up $2.50; baptized 20."

Rev. A. Williams, Kildare: "When I came to Kildare I had only 18 members, now I have 30 in church and 5 probationers. Sunday-school here is the best on my work. Benj. Ferrell is superintendent."

P. M. Carmichael, Fayetteville: "My church is in a prosperous condition, I have just closed a protracted meeting at Smyrna Chapel, at which the Lord blessed me and our labors with the conversion of 24 souls and 22 accessions to the church; also there were 7 infant baptisms. In all the baptisms there was not a single immersion. I am trying to keep our people off the creeks and rivers. I tender thanks to Rev. E. E. Cooper, J. Jarmon and C. Young for their generous assistance in the meeting. My people and Sunday-school are greatly encouraged, and intend to build up this year. Already $44 have been subscribed. Pray for us."

LOUISIANA.

Rev. A. Spears, Bastrop: "Since I have been in Bastrop I have raised up a church which was nearly dead, in fact down to 5 members. After 4 months hard work I have now 66 members. On Sunday last I had a basket-meeting with about 500 in attendance. The Rev. John Wesley came to help me and we took a collection for him amounting to $12 55. My own was $22 50. Bro. Elam's was $8.60. Our people are poor but willing."

Letter from Houston.

MR. EDITOR—I see in the minutes of the Texas Annual Conference what purports to be the report of the committee on temperance. I am anxious to know by what authority said report is published in the minutes. I cannot make myself believe that the Texas Annual Conference ever adopted such a report. True, personally I find no fault with it. It is just such a report as any clean conference of Methodist preachers might be expected to adopt, but it cannot be that the members of the Texas Annual Conference so far forgot themselves as to pass that report. I look at these men as consistent, but this report places them among the most inconsistent. In the report they "pledge" themselves "against the use of tobacco," and surely this is right. It is just what every Methodist preacher should say. But what are the facts in the case? It is a fact that most of these preachers use tobacco, and whatever else they did it cannot be that they pledged themselves against the use of it. They are not the men that say one thing and do another. No, Mr. Editor, that report was never adopted by the Texas Annual Conference, and consequently has no right to be placed in the minutes.

I have made my second round on the district, holding at each appointment a Quarterly Conference and administering the Lord's Supper, and thus far have attended to the duties of the presiding elder. But the M. E. Church is not in Texas merely to "hold the fort," but as an aggressive power. It is her mission to conquer and bring all the hostile forces of this world into harmony with the Lord Jesus Christ. And the presiding elder that merely rules over his districts, holding Quarterly Conferences and administering the Lord's Supper, is but a soldier on dress parade. "All the world" is in the apostolic commissions, to all the world Christ directed his gospel to be carried. Accordingly, the true presiding elder is ever reaching out. It is his to pass out into the highways and hedges. He must go into the waste places; he must be a wise master builder, laying the foundations for uprising churches. He will struggle to enlist the pastors and churches in his district into the same spirit of aggressive and holy enterprise. It is not enough for him to say "go." His voice must be heard all along the line, saying, "come on." He is a watchman that will not keep silent, and that will not give the Lord nor the churches of his district rest until Jerusalem is made a praise in all the earth, and while the world is his parish his district must be all the world to him. The preachers and congregations of his district not only pass in review in his meditations, but they live in his prayers. He regards this as the seed-time, and it is very short; the harvest following is the harvest of eternity, and he has no time to squander, for he reads: "He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall also reap bountifully."

At Richmond, under the care of Bro. Noble, our work is enlarging and the indications are that First Chapel and Pittsville will have, by next Conference, sufficient strength to support a preacher. Lynchburg keeps pressing on. There we have a small church, but the members are true. They hold up the cross amidst the most trying circumstances. Harrisburg is having a season of great prosperity; ever since conference the tide has been coming in. Hockley is having a year of prosperity. The quarterly meeting at West Chapel was made memorable because of the displays of God's saving power. Sabbath evening at the close of the love feast, 35 came forward as seekers of Him who came into this world to seek and save the lost. At Piney Grove a new chapel has been erected and paid for, and on July 2d it will be dedicated to the service and worship of God. At Spring the brethren are alive and working for the enlargement of our Zion.

L. P. CUSHMAN.

Houston, Texas.

More—Is It Chivalry?

MR. EDITOR—On Monday, June 9th, about eleven o'clock a. m., as Miss Florence Hayes, formerly a student in the Central Tennessee College, and a school teacher in Huntingden, Tenn., was arranging her room, a white man named Warren entered and asked if her name was Hayes. He was answered in the affirmative. He said: "You are the nigger that pushed my wife off the walk." Miss Hayes answered that she would explain how it was. He told her with an oath that she should not have time to explain, struck her on the side of the head with his fist and continued striking, knocking her to the floor. He then carried and dragged her out doors, beating her with his fist, and when he had dragged her off the porch to the ground, kicked her severely. The reason of this outrage is the charge that Miss Hayes pushed Mrs. Warren off the plank walk. The ladies met with others in company on the side-walk, which is made of two broad planks lying side by side. Miss Hayes and her companions stepped to the outside plank to let the white ladies pass, but Mrs. Warren pushed against Miss Hayes, and tried to push her off. Not succeeding in this, she stepped to one side and passed by. No word was spoken by any of the parties, and Miss Hayes heard nothing of the matter, only that Mrs. Warren had said she would make her husband, who is connected with the house of Moore, Fite & Co., of this city, whip that nigger when he came home. Miss Hayes had taught in Huntingdon for a year, and was highly respected by all who knew her, both white and colored. She is a very lady-like person, light complexioned, rather lightly built, and a member of the Baptist church. She is now at home, in this city, where she is recovering slowly from the effects of her late beating, for which she will suffer for some time to come. She left Huntingdon as soon as she could after the outrage, as her friends thought it unsafe for her to remain, after she had Mr. Warren arrested and fined thirty dollars. Such things as this will increase the Kansas fever, which is taking off a great many of the colored people from Tennessee. I. C.

Nashville, Tenn., June 23, 1879.

Rev. J. C. Hartzell is in the city and will remain but a few days. He took honorable part in the exercises at Illinois Wesleyan university. The university has given him the degree of D.D.—*Northwestern Christian Advocate.*

Notes from Nashville.

The school year of the Central Tennessee College has closed. A teachers' Institute, of four weeks, was held at the close of the regular session, May 16, which also closed on the 13th inst. The Institute was an experiment, designed to reach certain classes of teachers and students, and to learn how much need is felt for extra help in preparing to become thoroughly fitted to teach. The experiment, though not successful as to numbers, will prove the precursor of others, and thus may be considered as a grand success. Those who attended were highly gratified at the results attained. The college has been prosperous. Two hundred and eighty-five have been enrolled in all departments; ten in the college classes, eleven in the preparatory, six in the Academic, 114 in the Normal, 112 in the common English, 45 in the Theological and 22 in the Medical. The examinations are spoken of by the visitors and examiners appointed by the conferences, in high terms of commendation. The addresses delivered during commencement week had more than usual interest. Rev. Dr. Fitzgerald, editor of the *Christian Advocate* in this city, and formerly State Superintendent of Public Instruction of California, gave us a most excellent address on general education, which roused feeling thought, and greatly delighted the audience. He did not make any effort to be at home, or to make his audience feel at home, but both seemed at ease from the start. We sometimes have a good Southerner to speak for us, who takes special pains to let the students know that they or their fathers were slaves, and that they were greatly beloved by their old masters, and refer to the endearment of the anti-bellum times. Dr. Fitzgerald did not do this only incidentally. His address and himself will be pleasantly remembered. Rev. Dr. J. M. Freeman, Assistant Corresponding Secretary, was with us two days, giving us two of his live Sunday-school talks during the day, and an address on "What Make a Man," at night. The next day he made a telling speech and laid the corner-stone of the new building for the Meharry Medical Department of the college. He will be remembered pleasantly, and should he have many returns, will be warmly welcomed. The exercises of the Normal class, the Theological students and the Literary Society are spoken of very favorably. The prospects for the next year are encouraging. The students last year included representatives from thirteen States. The health has been good during the year, and there was not a case of malarial fever in that time, although there were a number of cases of yellow fever in the city after the school opened in September. The next term will open Monday, September 1.

The special work of revival is suspended just now in our city churches, and the annual affliction of picnics, excursions and church festivals has full sway. It will be a happy time when common sense will govern in our church and Sunday-school methods of enjoyment. The expense of a railroad ride with hundreds of little ones constantly exposed to danger, dust, smoke, packed cars, rough men and women who have no interest in the school, and other annoyances, should be sufficient reason for setting railroad picnics for Sunday-schools forever aside. But it is fashionable, and we will follow it even if it does make us wretched. We have an era of church-building and repairing. Murfreesboro, Lebanon, Brentwood and a number of other places in the conference are at the good work. J. BRADEN.

Nashville, June 20, 1879.

Letter from Brenham.

BRENHAM, Texas, June 10, 1879.

DEAR EDITOR—Children's Day was observed on Brenham circuit, by uniting the Sunday-school and the children taking part in the exercises; fifty-six children and nine teachers were present. One hundred and ninety verses were recited. One little girl of 13 years recited, almost perfectly, forty-two verses; she spends more time in improving her mind then adoring her body; she is a member of the church and we trust will be fitted for usefulness in the same. We are very poor but have sent the Bishop two dollars and twenty-five cents. May the Lord speed the educational work, for Christ's sake.

Mrs. T. HOWELLS, Sec. S.S. Board.

Rev. J. C. Hartzell, of the SOUTHWESTERN CHRISTIAN ADVOCATE, of New Orleans, delivered the annual sermon at the Commencement of the Illinois Wesleyan University, Bloomington. On his way back to New Orleans he paid Cincinnati a pleasant visit. Here he is always warmly welcomed by his many friends.—*Western Ch. Advocate.*

Letter from Austin.

AUSTIN, Texas, June 17, 1879.

MR. EDITOR—I see the letter of J. W. Alexander in the SOUTHWESTERN ADVOCATE, which calls out further explanation as regards the new charge. His letter I style a high-toned one, but pregnate with infamous misrepresentation. I re-assert that the establishment of the new charge meets with the most eloquent opposition. 1st, from the pastor, and second from the so-styled "leaders" with a noble exception. Even these facts provoke Bro. Alexander's sorrow. He says "I am sorry that he (meaning me) was disappointed. He, (M. Henson,) came to Austin half frozen, and did not wait until the ice thawed from around him before he commenced writing to the SOUTHWESTERN." I am quite sure the ice has thawed, and the liquid stream commingles with the big waves of the ocean. But the opposition to this new charge is all the same. He says, "We at that time had raised and paid about $60, and up to this have paid into the treasury $135." Now, Mr. Editor, I would, in all candor, ask Bro. Alexander for whom they raised the $60? and into what treasury did he, or they for whom he speaks, pay the $135? Now, Mr. Editor, these money figures are simply given to tone up Bro. Alexander's letter, to give color to his misrepresentation. When the intelligent read his letter they are made to believe that all of this money did come to the new charge. But, dear sir, allow me to say that we have not received one cent of it, neither have we any treasury which he claims to have paid this money into. Why, through the red-hot opposition I have not received up to date as much as $8 for support. He says, "I am prepared to say that there is no opposition to him with our church members or its friends." I would only be too proud to acknowledge this statement if it had only the scent of truth as a basis. Now, it is simply justice for me to state that there is a noble congregation here of our people, and many of them have expressed their profound regret at the action of some of those so styled "leaders." If the pastor and those who sustain him, though against their better judgment, had continued to attend to the discharge of their own lawful business, Bro. A. would not have had the trouble to write his infamous high-toned letter against the truth. He says "There is no opposition to him," (meaning me,) which I am happy to state as a truth unwittingly uttered, for the opposition cannot be against me. However, I am sorry to say, it certainly is vehemently pushed against the will of the West Texas Conference, and the wisdom of the Methodist Episcopal Church with one of its bishops presiding. "With Christian love to Rev. M. Henson." He asked the publication of his letter for no other reason than that the "officials of the church had felt sore ever since," etc. "This letter is written by the request of the officials," etc. Bro. Hartzell, please do not become impatient with this note in its brief reply, in the defense of truth and equity. Let me conclude by saying to Bro. Alexander and to those whom he so ably represents, that they will perhaps in the near future feel more chafed by seeing other denominations do what they stoutly refused to do. It is within the province of the old charge to either prevent or make this new charge a success. And those who thirst for independence are supposed to drink of appointment, at the discretion of a brother.

Therefore, beware of seeming truths, which grow on the roots of error; for comely are the apples that spring from the dead sea's cursed shore; but within are dust and ashes, and the hand that plucks them shall rue it.

Seek not further, O men, to solve the dark riddle of sin, suffice it, truth, though oft crushed and smothered, will rise and shine, peircing through Lucifer's arid shades. MACK HENSON.

Why We Seek Kansas.

DEAR EDITOR—We would like to say a word about our pic-nic on the 9th. The Sabbath-schools joined together to take a little fresh air at the Orleans Park, fronting on the river. Wesley Chapel, St. James and Pleasant Plains Sabbath-schools chartered cars for the purpose, and left Canal street in the morning and had a pleasant ride up, and enjoyed themselves on the ground nicely. On returning home in the evening, crowds of white boys waited on the streets and as we passed shouted, "niggers! niggers! niggers!" and threw soft mud in the cars at us, nearly putting out the eye of a lady and muddying the children's dresses.

STEPHEN PRIESTLEY.

New Orleans, La.

Foreign Missions.

JAPAN.—Dr. Maclay advised us in a late communication that we should hear from Rev. J. C. Davison in relation to their late visit in company: "I send by this mail, April 25, a full account of our visit to Satsuma and return overland, which may be briefly summed up as follows: Absent from home twenty-three days; spent seven days in Kagoshima, where I baptized forty-four adults, fifteen children, and left about as many more probationers for my next visit in the early part of June; occupied ten days in the overland trip to Shimonoseki, visiting by the way all the important towns on the route which lay through the most populous part of the country. We both enjoyed perfect health while gone, and when I parted company with Dr. Maclay he seemed none the worse for his trip of almost 2000 miles including his return to Yokohama. May he live long to give us his counsel and direct the work now under his care. We are looking anxiously every mail for some notice of the appointment of men to reinforce us this year."

May 7, Bro. Maclay writes: "We are all well, I am thankful to say, and the work of our mission goes forward encouragingly. We are expecting four men this year, and have their places waiting for them. We are especially solicitous to have a good suitable man to take charge of our Training School, or Mission Academy. Much will depend on the man who has charge of the school. You will rejoice with us on account of Bro. Davison's success in Southern Japan. The work still goes on, and other portions of our field are also receiving gracious visitations."

SWEDEN.—Presiding Elder Larsson writes us from Stockholm May 8: "For this quarter too God has been with us, working by His Spirit and Word, and blessing His work, so that we have had to be glad at success in most places of [illegible]. Peace and union prevail [illegible] as far as I know. [illegible] after the word of the [illegible] is found. The meetings are [illegible] in most places— [illegible] that the chapels [illegible] hold all the [illegible]. Many have been [illegible] and brought to the Lord [illegible] have joined the church [illegible] schools are progressing [illegible] and flourishing, [illegible] winter many children [illegible] converted to God [illegible] as well as they can [illegible] children to the [illegible] societies are [illegible] economics. The [illegible] in this country [illegible] are [illegible] has helped us [illegible] able to pay [illegible] other necessary [illegible] within the [illegible] feel very [illegible] [illegible]

[illegible]

Sunday School.

July 6, 1879.—PEACE WITH GOD.
SCRIPTURE.—Rom. 5: 1-10.

GOLDEN TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—1.

TOPIC.—Justification by Faith.

(Condensed from the National S. S. Teacher)

Introductory.—All of the preceding chapters tell of the war between God and man—this of the peace that has come about through justification by faith. In our lesson are shown the blessed results of justification by faith. They are: 1. Peace with God. 2. Access by faith into his favor. 3. Rejoicing in hope. 4. Joy even in tribulation. 5. Salvation from wrath. Certainly there are of a kind that every one ought to covet.

1. Peace with God. To be justified means more than to be pardoned. It is to be treated as though one had never done any wrong. It is faith in the atoning sacrifice of Christ that is necessary for justification. Christ shed his blood freely for all—faith applies the blood, and washes away every crimson stain. The sinner's attitude toward God is that of hostility—that of God toward him is that of a father who would be reconciled to his rebellious son, but who of necessity is made to wield the weapons of wrath. "Peace with God," then, means a cessation of such inimical relations. The soul lays down his arms of rebellion. God is reconciled to the sinner, and the sinner reconciled to God.

2. Access by faith into God's favor. No matter how wide open the door may stand, only faith will enter it. 3. "Rejoicing in hope of the glory of God." The glory here that he will confer hereafter—a glory to be revealed in us as well as bestowed upon us. 8: 18. It is that upon which the eye of the Christian is steadfastly fixed. It is the hope of that which makes him rejoice. The apostle assumes as a fact that the life of a disciple of Christ is a happy one.

Glorying in Tribulation (3-5)—4. "And not only so, but we glory in tribulations also." The apostle desired all men to know, not only that the Christian possessed a joy on account of the hope of the glory to come, but also that he could glory even in tribulations. There is no serenity so pure and so deep as that shown on the countenance of those whom the Lord has severely tried. In addition to the reasons given why the followers of Christ glory in tribulation, another is that they see that all chastening is a proof of the love of God, and is not an evidence of his displeasure. In the spiritual world, as in the physical, clouds and rain are as necessary as sunshine. Patience is a wise virtue. It is wise with reference to God's dealings with ourselves. His work of discipline is soonest over with an unrefractory servant. It is wise with regard to his dealings generally. He has his own good times for bringing his will to pass. They may not always coincide with our desires, but they are better than we could arrange.

Saved from Wrath (6-10)—If in the day of wrath the believer in Christ were to suffer, then his hope would shame him. The apostle, therefore, proceeds to show how impossible it is that he should be in any danger from the judgment of a broken law. He has held up the fact that there is a present peace with God—now he displays the complemental truth that for those with whom God has made peace there are no penalties to be feared. In spite of all our ill deserts, God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Well may John exclaim: "Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins." Salvation from wrath is the completion of the work of justification. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." In [illegible] verses, those who are unreconciled to God have been spoken of as "the ungodly," then as "sinners," and here as —"enemies." [illegible] other verses we have the [illegible] of Christ mentioned, [illegible] been spoken of in the [illegible]—"the death of his [illegible] strongest kind of [illegible] used in order that [illegible] of Christians there may [illegible] judgment day [illegible] in him will be [illegible] his life." Because he [illegible] live also. John

[illegible]

Marriages.

On the 15th of June, Mr. Lewis Watson was married to Miss Jane Ross, by Rev. L. R. Brown, all of Kosciusko, Miss.

At the residence of the bride, by Rev. L. L. Shumpert, June 10, 1879, Mr. B. Brown to Miss Dolly Berry, both of Okolona, Miss.

Mr. Samuel Grant to Miss Agia Jones; Washington Lovett to Harriet Carmichael; J. D. Levins to S. F. Sims; John Clayton to Clasia Vaughn. LEVI CLAYTON, Pastor.
Paulding, Miss., June 13, 1879.

Deaths.

Brother Alex. Brown, a member of the church for 12 years, and a good Christian, died on the 11th.
L. R. BROWN, Pastor.
Kosciusko, Miss.

Sister Amanda Woodland, died April 30, 1879. Sister Charlotte McDonald died May 14. Sister Woodland leaves a husband and two children to mourn her loss. Sister McDonald died at the age of 19 years. Both were faithful members of the church for about six years, and died in the triumph of faith. PASTOR.
Lake Providence, La.

An oriental traveller describes this busy scene, witnessed on historic shores: "Our steamer landed on a beach which was the port of Antioch, where the disciples were first called Christians. There was no town at the water's edge, no people, no wharf. The passengers and the merchandise were put ashore in lighters, which ran up into the sand. A troop of camels, with their drivers, lay on the beach, ready to transfer the goods into the interior. Among the articles landed were boxes marked, 'DR. J. C. AYER & CO., LOWELL, MASS., U. S. A.,' showing that they contained medicines and whence they came. These with other goods were hoisted on the backs of camels, for transportation to Antioch. Thus the skill of the West sends back its remedies to heal the maladies of populations that inhabit those Eastern shores, whence our spiritual manna came."—*Windsor (Vt.,) Chronicle.*

New Books.

DANIEL QUORM AND HIS RELIGIOUS NOTIONS. Second series. By Rev. Mark Guy Pearse. New York: Phillips & Hunt.

A 42mo 225 pages. Price $1.00. A pleasing narrative of a fictitious character, from whom much instruction is derived.

STUDIES IN THEISM. By Borden P. Bowne. New York: Phillips & Hunt.

A 12mo. Price $1.75. A defense of Theism. A valuable addition to theological literature, giving especial attention to the philosophical aspects of the question.

THE LIFE OF REV. THOMAS M. EDDY, D.D. By Charles N. Sims, D.D. New York: Phillips & Hunt.

A 12mo volume of 392 pages, with an introduction by Bishop Simpson. Price $1.75. This life of the eminent minister and lamented Missionary Secretary, is written by his early friend Dr. Sims, of Brooklyn. A typical Methodist, for twelve years editor of the *Northwestern Christian Advocate*, a growing man, he died in his prime. His likeness appears in the frontispiece.

New Publications.

The National Sunday-school Teacher, for July is at hand, accompanied by The National Quarterly and The Little Folks, both quite perfect in their ways. Chicago: Adams, Blackmer, & Lyon Publishing Co.

The International Review for July contains the following commending array of articles: "Russian Universities," by C. K. Adams; "George Eliot," by Francis Maguire, Jr.; "The Man on Horseback in the United States," "Geo. Sand: Her Life and Writings. I.," by Leopold Katscher. "The Khedive's Coup d'etat," by Edward de Leon; "Channing as a Philosopher and Theologian," by Prof. Geo. P. Fisher. It is an intellectual feast.

Appleton's Journal for July, 1879, published by D. Appleton & Co., 549 and 551 Broadway, N. Y., $3 per annum. Contents, Ricarda; Reforms in Asiatic Turkey; Italian Sketches; The Seamy Side; The midway Inn; Conspiracies in Russia; moralists on Blue China; Mr. Browning's Dramatic Idyls; The Queen's Private Apartments at Windsor; The Rose of Love; Editor's Table; Books of the Day. This is just such a number as in these hot summer days one would delight to while away the idle hours in reading either at home or at some summer watering place. Supply yourself with Appleton's Journal and you will have much more than a year's subscription's worth in pleasure and instruction.

The numbers of the Living Age for the weeks ending June 14 and 21 contain the following articles: Origen and the Beginnings of Christian Philosophy, and the Contemporary Life and Thought in France, Contemporary; The Secret Correspondence of Louis XV, Quarterly; William Kingdon Clifford, Fortnightly; Mrs. Craven and her work, Nineteenth Century; On Chinese Fans, Fraser; Jannina—Greek or Turkish? Macmillan; Truth of Intercourse, Cornhill; Necessity of a Financial Viceroy for India, Economist; with instalments of "Sarah de Beranger," by Jean [illegible], and "Doubting Heart" by [illegible], and the conclusion of "The Romance of Mrs. Frances Kemble"; and the usual poetical selections. For fifty-two such numbers of 64 large pages each (or more than 3000 pages a year,) the subscription price, $8, is low. Littell & Co., publishers.

Sunday Afternoon ($3 a year, Springfield, Mass) for July has in the way of fiction "A Sorrowful Guest" by the author of Deephaven, Miss S. O. Jewett; "The Monkey's Story" by Mrs. L. W. Champney, and two chapters of "Calvin the Sinner." In "One Sunday Morning" Mr. E. C. Gardner, the architect, gives expression to some ideas as to the modern Sunday school and Church, in the form of a sketch. "Sunday-school Songs" is another article in a similar vein. There are also the following: "Max," the sketch of a real life. Another of the Miss Help articles, entitled "Some of Miss Help's Protégés;" "Oriental Laws and Courts of Justice," in which are several illustrative sketches. "Standbys," "Hebrew Women," and contributions from Prof. B. P. Bowne and Arthur Gilman. There are a couple of poems, and the editor talks about "The Problem of Revision," "Dickinson's English," "The Good Old Times," "Lessons from the Life of Garrison."

The first article in the National Repository for July is an illustrated account of a "Summering among the Thousand Islands" of the St. Lawrence River, by Dr. George Lansing Taylor; followed by the first installment of a touching and tender story, from All the Year Round entitled, "My Land of Beulah." Next a sketch of "George Psalmanazar, Impostor and Saint," by B. F. DeCosta; a description of "Bayeux and its Marvels," Prof. Fred. M. Colby; and a critique of the "Life of an Actress," Charlotte Cushman, by Daniel Wise, D. D. There is a well writen essay on the "Woman of the Bible;" and two or three selected articles. The "Editor's Miscellany" furnishes the reader with a large amount of varied and interesting notes—usually the most readable portion of the magazine. The National Repository is published monthly at Three Dollars a year, post-paid. Hitchcock & Walden, Cincinnati, Chicago, or St. Louis. Phillips & Hunt, New York.

The Popular Science Monthly for July, D. Appleton & Co., New York, ($5 per year) is received. "Wasted Forces" treats particularly of the coal question and what is to take its place when exhausted. Nature however has boundless resources to be drawn upon. Professor Marcy's article on Locomotion is full of interesting information regarding the movements of the horse, traction of vehicles, carriage mechanism and road construction. "A Question in Mastication" discusses mastication in relation to digestion. The most curious and interesting paper of the monthly is on "The Condition of Women from a Zoological Point of View," in which he shows conclusively that the profound differences of mental character in the two sexes necessitate corresponding differences in their education. These and other papers on "A Visit to New Zealand Geysers," "Pleased with a Feather," "Food and Feeling," "John Stuart Mill" and "Dr. Julius Mayer," besides the Editor's Table, Literary Notes and Popular Miscellaney, make this a particularly practical number of the journal.

St. Nicholas for July, has eight extra pages and more than eighty illustrations. It opens with a country story, "Dru's Red Sea," with a picture which shows the young heroine on the road-side startled by an "old traveler." Next comes "Nid-Nodding," a summer poem by Lucy Larcom, followed by an illustrated account of cod fishing from a small row-boat on the banks of Newfoundland. "Blown Away," is a thrilling story, with a spirited picture of a railroad incident. Mr. Moncure D. Conway contributes a story—"The Child and the Image"—suggested by an actual occurence and illustrated with two pictures. The Fourth of July element finds expression in a stirring "Patriotic March," a piano piece for four little hands, composed by William K. Bassford: "Rattle te-Bang," verses with the huzzas and drum-beats in every line; and in "Hay-foot! Straw-foot!" an amusing picture of the drilling of an awkward squad of recruits. Funny verses, comical pictures, gay jingles, a page of bright contributions from young folks help to complete a number suited to summer-holiday reading.

Probably the most important feature of the July Scribner to be continued in the Midsummer Holiday number is the reprint of the celebrated engravings, made several years ago by Mr. Henry Marsh, for Harris's "Insects Injurious to Vegetation,"—a volume issued by the Massachusetts State Board of Agriculture, and necessarily at such expense as to put it beyond the reach of the general public. The papers in Scribner are entitled "Summer Entomology," the first dealings with moths and butterflies, with most beautiful and accurate illustrations, drawings having been approved by the late Professor Agassiz. These cuts will be printed on extra-calendered paper. Another illustrated paper is, "The American on the Stage." The ranks of the writers of good short stories receive a new accession in Mrs. Hallock Foote, the artist, whose first printed effort in this line appears in this number. "Madame Bonaparte's Letters from Europe," are incisive in language. The third paper of the Brazil series is devoted to "An Indian Village on the Amazon." Another fully illustrated paper is Mr. W. H. Rideing's "Trinity Parish" (New York), with accounts of the unique charities of this celebrated coporation. The unillustrated papers show a wide range, and in most instances a seasonable interest. The poetry is contributed by Austin Dobson, R. H. Stoddard, T. W. Parsons, Elizabeth Stuart Phelps, Henry S. Cornwell, and Joel Benton.

Important Notice.

Any Sunday-school not now taking the *Sunday-school Class-mate* will on application by the pastor, stating the number of pupils outside of the primary class, receive a sufficient number of specimen copies for distribution that they may see what a beautiful and valuable paper it is. The same offer is made with regard to the *Sunday School Advocate.* Address PHILLIPS & HUNT, 805 Broadway, N. Y.

The Cultivation of Roses.

"Roses are her cheeks,
And a rose her lips."

The best way for ladies to cultivate this rare species of roses is by studying and practicing the rules of hygiene, as taught in the People's Common Sense Medical Adviser, only $1.50. Address the author, R. V. Pierce, M. D., Grand Invalid's Hotel, Buffalo, N. Y. If suffering from those painful weaknesses incident to the female organism, use Dr. Pierce's Favorite Prescription—a never-failing remedy for these complaints.

We ask particular attention to the business card of J. P. Frink, in the current number of our paper. Mr. Frink is the originator and patentee of a number of very valuable designs in Gas and Daylight Reflectors, and has the reputation of manufacturing the best goods in his line to be had anywhere. There is no method of lighting up a church or lecture-room, or large hall, that can surpass one of Frank's Patent Reflectors. Every church should have one. Those Reflectors are found to be, while great increasers of light, also great economizers of gas or oil, and soon, where much used, pay their cost by their economy. The manufacturer's address is 551 Pearl street, New York city.

Malarial Fever.

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Quarterly Conferences.

Austin (Texas) District Conference.

PROGRAMME.

The Conference will meet at LaGrange, Texas July 24-27. All traveling local preachers, exhorters, stewards and class leaders are requested to attend.

The opening sermon will be preached by Rev. O. Sawyers; E. Coggswell, alternate.
Rev. M. Henson on Justification.
Rev. D. Gregory the Missionary Sermon.
Rev. J. W. Robinson on Baptism.
E. E. Cooper on Faith.
D. Mucker and I. Smith on Holiness.

Preachers of the district not mentioned may prepare an essay. On Saturday a special meeting will be held in the Sunday-school. The superintendents of the Sabbath-school will please be at their post without fail.
S. OATES, P. E.

Navasota (Texas) District.

THIRD ROUND.

Plantersville, July 12-13; Brenham and Circuit, July 19-20; San Felipe, July 26-27; Hempstead, August 2-3; Hempstead Circuit, August 2-3; Courtney, August 9-10; Anderson and Red Top, August 16-17; Navasota, August 23-24; Millican, August 30-31; Bryan and Braz s, Sept. 6-7; Hearne and Brewershill, Sept. 13-14.

We would be pleased to help pastors in a protracted meeting at each quarterly meeting during the third round. Will be able to help from four to six days at each place. 26-7 W. L. MOLLOY, P. E.

Cleveland (Tenn.) District.

FOURTH ROUND.

Merion Circuit, July 19-20; Washington Circuit, August 2-3; Chattanooga, August 16-17; Brush Creek Circuit, August 30-31; Kingston Circuit, Sept. 13-14; Chattanooga, Oct. 4-5. 26-7 S. J. HARRIS, P. E.

The camp meeting of the Cleveland district, Holston conference, will begin Thursday, August 14, and continue one or two Sabbaths. The district conference will meet August 27, at Cleveland. All the pastors of the district will please be at the camp grounds promptly. S. J. HARRIS, P. E.
26-27

MAKE HENS LAY.

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Rev. SCOTT CHINN, Chaplain.

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I've read somewhere about a girl
Whose cheeks are rosy red,
With golden tresses, curl on curl,
Bedecked her pretty head.
Her eyes, I'm told, are bright and blue,
Her smile is kind and sweet;
The errands she is asked to do
Are done with willing feet.

'Tis said that when she goes to school
She's just the sweetest lass!
So quick to mind the slightest rule,
And prompt in every class.
To girls and boys she's never rude
When all are at their play;
Her "conduct"—be it understood—
Is "perfect" every day.

Where lives this child, I cannot say,
Nor who her parents are,
Although for many a weary day
I've sought her near and far.
If you should ever see her smile,
As o'er the world you rove,
Just hold her little hand a while,
And give her my best love.
—Hattie S. Russell, in St. Nicholas for July.

The Hero.

"Oh, dear!" said Willie Grey, as he sat down on the saw-horse and looked at the kindling wood which he ought to have been splitting for his mother; "I do wish I could do something for the world — some great action that every one could admire, and that would make the country and the world better and happier. I wish I could be a hero like Washington, or a famous missionary like Judson, but I can't do anything or be anything."

"Why do you want to be a hero?" asked his cousin, John Maynard, who, coming up just then, happened to hear the soliloquy.

"Oh," said Willie, coloring, "every one admires a hero, and talks about him and praises him after he is dead."

"That's the idea, is it?" said John. "You want to be a hero for the sake of being talked about?"

Willie did not exactly like this way of putting it.

"Not only that, but I want to do good to people—convert the heathen—or save a sinking ship, or save the country, or something like that."

"That sounds better, but believe [illegible] the greatest heroes have [illegible] men who have thought least [illegible] themselves and most about [illegible] work; and as far as I can [illegible] now, the greatest—I mean [illegible] to the Christian stand-[illegible] always begun by doing [illegible] duty, however small;" [illegible] took up the ax and [illegible] the kindling wood.

[illegible] jumped off the saw-horse [illegible] up the sticks, [illegible] word; but though he [illegible] he thought the more. [illegible] lots of time in think-[illegible] great things I might do, [illegible] had the chance," he [illegible] "and I've neglected the [illegible] and ought to do, and [illegible] of trouble for mother. [illegible] better begin my heroism [illegible] my own laziness."

[illegible] boy adopt Willie's reso-[illegible] carry it out in his daily [illegible]

—S. S. Visitor.

The Horse's Name.

[illegible] day my brother was out [illegible] the country, when a [illegible] stopped him by exclaim-[illegible] that used to be my [illegible] not," replied my [illegible] bought her at a livery [illegible] told me she came [illegible]

[illegible] the man; "what do [illegible] my brother answered [illegible] said to him un-[illegible]

[illegible] "that isn't [illegible] out sharply [illegible] horse prick-[illegible] around, [illegible] stepping [illegible] right hoof [illegible] head, [illegible] her left [illegible] man; [illegible] my [illegible] think?—

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I desire information of my sister. Her name is Florence Henry. Her mother's name is Kell Carter. Last heard from she was in Bryan. Any information concerning her whereabouts will be thankfully received. Address me in care of Rev. A. M. Gregory, Waco, Texas.

B. J. HENRY.

DEAR EDITOR—I wish to make some inquiry about my brother. He left us in May, 1875 with a regiment of Yankee soldiers. He then went by the name of Calvin Alston. I heard of him about two years ago, at which time he was at Shreveport, Louisiana. Any information will be thankfully received. Address

D. D. ALSTON,
Kosciusko, Miss.

DEAR EDITOR—I wish information about my mother and two children. Mother's name is Beckie Wells, brother's Charley, sister's Annie. They lived near Pontotoc, Miss., and left in 1865. I have heard from them but once since. They were then in Memphis. I ask all preachers and friends to make inquiries for them, for I want to see them very much. If found address me. HENRY WELLS,
care Rev. J. M. Nevils, Ripley, Miss.

DEAR EDITOR—I would like to find one George Young was was taken from his mother immediately after the war, at the Ferguson place, near Cheneyville, Bayou Bœuf, while she was on her way to Alexandria. His mother's name is Ann. He was only 4 or 5 years old when taken. They used to belong to Lasteel Young. His mother would be more than happy if she could hear from her son. When heard from he was taken to Calcasieu. Address H. J. WRIGHT,
Pineville, La.

DEAR EDITOR—I have been away from my relatives a long time and have not heard from them in a good many years. If any one knows Ambrose Poter or Harriet Poter, his wife, father and mother of Martha, William, James, Thornton, Sallie, and Maria Bradford, please notify them that I live in Starkville, Miss., and am very anxious to hear from them. Please request all the preachers who take your paper to inquire for the above persons and if found please tell them to write.

MARTHA BARDWELL,
Starkville, Miss.

DEAR EDITOR—I desire information of my long lost relatives, sisters and brother. My sisters' names were Ann and Caroline Werren, and my brother's Ben Warren. Our mother's name was Nancy and father's Ben Warren. Our sister Ann was sold to a man on Red River by the name of Arthur. Sister Caroline was carried to North Carolina by a Methodist preacher named John Pertora, brother-in-law of John Werren. Any information of the above will be thankfully received.

MRS. BETTIE HOWELL,
St. Peter Church, Donaldsonville, La.

DEAR EDITOR—I desire information of my father, seven uncles and one aunt named Winnie. My father's name was James McMichael. My uncles' names: Henry, Charles, Joshua, Frank, Bob, and Caleb. They all belonged to young George McMichael, in St. Helena parish, La. My mother, Bettie Hughes, belonged to Charles Hughes. They were taken away from St. Helena parish shortly after they were married and brought to Vernon parish, La., about 1856. I received one letter from my father about two years after the surrender in 1867. If found or any information received please address me at Burkeville, Newton Co., Texas.

J. McMICHAEL.

DEAR EDITOR—I have a lost daughter named Edna Jerrett. She went away with Dr. J. Robinson the last year of the war. When last heard from she was in Brownsville, Jackson county, Ala. Her father's name is Jerry Chalmers. When she went off I belonged to the same family of Jerretts. I went off with Dr. Jerome Summerfield Jerrett. He married one Miss [illegible] Casing. I then lived seven [illegible] from Holly Springs, Marshall [illegible], Miss. My daughter had [illegible], Allie and Henrietta. All [illegible] with the same family. Their [illegible] name was Nelly Jer-[illegible] of those Jerretts [illegible] preacher. I came [illegible] the close of the [illegible] MINOR, [illegible] Co., Texas.

[illegible] to inquire [illegible]

the two boys were Edward and Oscar. Her husband went by the name of Oscar Coopwood, and was carried off from here three years before the surrender to Texas, by his young master, Benton Coopwood. In 1865 she and her two children lived in a little town called Palatto, Chickasaw county, and went from there in the fall of the same year to Tuscaloosa, Ala., to live with her mother, and I have neither seen nor heard of them since. I hope, dear friends in Tuscaloosa, that you will sympathize with me in my search. Address me at Okulona, Miss.

JOHN MAYO.

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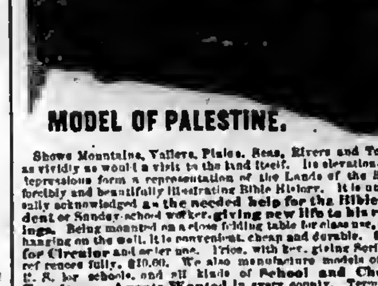

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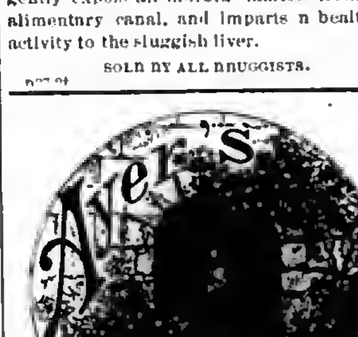

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Southwestern Christian Advocate.

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[illegible] AND OVER AGAIN.

[illegible] again,
[illegible] which way I turn,
[illegible] in the Book of Life
[illegible] I have to learn.
[illegible] turn at the mill,
[illegible] the golden grain,
[illegible] my task with a resolute will
[illegible] again.

[illegible] the need,
[illegible] flow,
[illegible] of golden sands
[illegible] a single hour.
[illegible] must fail,
[illegible] the summer rain
[illegible], and perform it all
[illegible] again.

[illegible] the meadow flows,
[illegible] goes.
[illegible],
[illegible] in vain;
[illegible] once or twice,
[illegible] again.

[illegible] been trod.
[illegible] to the feet;
[illegible] have learned
[illegible] repeat.
[illegible] may fall,
[illegible] angels be given
[illegible], we need them all,
[illegible] for heaven. —Selected.

Exodus.

NEGROES GO[illegible] TEXAS IN [illegible].

[illegible], Ark., June 2, 1879.
[illegible] Democrat:—
[illegible] space in your [illegible] for the following [illegible] and suggestions, [illegible] for the public [illegible] attention to an [illegible] appeared in your col[illegible] 1879, clipped from [illegible] entitled "The [illegible]" which says [illegible] a good thing for [illegible] a new and [illegible] may be obtained, [illegible] compared, [illegible] South Carolini[illegible] family connec[illegible] in common [illegible] Rainey, Prof. [illegible] people [illegible] South, [illegible] in [illegible] placed [illegible] withdraw [illegible] from [illegible]

[illegible] notwithstanding the great hegira [illegible] agitated the mind of the [illegible] people for the past three [illegible] Gen. Miles, President of [illegible] Convention held in [illegible], May 8, 1879, proclaimed [illegible] the colored man's [illegible] they are tropical [illegible] South is their home [illegible] If the [illegible] are true, [illegible] as Jacob did [illegible] of our [illegible] a "tropical [illegible] of the [illegible] well as in [illegible] therefore [illegible] of color [illegible] down [illegible] settlers [illegible] day?

[illegible] H. K. W. AYERS.

whether black, or white, or red. Are there any seaport cities, wharves, etc.? Do any steamers run up there? Is any railroad built, and to what cities and towns? Which is the nearest and cheapest way for me to come? What labor and production is best? The kinds and qualities of timber? What are the facilities for shipment and probable value per 1000 feet?

Answer early. Give me the temperature of the climate, etc. Very respectfully, HENRY SIMKENS.

Seattle Daily Post, Washington Territory, Saturday, May 3, 1879.

The following is the reply:

SEATTLE, May 5, 1879.

DEAR SIR—Your letter received. I send you a paper with it in, so our folks can see how very little the people East and South know of this part of the country.

Well, sir, our climate is like that of Norfolk, Va. Lowest temperature in winter, about 34°, and only once in a great while at that depression. Puget Sound has constantly upon its waters the very largest class of tonnage of both steam and sail vessels. There are 5000 ton steamers, such as the Alaska, coming right here to this port, and going far on along the sound to Olympia, Tacoma, etc. There are 500 tons of coal deposited in vessels each day of the week at the port alone.

The lumber trade is immense; millions upon millions of feet are sent away from the Sound each year. Spars are sent to Liverpool. Our average height of fir trees (and this may seem a hoax to you, nevertheless it is as true as can be) is 250 feet. Some exceed 300 feet in height. The woods here are almost impenetrable. The timber is exhaustless. Farming lands of superior quality are to be found all along the river bottome, and the name of rivers is almost legion that empty into Puget Sound. We have green grass all winter, and garden salad all winter also. In so high a latitude (47 deg.) as this, it seems almost incredible to one not acquainted with the cause. The cause is the warm Japan current that sets into the land at this part of the coast. We have a population of all nationalities. The Eastern States, many Kentuckians, and all the Western States, as Wisconsin, Minnesota, Iowa, Illinois, Indiana, Ohio, Michigan, Missouri, and the New England and Middle States are all represented here. We have a railroad eighteen miles long, running out east of us to the great coal fields. The farming (strictly farming) country of this Territory lies east of the Cascade Mountains almost divided the Territory, and two climates are the result. It is colder east of the Cascades and a great wheat country, as Walla Walla, Yokawa, etc. A railroad will in time be built through that country from here. It is now under way. It costs from San Francisco here first-class $20 via steamer, second-class $15; this is through via steamer on the outside. One can come via Portland, Oregon, at much less. The scenery of the Sound is surpassed by nothing in the world. Business of all kinds is very much depressed at this present time. A man with some money can do well, however, as money is worth 1½ per cent. per month, and even 2 per cent. Seattle is in time bound to be the great city of this North Pacific Coast. We have 5,000 inhabitants, lots of common school, 7 churches, 50 barrooms, 2 machine shops, 2 bakeries, 2 daily papers, 2 furniture manufactories, 2 breweries, 2 saw-mills, a hospital (Catholic), Territory University, and 40 or 50 stores, 1 bank, [illegible] miles from the East and the [illegible] of Victoria, B. C., also a [illegible] telegraph communication [illegible] the world. I used to set [illegible] Little Rock in 1855, a hard [illegible] in those days. Very respect[illegible] etc. H. K. W. AYERS.

[illegible] the agitated the mind of the [illegible] people for the past three [illegible] Gen. Miles, President of [illegible] Convention held in [illegible], May 8, 1879, proclaimed [illegible] the colored man's [illegible] they are tropical [illegible] South is their home [illegible] If the [illegible] are true, [illegible] as Jacob did [illegible] of our [illegible] a "tropical [illegible] of the [illegible] well as in [illegible] therefore [illegible] of color [illegible] down [illegible] settlers [illegible] day?

[illegible] at their earliest convenience, as the opportunities now presenting themselves to you will ere long be offered no more. So form yourselves into auxillary emigration aid associations, in order that the strong may help the weak, and go to a country congenial to your nature, and dwell among a people whose principles are to do to others as they would have others do unto them, and respect yourselves, be frugal, and acquire wealth and and knowledge, and we are bound to be a people second to none on the face of the earth. It is unprecedented that the master will willingly descend to the level of his servant, and it should not be expected of him.

Senator Windom says: "Some apprehensions have been expressed by those opposed to this measure that if deprived of the guardianship and the tender care of the white man the negro would starve or degenerate into barbarism. The exquisite irony of this objection is its chief merit. Having supported both the white man and himself for a century, he may safely be trusted to live when the incumberance is withdrawn. As the owner of a farm, with no rent to pay, he will probably make himself and family quite as comfortable as when paying over nearly all the proceeds of his labor to some exacting landlord. Working as his own employer he will be quite as likely to get on in the world as when working for another and receiving his pay in articles at three times their actual value, or in scrip which is never cashed. You do great injustice to the negro in assuming that he will not work when proper inducements are offered. True, he does not like to work for nothing, and in this he is not very different from white men. That the race is competent to found and build up a State that would be an honor to this republic history most fully attests." Malte Brun says of them: It is certain that in early times African colonies carried the germs of civlization into savage Europe.

There same despised decendants of Ham, in early times, founded the most powerful empires; built the most renowned cities; were the first merchants; controlled the commerce of the Indian Ocean, Mediterranean and Red Seas; built the first great pyramid * * * and carried the arts and manufactures to a pitch scarcely rivaled in the nineteenth century.—[Prof. Shepherd.

"In our country, during the entire existence of the republic, the colored race has performed the labor which has supported a third of its white population, and which has given to our commerce much the larger share of its exports. It does not become you to charge upon the colored race an indisposition to work."

The following resolutions were offered by George N. Perkins, of Arkansas, and adopted by the Colored National Conference, convened at Nashville, Tenn., on the 6th of May, 1879.

WHEREAS, We are not allowed to freely and peacfully enjoy our natural, political and civil rights as are enjoyed by other American citizens, on account of our color, or previous condition or servitude; and

WHEREAS, We are an important factor in the agricultural department of this nation, and are a laboring and self-sustaining people; therefore, resolved

1. That we emigrate from the Southern States to some State, Territory or province on this continent, where we can peacefully and freely enjoy all of our rights, both political and civil.

2. That colored citizens in each State where they are oppressed, choose one or two commissioners, who shall form a colonization Committee to go forward under the auspices of the National Emigration Aid Society, to select a home for the oppressed colored people, and to make amicable arrangements with the authorities of said State, Territory or province. Said committee to decide any question by majority vote, and report their decision to the Chairman of the National Emigration Aid Society, now at Washington, D. C. One Commissioner to return at pleasure and the other to remain as Consular Agent for his State respectively.

3. That we severally form ourselves into State Auxiliary Emigration Aid Societies for the purpose of receiving aid and sending all applicants to the locality agreed upon and designated by their Consular Agent.

4. That we heartily indorse the policy suggested in Senator Windom's resolution relative to emigration, and we will, in our respective States, do all in our power to further advance the cause of emigration to some State or Territory where we will be able to peacefully enjoy our natural, political and civil rights unintimidated or molested.

5. We are not naturally inferior to any other race of people, and are competent for self-government.

6. That a committee of five be appointed by the Chair to memorialize Congress of our grievances and ask for relief.

All States and Territories who desire to receive the colored people on equitable terms, may signify it by public or private letter to the Commissioners as soon as they are appointed, who probably will meet at St. Louis. Southwestern conservative colored people are inclined to remain. Yours, very respectfully,

HENRY SIMKENS.

For the SOUTHWESTERN.

Boston Letter.

To-day Boston is well supplied with speakers from the South. Dr. Godman is here with his University singers. They form a splendid troupe and execute their parts remarkably well. So far they appear to have given eminent satisfaction to the people. The only bar to his success is the season. To secure audiences in the hot weeks is extremely difficult; but the doctor does his best to overcome the difficulty. He will do something in the warm season, and prepare the way for a splendid success as soon as the weather cools a little.

Col. J. E. Bryant, of the Atlanta *Republican*, is spending some weeks here in the interest of Republicanism in the South. He is a member of our church and a man who seems to comprehend the nature and extent of the Southern problem. His mission is mostly with the politicians and the monied men who have a benevolent interest in the extension of the area of freedom. The other morning he made a friendly visit to the preachers' meeting and spoke clear and strong words for his cause. Above most of the liberal men of the South, he goes to the bottom of the question. The struggle of the sections is between two civilizations—slave-holding feudalism on the one side and personal freedom on the other; the one derived from the violence and barbarism of the dark ages, the other an offshoot of the Reformation and of our revolution. as to which will ultimately prevail, we have no doubt. The spirit of the 19th century cannot be permanently resisted by the reactionary force of caste and oligarchy. The desire of inequality and injustice will be exercised even though he foam at the mouth and tear the subject in which he had become incarnated. In the South, as well as the North, men of all colors must be free to labor and enjoy the fruit of their labor; to vote and enjoy the advantage of their vote. To resist this result, as the Bourbons are doing, is a folly and crime. To the sin of rebellion, they are adding the greater one of stupidity. As well resist the force of the tides, or the onmoving of the spheres, as to dam the stream of liberty flowing across these centuries. It will brush away every barrier and flood the world. To resist is to be swept away by the fury of the torrent.

The Bourbons have braced themselves to a terrible endeavor, but all in vain. See how much they have lost. Slavery is abolished; the negro is free to go or stay and public opinion sits in the judgment seat. Once they did their work in darkness; now their deeds are held in the light of Christian day. That is great gain; for public opinion is mightier than oligarchies, than money, than weapons of war. With a voice gentle, but potential, she remands tyrants to the limbo of the damned, and there is no effective resistance to her decree. Southern leaders feel bound to apologize for and explain or deny the crimes alleged against their class; the apology or denial is a recognition of the power of public opinion, and you may be sure the final award of that opinion will be in favor of liberty. The appeal to the bar of public opinion is the loss of her cause. The instincts of a free people will detect the glaring, the smooth deception, the brazen falsehoods put forth as the shield of the wrong doer. A murder in Arkansas calls out a letter of denial from her Governor; the response of the public is heard in Fowler's scathing and defiant reply. In due time violence and murder will learn better than to plead their cause at the bar of public opinion, where judgment will be rendered against them. Bourbonism is now in court before this august tribunal; the sentence will be death and confiscation of goods in spite of all special pleading and lofty protestations.

THE NEGRO EXODUS

finds a voice here in Gen. Conway, who is raising money to charter a boat for the conveyance of the refugees now on your river banks. The case meets a hearty response. Boston asks whether the negro has been emancipated, whether that great highway, the Mississippi, belongs to the States or the nation. We shall see. Southern leaders have done many foolish things; none more foolish than these anti-exodus movements. The exodus makes clear to our people the oppression of the negro and the need of further action to establish liberty. The great meeting in Tremont Temple on behalf of the exodus was a grand affair. Wendell Phillips spoke in his best. The old abolition fire kindled in him ashes opened the chapter of wrongs and pointed out the meanness and sin of those who opposed God's power. But he was full of hope. Providence is marching on with heavy columns and every resisting force will go down before them. As Sumner taught, freedom must be national; slavery nowhere. This is peace and prosperity and union forevermore; nothing else is.'

NAMREHS.

For the SOUTHWESTERN.

Letter from Topeka.

TOPEKA, Kansas, June 24, 1879.

MR. EDITOR—I would be more than thankful to you for a small space in your good paper to say something to our people coming Kanseeward. Let me say that Kansas is a very good State in every way, but here is the point: the people coming to Kansas ought not to come empty handed, though if a man has a little money he can buy land very cheap—say from $1.25 to $5 per acre—or they can take up government land. But we must have a little money to make a start with, and let me say, as I am a farmer myself, I know that land that can be bought for $1.25 per acre is just as good as the land which our people rent for $7 and $8 per acre yearly down South. I know of what I speak, for I was born and raised in Louisiana—on the Abares old plantation, five miles above Plaquemine, a little town on the Mississippi river, Iberville parish, where my dear old mother now lives and where my dear father lies in the grave. Now, sir, I lived in the Red River country (Bossier parish) for five years, and I know that the lands in Kansas are just as good as the lands in Louisiana, if not better. But our people must understand me: they must not come here depending on other people altogether for their support. For while the kind hearted citizens of the State of Kansas are doing all they can to help us, we must try and help ourselves. Any man or woman can make a good living if they will go to work when asked, and not come here and try to live off of other people, and because they have nothing to live on say they do not understand this and do not understand that, and that they will return South. Such lazy people had better stay down South where their old masters can make them work for nothing, for the people up here don't understand such ways of doing business.

PAYTON RANDOLPH.

If a man wants to be right and to do good in the world he must not be discouraged when he finds himself with the minority. At one time or another he who accomplishes much for the cause of truth is sure to find the majority against him. At a recent total abstinence gathering in London to hear the farewell words of Mr. Gough before his return to America, Admiral Hall encouraged the friends of the reform there advocated by reminding them that "no man had ever obtained lasting fame who had not opposed popular prejudice. A man may be in the minority without being in the right—a good many men are. But the fact that a man is in the minority is not in itself any indication of his being in the wrong. The question is What is right? not, What do good people think is right?—*S. S. Times.*

For the SOUTHWESTERN.

Pittsburgh Female College Commencement.

The past year, despite the times, has been one of much prosperity to this well managed institution. The commencement week, just past, is thought by some to be the most brilliant of its history. President Pershing for about a score of years has had great success. During the depressed times it has paid current expenses, reduced the debt nearly three thousand dollars and purchased an immense organ, with apparatus worth nearly $6000.

Commencement week opened with the usual two days' examination of the Senior Class, Thursday and Friday, June 12 and 13. It was rigid and exhaustive, and by disinterested persons. Thursday afternoon the Contest in Butler's Analogy occurred, and the special committee awarded the honor to Miss Carrie O. F. Russell, of Pittsburgh. Friday afternoon the Latin Contest for the "Holmes prize" came off, and Miss Annie Nelson, of Brownsville, Pa., won the prize. In the evening the annual Music Contest for the "Thomas McKee" prize, came off; a superb medal worth $60. An immense throng were present to enjoy the exquisite music. The musical judges awarded the prize to Miss Minnie Dean, of Karlansburgh, Pa. Sunday morning the Bacca laureate sermon was preached by Rev. W. F. Day, D.D., of Newcastle, Pa.—subject: "The True Idea of Life."

Monday was wholly devoted to the mathematical examination of the Senior Middle Class for the "Mrs. Bishop Simpson" prize, by a committee elected by the contestants. They gave the prize to Miss Fannie Collier, daughter of Judge Collier, of Pittsburgh. At night the Annual Address was delivered by a young minister of the Pittsburgh Conference, Rev. R. B. Mansell, A. M., of Brownsville, Pa., in which he handled with ability the subject—"Action the Soul of Life." Tuesday and Wednesday throughout was occupied by the general examination of higher studies; very creditable to the teachers and pupils.

Tuesday evening the usual annual Reading Contest took place, in the presence of a large throng, paying an admission fee. The contest was spirited, and the prize, the "Mrs. Margaret Davidson" prize, a silver medal and gold cup, was worthy of the contest. The musical part was rich itself. The judges gave the cup to Miss Maggie L. Elkins, of Pittsburgh. Thursday night commencement proper rounded up the week. The graduating class was very fine, and the music all that could be desired. After the essays were read Rev. C. L. Thompson, one of the editors of the *Interior*, and now pastor of the Third Presbyterian Church of Pittsburgh, delivered an energetic address to the graduates. President Pershing then presented the graduates of the College of Liberal Arts, as follows: Misses Sue H. Canfield, Aggie L. Weir, Lou E. Huhley, Alleghany City; Millie J. Longhrey and Carrie O. F. Russell, Pittsburgh; Nan K. Lauck, California; Jennie Trigg, Corydon, Ky. Musical graduates: Misses Nellie S. Baird and Aggie L. Weir, Alleghany City, and Laura Z. Mease, Pleasantville, Pa.

Out of a total attendance last year of 242 pupils nine graduates is a small percentage. But owing to the high standard maintained the number of graduates are never large. The college now has seven distinct schools, divided into nine departments, as follows: A school of Liberal Arts; of Music; of Drawing and Painting; Elocution; of Modern Language; of Needle-work; of Wax Work. This division of labor, requiring a faculty of carefully selected teachers to the number of twenty-four. This high tone is producing good results, one of which is a great demand for its graduates as teachers.

The healthful location of Pittsburgh, and being easy of access and high moral tone, render the college attractive to parents and guardians. The outlook for the new year, which opens September 3rd is promising. Applications for catalogues and information coming as far off as California.

Good men when persecuted for righteousness' sake can afford to "rejoice in tribulation," because, as Pascal remarks, "there is pleasure in being on a vessel tossed by the storm when we are certain we shall not perish."

The Isthmus Canal.

The New York *Tribune* says:

"Americans cannot be expected to view with composure the results of the International Canal congress which has closed its sessions in Paris. Their engineers have been employed at intervals during thirty years in exploring Central America and surveying routes for an interoceanic canal. The results of previous observations and surveys have recently been revised by a government expedition, which during three consecutive years explored with intelligence and perseverance every line of communication between the two seas. What is the outcome of so much and such thorough work? In a congress wherein thirteen nations are represented all the distinctively American plans are voted down by an overwhelming majority, and the conclusions of the United States delegation, with a vice-admiral at its head, are flippantly brushed aside. In the final division our experienced engineers hold aloof, while the survey and estimates of a French lieutenant, who has passed two seasons on the Isthmus, are accepted by a vote of seventy-four to eight.

The plan recommended by the congress does not differ essentially from a scheme advocated thirty years ago by a needy adventurer in London named Louis Napoleon. The cost of boring a water-way through the rock from Aspinwall to Panama was then estimated at one hundred million dollars. The figures are now set at one hundred and forty million dollars, and curiously enough, the scheme has been revived by a cousin of the late emperor. The projected route follows closely the line of the Panama railroad. It will be a canal of continuous level from the Bay of Limon to the Bay of Panama, like the Sueze canal. But it is one thing to dig a trench in the sand and another to cut a tunnel through rocks that are three hundred feet above the tide level. There is reason to believe that the American engineers were right in condemning this plan as impracticable and in adhering to the Nicaragua route as an alternative scheme."

Not Sectional, but National.

An extract in the New York *Times* from your neighbor, the Atlanta *Constitution*, reminded me of the trite truth, that half truths were often more misleading than downright falsehoods. The article in question cites your Gov. Colquitt as saying of us dwellers in the North, "they want peace and harmony just as much as we (the South) do . . . the Republican leaders are in my opinion making a fatal mistake in basing their schemes upon the belief that the sectional feeling still exists, or that it can be fanned into life again."

The half truth in this extract consists, not in the assertion that the North wants peace and harmony as much as the South, but in the implied assumption that it wants peace and harmony on the terms dictated by the Bourbon element which now rules the Southern political world. It is not true that we want, or that we will accept, peace and harmony by consenting to let the South count the freedmen in their basis of representation while they drive them from the ballot-box with the lash of the bull-dozer and the bullets of Ku-klux assassins. Neither will the North accept a harmony which is conditioned on the suppression of Republicanism by fraud and force, and on the reduction of the colored man to the condition of a serf. But whenever the South is willing to give the white Republican and the colored voter fair play at the ballot-box and elsewhere, then the North will give the hand of political and social brotherhood to the South with the utmost cordiality, with the heartiest good-will.—*D. Wise, D. D., in Atlanta Methodist.*

There is an unmistakable advance in public sentiment with regard to the better enforcement of law. Let every good citizen see to it that this tendency of the public mind be maintained. No reaction must be allowed to take place. Let a healthy public sentiment be brought to bear on *every case*, that the hands of the officers of the law may be strengthened and evil-doers punished.—*Nashville Advocate.*

A fire at Mansfield, La., on the 30th, destroyed property to the value of $25,000.

General News Items.

Congress adjourned July 1.

The Democrats of Maine re nominated Gov. Garcelon.

Prince Jerome Napoleon is recognized as the chief of the Bonapartists.

Prince Bismarck gave a dinner in honor of the American minister, Andrew D. White.

Prince Alexander, of Bulgaria, has gone to Constantinople to be presented to the Sultan.

Minister Falk, of Germany, resigned because he believed it impossible to effect a reconciliation with the Vatican.

No person has yet been tried for the murder of the Chisolm family in Mississippi, and no trial for that great crime is probable.

The total membership of the Woman's Foreign Missionary Society is about 50,000. The receipts last year were $66,843.60.

The exodus movement is assuming considerable proportions in East Baton Rouge parish, La. Thirty persons left for Kansas on one Sunday.

Not all the criminals in Texas escape punishment. A youth named Lowry has just been incarcerated in the Lavacca County Prison for altering the mark on a hog's ear.

Mr. Moody will pass the summer at Northfield, and early in the autumn go to St. Louis, where he will remain six months, having the aid of Mr. Sankey, who is to return from England.

Bishop Haven delivered the annual address before the Society of religious inquiry, Jefferson College, at Washington, Pa., 29th ult. This is the college where Senator Blaine and many noted civilians and ministers were graduated.

Of the abolitionists who still survive: Rev. Dr. William H. Furness, is now in his 78th year; Lucretia Mott, in her 78th year; A. Bronson Alcott, nearly 80; Prof. Calvin E. Stowe, 77; Lydia Maria Child, over 77, and Ralph Waldo Emerson, 76.

A placard was posted on the wall of the royal palace of Locken, three miles from Brussels, threatening the king with death if he ratifies the bill recently passed by the Belgium parliament depriving the clergy of the control of the elementary education.

At the recent meeting of the Bishops of the Colored Methodist Episcopal Church in America, they appointed, as fraternal delegates to the General Conference of the M. E. Church, South, Rev. C. Wesley Fitzhugh, of Washington City, and Rev. J. H. Ridley, of the Tennessee Conference.

The liquor dealing interest has a new stumbling block in Massachusetts. The new liquor law compels bar-room keepers to get the written consent of their landlords, and that provision is causing dealers a great deal of trouble—property owners generally disliking to put themselves in a dangerous position with reference to the civil damage act.

By the death of his sister, Vice-President Wheeler is left entirely alone in the world, without family, his wife having died at Washington in 1875, and no children ever having been born to him, and without kin except a solitary cousin, Rev. Dr. Wheeler, editor of the Pittsburgh *Christian Advocate*, who discovered his relationship during the Presidential campaign of 1876.

Articles of incorporation have been filed by the New York Steam Power and Heating Company, the organization, of which Gen. Spinola was promoter, whose object is to convey steam throughout the streets of the city, to be used for motive power, for cooking purposes, for heating houses and for melting snow from the streets in winter. The incorporators include some of the wealthiest and best known citizens of New York. Capital stock is fixed at $5,000,000, divided into fifty thousand shares.

A clergyman of the Church of England has "committed a crime and caused great scandal" by permitting Mr. Sankey to give a service of Christian song in his church. Rev. Mr. Fink, orrate, is the offender, and Rev. George Hall, vicar and rural dean, is his accomplice. Mr. Hall was absent, by [illegible] of sickness, but he sanctioned what his curate did. The *Church Times* trusts that the Bishop of Lichfield, in whose diocese the church, Chapel-en-le-Frith, is situated, will cause an investigation to be made.

...western.

... HARTZELL, D.D., Editor.

...Y, JULY 10, 1879.

... Dollar!

... will be taken for ... of the year 1879 for ... **Dollar, Cash.**

... Haven is on the Pacific ... will preside over the ... River and Oregon Conference.

... J. P. Newman, pastor Sev... Avenue Methodist Church, ..., determined to continue ... pulpit during the heated ... Some of his friends appre... this by sending him a check ...

... Chinese in New York are ... for religious services regu... Sabbath day and on ... evenings of the week. They ... the general supervision ... S. Crown, our missionary ...

...hoe suggests that we ... the agents of the paper, ... incite them to greater ... Our agents for 1879 have ... reports, and their ... and unselfish efforts are ...ated.

... Swedish mission of Brooklyn ... prospers. At a recent ... class meeting 54 persons ... for Jesus, and on Sabbath, ...; five persons were taken ... full connection, whilst others ... earnestly seeking.

... published two or more ... of a controversial ... from members of the ... conference, we decline to ... the subject further; and ... that all apparent discord be... the brethren may be amica... adjusted between themselves.

... *Louisianian*, of this city has ... editors. Ex-Governor ... has retired from the ... and Messrs T. De S. ..., James D. Kennedy and ... M. Yance, Jr., compose the ... staff. These gentlemen ... make an excellent paper, and ... them great success.

... M. V. Keever, of Meridian, ... in a letter to the editor, says ... correspondent who corrobora... meeting and furnished other ..., was in error concern... She says he is ... gentleman, a patron of the ..., and one of its staunchest ... He was put under bonds ... of a personal encounter in ...

... catalogue of the Ohio Wes... University for 1878–9 is re... It is situated at Delaware, ... is now believed to have a ... of students than ... literary institution under ... of the Methodist Epis... in the United States, ... department the ... exceeded by only one ... any direction west of ...

... Beecher, in his "Con... says that all at... the connection ... of Adam and the ... have been so ... to create a vio... the idea is, ... of vindication ... the doctrine that ... our sinful ... caused by the ... asserted in any ...

... of Amos ... for the ... will give ... to re...

Faith in God.

The soul that rests its faith in God has a perfect and satisfying solution to all questions relating to the origin and personation of things, material and spiritual. "In the beginning God created the heavens and the earth." In that single sentence the whole question of creation is solved. When the beginning was is of no importance. What was the exact *modus operandi* in creation—whether each thing was created separately, or whether by a single volition of the divine will all were created at once, or whether by a series of evolutions through ages one species succeeded another—is of small import. So of many other questions relating to creation. Outside of one question, all others are of no moment. Admitted that "GOD created the heavens and the earth," and the soul rests firmly and joyfully in the truth of a great First Cause, who made the heavens above us, and the earth beneath and around us, the air we breathe, our bodies, our souls, and established any relation, whether between atom and atom, thought and thought, or between star and star. When the soul lays hold of this fundamental truth it has rest and inspiration.

The faith that rests in God does not stop with belief in his existence and creative power—but accepts also the revelation he has made of himself to man. There are many questions which relate to this revelation which we must study, as for example, its possibility, its probability, the antecedent conditions in man to receive it, the manner of giving it, and the many questions relating to the authenticity and preservation of the record. These questions are all necessary, and give the broadest possible play to human ingenuity and knowledge. But faith in God, while it does not neglect these questions, steps to the front and grasps the revelation itself and bids the soul feast upon and rejoice in its truths.

Who can recount the ineffable rest and joy of soul that have come to the heart of humanity from the sacred pages of the Bible? How they warn and alarm the sinner, how they comfort and encourage the penitent; how their teachings adorn old age, and direct the footsteps of youth; how their words come as from the very heart of God, and distill divine sympathy into the soul of the bereaved; how its promises have strengthened martyrs in every age, given hope to the despondent in every condition, sustained the broken-hearted widow as she has followed her only son to the tomb, and cast a halo of glory over death and the grave!

Faith in God means also faith in his over-ruling providence, whereby the soul finds a solution of all difficulties growing out of the imperfect administration of justice in this life. Herein lies the whole question of evil—its origin, nature, effects and actual or possible results. Reason can give no satisfactory solution for the existence of evil, or its consequences upon men's bodies and minds, and upon society and the world. The only solution is that God permits evil and all its fearful consequences on the earth, so that in some way greater glory may come to him and to man. How this is to be, no human wisdom can tell. We may theorize upon the basis of man's free moral agency, we may admit the fact of the atonement by which the soul is saved from the penal effects of sin; but in the end, no matter what road we travel, we come to the unsolvable problem—why is evil? Only faith in God can answer. Faith says, God lives, and is infinite in power, in sympathy and duration,—*therefore*, in some way in His good time we shall understand these things. And who has not over and over again in experience, come to understand this? Afflictions have come, and our hearts have been smitten with anguish. We could give no reason why we should be the victim. The more we studied the matter, the greater was our perplexity. With blinded eyes we looked toward the heavens, and every star seemed to have been blotted out. We went ... in prayer, and broken and crushed in spirit we cried for wisdom, and the answer came. "I will not leave you comfortless. I will come unto you * * * because I live ye shall live also."

In the debate on the retention of the Louisiana State Lottery franchise, in the new constitution, Delegate ..., of St. Landry, de... the Nicholls government ... to the Lot... liberal use of its ... reduction of sup... and a legal ... recognition. ... Democrat ... statement ...

Morality and Religion.

In these days of lukewarmness and confusion men talk as though Christian morality were to be attained without Christian doctrine, as though we could realize what the Divine Master would have us be in our lives without having His grace ruling in our souls. They point to the morality of the Gospel, and ask why we do not concentrate all our efforts upon securing it, and leaving all concern and anxiety about Christian doctrine. As wise would it be to tell us to think only of the fruit and never to mind whether the tree on which it grew were alive or dead, for we must either make the tree good and the fruit good, or else the tree corrupt and its fruit corrupt, for "by their fruits we shall know them." Christian morality can be practiced only by those who are ruled by Christian love. The love portrayed in the Sermon on the Mount and in other parts of the Lord's teaching and exemplified in His life, can be realized only by those who "walk by faith and not by sight," by those who act from the Spirit of Christ moving and influencing them, by the power of Christ received by faith in Him, who are able to say, "I live and yet not I, but Christ dwelleth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

We cannot have life without the source from which it proceeds. We cannot have the self-sacrifice, the holiness, the humility, the purity, the life of the Gospel without that Divine grace which the Gospel declares to be essential, and without which it assures us that we can do no good thing. He tells us that "in us, that is, in our flesh dwelleth no good thing" for the good that we would we do not, but the evil that we would not, that we do for "there is a law in our members warring against the law of our mind and bringing us into captivity to the law of sin which is in our members." This is our state by nature and this can only be overcome through the power of Jesus Christ our Lord communicated to us through His Spirit and Word. The best proof we can have that no other power than that of Jesus Christ can avail to make men live the life of holiness depicted in the New Testament is the fact that it has never been realized by any other.

As grapes produced by the wild vine resemble those brought forth by the cultivated plant, so certain natural excellences in men have sufficed to bring forth fruits that are in a measure like those produced by the power of Divine grace. In fallen man there remains traces of his nobility of birth. All within him is marred and injured by the ruin of the fall. Amidst this ruin there remains to one man kindliness of disposition, ready sympathy with others' sorrows; to another generosity of temper; to another liberality in dispensing what he possesses, and so forth; but with it all, where the power of Jesus is not, the root from which proceed the virtues by which the character is adorned, those virtues are partial, imperfect and incomplete. They cannot ripen into everlasting life. It is only among those who rely upon Divine Grace, who bend their own wills in strict obedience to the law of God, who recognize their own nature to be corrupt, and that their sufficiency is from on high, that the complete character of man, such as it is portrayed in the New Testament, can ever be found. The misery is we are so slow to recognize this. We admire Christian morality, self-sacrifice, humility, a disciplined will, a love controlled by a perpetual sense of its dependence upon an almighty Superior, and supported by conscious reliance upon His power; but in our own daily life we do not strive to realize this. We are more guided by the rule and practice of those around us than by the written law of whose truth we have not a doubt. We are more swayed by habit than by a sense of what is due to the inspiration of the Holy Spirit who made our hearts his own. We acknowledge that our final doom will be according to our works, but we do not remember that during the events of each day we are performing the works by which our doom will be determined. There seems to be a littleness and an unworthiness about these which render it impossible for them to be the cause of such infinite results, and so we trust to the promptings of inclination, the guiding of habit, the correctness of customs, to control our every-day conduct, instead of remembering that we are Christians, that we are temples of the Holy Ghost, and that we are, therefore, bound to make this manifest in all we say and do. Because we wish to realize the purity and the holiness portrayed in the New Testament it is that we mourn over the ... and grevious neglects of Christian ordinances among those who surround us. But we must never separate morality from true religion. It is the very first condition of our being just and true, pure and holy, that we seek help from Christ; that we turn to Him with our whole heart; that we earnestly and faithfully endeavor to be ruled by His spirit; that we study His word; that we devoutly seek Him in prayer; that we learn to approach Him in the sacraments and then shall we demonstrate that the Christian is the highest style of man.

Murder of Rev. W. M. Todd.

The report of the committee of the Philadelphia preachers' meeting in relation to this crime, appears in the *Northwestern Christian Advocate* of June 18. It is a calm review of all the facts in the case, summed up under eight heads, and will make a strong impression upon the christian mind of the country. It concludes with the following appeal and resolutions:

The public judgment is overwhelmed with evidence that cannot be resisted. The death of Bro. Todd, and the sufferings of Bro. Pollard, add two more to the long list of those who have suffered wrong, many of them even unto death, for the cause of human rights and religious freedom on American soil.

We cannot agree with those ministers of the gospel who refrain from preaching against such outrages, on the ground that it would be "political preaching." To keep silence in the presence of such wrongs is to share in the guilt of their perpetration. We, therefore, earnestly appeal to our brethern in the ministry of all churches to "Cry aloud and spare not; lift up the voice like a trumpet, and show the people their transgressions and the house of Jacob their sins." We believe it to be within the power of the pulpit and the press of the whole country to put an end to such acts of violence within twelve months. The possession of such power involves corresponding responsibility for its exercise, and there is hope for the future only as the leaders of public opinion shall create a public sentiment that will protect all classes and conditions in the quiet pursuit of all lawful avocations.

1. Resolved, That we heartily concur with the bishops of our church, in their action of May 20, 1879, in this case, and their solemn appeal to the civil authorities of the country for the protection of our laborers in the Southern states.

2. Resolved, That we look with alarm upon the manifest anxiety of the leaders in the South to deprive the helpless classes of the little protection hitherto afforded them by the Federal government.

3. Resolved, That if the local and state authorities continue to fail to protect our ministers and teachers in the lawful prosecution of the work, we will demand of the government of the United States that protection to which American citizens are entitled wherever the flag of the country floats.

4. Resolved, That the secretary of this meeting be instructed to furnish our church papers with a copy of the foregoing for publication.

A. J. Kynett, Chairman, S. W. Thomas, T. W. Fernley, Chas. Scott, Committee. D. W. Gordon, President Preachers' Meeting. S. W. Gehrett, Secretary.

The *Central Christian Advocate* reviews this case, and quotes the letter from a Tennessee minister addressed to the *Methodist*, in which he says: "Trust no man who comes South and associates with the negroes rather than the whites."

Upon this the editor remarks:

Rev. Mr. Pollard is a Southern man, and so was Mr. Todd. They were not adventurers from the North. Bro. Pollard's work is exclusively among the colored people; he believes, as did Mr. Todd, that under these circumstances, more effectual work can be done in elevating the colored people by associating with them. This may be a wrong judgment—it does not accord with our views on the subject—but a citizen has the right to hold such an opinion and act accordingly, and go his way unmolested. He takes the risk of exciting the prejudices of the white people, and they may severely 'let him alone,' it they please, but there the matter should end.

Now, what instructions, it any, do our foreign missionaries receive touching their intercourse with the heathen population among whom they labor? Do they abstain from associating with the lower castes, in India, for instance, and seek the society of the white Europeans, that they may not offend the prejudices of the heathen aristocracy? Is that the way that Paul became all things to all men that he might save some? Following that rule, how long will it require for the M. E. Church to secure the confidence and compass the salvation of our millions of colored people in the South?

Bishop Wiley, accompanied by Dr. Rust, visited Galveston, Texas, in 1872, to hold conference. One of the preachers, through mistaken zeal for the dignity and comfort of the Bishop, took special pains to provide for the entertainment of these great men of the church. It only needed a suggestion to Rev. Dr. Howard, the excellent Baptist pastor of that city, to obtain from him a cordial invitation for the Bishop and his companion to become his guests. An extra servant was employed, a stock of choice provisions was laid in, and the great chamber made ready. Upon the arrival of the Bishop, he was informed of the regal quarters that awaited his acceptance—but he also learned that a colored member of the church had also made provision for them in a house near by, and he was invited, with no little trembling, to inspect the room. He was more than satisfied with the neat and comfortable quarters, and no importunity could change his purpose to stay. To all urging, his answer was: "I came down here to attend to business—not to be entertained." He sent a polite note to Dr. Howard, thanking him for his kindness, which hardly reconciled the good Baptist brother to his disappointment. No doubt over-prudent people were greatly disturbed by this inconsiderate "exciting the prejudices of the white people," but we know it riveted the affections of that humble household to the Bishop and his companion as with hooks of steel.

Let our preachers be instructed to abstain from associating with the colored people whom they are sent to instruct and save, and our word for it, there will be a truce at once declared by the bull-dozers. There will be no arresting of preachers at night, no hand-cuffs or shot-guns to bring them down when running for their lives,—and there will also be an end of our mission among the colored people of the South.

The Truth.

The Vicksburg *Herald*, a Democratic paper of Mississippi, recently said:

We think the colored people of the South should be given representation in the offices in proportion to the intelligent and capable among them. As the South has accepted the amendments, as she has said to the country, leave us alone, we will solve this difficult race problem bequeathed us by the war in patience, honesty, and justice, there is nothing left her but to do so. The voters of a republic are its rulers, and we must settle this race question on the basis of political equality, or act the part of liars and hypocrites.

This is sober truth. The only evidence the South can present to the country of a sincere desire for peace or returning loyalty, will be the abandonment of its tyrannical race policy began in opposition to the laws and the constitution it declared it would obey.

India.

The *Western Christian Advocate* gave a graphic report of commencement exercises and addresses at Asbury University, Greencastle, Indiana. Bishop Bowman addressed a large audience on his recent travels in India. He spoke with great clearness and unusual fervor, briefly presenting an outline of the social, religious, and political condition of India. Says the *Advocate*: Probably no Greencastle audience ever had the adaptability of the Christian religion to all grades and classes of people so forcibly shown as on that Sunday afternoon. Many were moved to tears by the eloquent words of the Bishop.

The fourth day of July was most heartily celebrated in all parts of country. The recent conduct of Southern representatives in and out of Congress, caused the day to be observed with more than usual fervor.

Rev. G. H. Adams, newly appointed superintendent for Arizona, will leave for his field of future labor early in July.

Letter from Corpus Christi.

CORPUS CHRISTI, Texas June 18, 1879.

DEAR EDITOR—Allow me to say a few words through your paper about an exodus to Texas. It is foolishness to talk of it. We know that it is the worst State in the Union against the negro. He is denied the privilege of speaking his sentiments, and if a white man strikes him he must not even ask him why he did it, and it is more than he dare do to go to law about it. It is seldom that he can own a hog even by keeping it in a pen. He might own a horse by keeping him tied to his door post and led poorly. It is seldom of any use to buy milch cows for they will take them out of his pen, and defy him to complain. The only home appears to be the penitentiary! If you buy a home the rich will pasture you in and prevent you from keeping any animal that you can not keep tied. The poor whites of Texas live in rich men's pastures, by being humble, and are not allowed to keep cows for family use. There are some government lands in Texas, but what can be done with it without stock? The thieves have left the settled country and gone to the frontiers, where they can hide in the mountains and chapparal. Kansas may not be a timbered country, yet it may be the best for the negro.

JAMES HENDERSON.

Florida papers are discussing the merits of a new crop—arrow root, which grows well there and is profitable for stock, and also for feeding animals. The yield of pine lands is eight tons per acre.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. W. Brooks, Opelousas: "May 4th a children's meeting was held, at which 500 were present. On children's day $3.05 was collected."

Tennessee Jackson, Fairfield church: "Elder Davage aroused the church by a powerful sermon on his visit. There were 35 probationers this quarter, and 16 baptized. We are collecting money to purchase a bell."

Mandeville chapel, Rev. Chas. Washington, pastor, will give a basket meeting on the first Sunday of August. The church is increasing in membership. The congregation proposes to build a new parsonage, and the basket meeting will be given to assist that project. The whites of Maudaville offer to contribute.

The second quarterly conference of Sixth Street Church, New Orleans was held by the presiding elder, Dr. Hartzell, June 6th. The pastor, Rev. Wm. Smith, reported the condition of the Sunday-school good, and that the general interests of the charge were in a healthy condition. There had been an increase of 24 in the school—the attendance now being 70. During the quarter one had been excluded, four had been received into full connection, four infants baptized and fifty-four pastoral visits made. During the quarter $96.15 had been raised. This congregation are worshiping in a rented house, but plans are being discussed by which it is hoped the property will be bought.

MISSISSIPPI.

G. W. Barrett, Meridian: "Rev. Adkinson, gives our Sunday-school credit as being one of the best in the State."

Rev. M. Strong, Hernando: "We collected to-day for the missionary cause $8.55. The dollar system was commenced."

John Gaston, Handsboro: "I have just closed a protracted meeting at Ocean Springs. The Lord was with us. There were 10 accessions."

M. Brown, Garlandsville: "I have been around my circuit and find it in a lively condition; collected $4.10 for the Sunday-school Union; 47 children were baptized."

J. C. Abrams, Okolona: "Our school, Union Grove circuit, is in a prosperous condition: missionary collection $1.86; 396 verses committed to memory. Bessey Herford recited 33; L. R. Nevils 25."

Rev. L. L. Shumpert, Okolona: "Children's day was observed by the Sabbath-school, and a collection of $1.50 was taken up for educational purposes. Thaddeus Gilmore is superintendent."

W. H. H. Gallion, DeKalb: "On July 31 I will commence a camp meeting. I ask the brethren at large to visit us at that time if possible. We are making all the necessary arrangements to have a good time. I hope the brethren will not fail to read this and let me hear from them at once so that I will know what to do."

Rev. James J. Shumpert, Aberdeen: "We have not had much of a revival this year in churches on this circuit, but our Sunday-schools are doing very well in all parts of the circuit. A fine session of the public school closed the 20th of June. O. Spratley and myself were invited to preach to the school on the 15th of June. A great many persons were present. Rev. O. Spratley gave general satisfaction. I never was better pleased."

TENNESSEE.

G. Baber, Fayette: "Our church is growing. The elder was with us on the 22d and we had a happy time. When I entered on this work there was no Sabbath-school, now 65 are in attendance."

Rev. Charles Bullington, Cookeville: "Number of conversions this year 19, baptisms 23. I commenced a protracted meeting on June 29. There have been two conversions up to this time: eight other persons presented themselves for prayer. The circuit is 40 miles long, containing 5 regular appointments and is in a prosperous condition. Pray for us."

Rev. B. Anderson: "I have had a two weeks' meeting, with 2 converts and four additions to the church. On the first Sunday in June we had a glorious time at Brentwood, at Brooks' Chapel. Rev. R. C. Clark, of Nashville, preached for us, after which 3 were baptized. We are working to get our new church completed by the first of August, and are preaching every Sunday in the basement. We have a good Sunday-school at this place. Pray for us. We want to build up all around the circuit."

TEXAS.

Rev. Edward Rosco, Houston: "I have 14 converts, 7 received in full connection."

Rev. P. Wilson Marlin: "Our new church is nearly finished. It will soon be painted and ceiled. A ten days protracted meeting added five to our membership."

Rev. S. Smith, Alleyton: "I have just closed a protracted meeting. The Lord blessed us with over 20 converts."

J. R. Carnes, Lockhart: "We are preparing for our camp meeting, which comes off in July, and are greatly encouraged."

Rev. Thomas Wadkins, Flatonia: "My camp-meeting on Peach creek, Flatonia circuit commences July 24, at Wesley chapel."

W. H. Jackson, San Felipe: "Rev. Lewis Lane's protracted meeting resulted in 2 converts, 20 probationers. The parsonage at Asbury chapel is finished. Camp meeting will open on the 24."

Rev. E. Henderson, Chambers' Creek: "Please announce that my camp meeting on the Milford and Grand view circuit, will commence on fifth day of August, at the old Chambers Creek camp ground, where there is an unfailing spring of cold water."

W. Oakes, La Grange: "The S. S. B. Society, June 19th, gave an entertainment for its benefit. About 120 pupils were present. Mrs. J. Phenix honored the president's chair with a wreath valued at $7.50. Mrs. Louisa Faison made a present worth about $5.50; Mrs. Mary Phillips besides her assistance gave $2.50 in gifts; Mrs. Sarah Moore and Mrs. Oakes did likewise."

Rev. S. Hardwell, Brenham: "Our membership has slowly increased this year, but the prospect seems to be brighter. We have added to the church since April, 30 persons. Our Sunday-school is doing very well indeed. Our collection was $4.85. Times are hard. Corn will be short for want of rain, and cotton also. The sisters' church aid society is still at work trying to raise money to complete our new church."

Letter from Mason.

Mason and Brownsville circuits are moving forward. I have six appointments—over 50 miles in length—and at each appointment a fair Sunday-school. The Preparatory school closes on the 13–14th. Friday, the 13th, at 11 o'clock a. m., Rev. H. Primm preached the Baccalaureate sermon. His text was Prov. iv; 13: "Take fast hold of instruction, let her not go, keep her, for she is thy life." The sermon was listened to with marked attention. The exhibition was a clear exhibit that the teacher and scholars have been active in their labors. James B. Maclin, Minerva Maclin, Charles H Love and Julia R. Taylor finished their preparatory studies. The school proved a grand success this season. On the 8th of June Children's day was strictly observed. There were 570 scholars present on that day from my work. After the regular hours of Sabbath-school each Sunday-school spent an hour in singing and prayer meeting. Five dollars and forty cents were raised on the occasion. The interest in my Sabbath-schools is good. The spiritual condition of my work is good, though I have been sick ever since June 7 or until May 1. I was hardly able to attend to my pastoral labors. Through the power of God I was able to keep my work going ahead by or through my epistles to my various appointments. I have had 29 converts and 20 joined the church. Some of these were prominent students of the preparatory school. Baptized 7 and received in full connection 8. Some improvements have been made upon my churches. We have put a new bell on Brownsville church. Thank God that I feel that my circuit is coming to the front in the usages of our church. Brethren, pray for my success.

J. P. PRICE.

Mason, Tenn.

Letter from Jackson, La.

JACKSON, La., June 25, 1879.

DEAR EDITOR—I am glad to inform you that we held on the fifteenth our second quarterly meeting, at which we had a lively time. Bro. Gayden was with us from Clinton, and preached a good sermon Sunday morning. In the evening the Rev. J. Gould preached a lengthy and able sermon, administered sacrament to 83 persons, baptized 6 infants and one adult, and received into full membership six. We have just finished a nice parsonage worth about $250. The Sunday-school is in a good condition, is still prospering, and expects to have a large celebration about the last of July. We have every right to believe that God has been with us, is with us, and will continue to be with us, as long as we are steadfast in faith. Up to date, including presiding elder's salary, benevolent collections and my support, we have raised $243.15, notwithstanding the hard times. Pray for the Magnolia Church. One of these days she expects to stand second to none in the whole five districts of Louisiana.

GEO. LACY.

Mother's Meeting, and Sunday-School Work.

The following is from the mother-in-law of our late and highly esteemed associate, D. W. Jones, Esq. We publish the letter with great pleasure, both because of its source and because of the cheering facts and valuable suggestions it contains:

I write to you on a subject which is very dear to my heart, and desire your heart-felt co-operation. I have lived in the South over thirty years, and have had charge, with my husband, of Female Seminaries in Alabama and Mississippi, and was for seven years superintendent of the "Mississippi State Institute for the Blind." I went to New York and remained four years, connected myself with Dr. John Hall's church, and worked with some of his members, men and women, in his "Mission Schools," among the Germans mostly. I labored in the Sunday-schools mornings and afternoons. I thank my Heavenly Father for the training I received there during the week. I attended sewing-schools where the children were taught not only plain sewing, but the Scriptures. Also mother's meetings were held once a week. These resulted in great good. Poor women were instructed in their duties as wives and mothers. Sometimes the children were brought in. We encouraged their mothers to pray, and to tell us their sorrows.

Our dear pastor, Dr. Hall, said if we wanted good citizens we must instruct these people in religion. He not only encouraged us by words—but he gave us his presence occasionally. I can never forget his earnest and affectionate appeals to them, lifting them up, as it were, out of themselves to Jesus, their loving friend. I have been in Columbus a year, and have taught a colored class of 20 in the morning, in our Presbyterian Sunday-school. Also in the afternoon in the Baptist Sunday-school a class of women numbering thirty.

I have organized a "mother's meeting," held on Friday from 5 to 6 o'clock, p. m., in the Methodist Church (colored), over which Rev. B. F. Penny is pastor. He is a good man, was educated at Oberlin, and has done a good work here. There is more order in that church now, and he is the cause of it. I was assisted last week by three influential ladies. Two of them are wives of physicians, and members of the Methodist Church. I desire very much that these mother's meetings should be held among the colored people, and that some of our noble and pious women will go and do it, and learn that in so doing they are saving children who are growing up now in sin. Yours in Christ,

MRS. S. B. MERRILL.

Columbus, Miss., July 1, 1879.

Abbeville Circuit.

HOLLY SPRINGS, Miss., June 28, 1879.

MR. EDITOR—I have been intending for some time to write you the particulars of the work, and prospects of the Abbeville circuit.

I have in charge two churches, one situated at Providence, four miles west of Abbeville. The other Buford's Chapel, near College Hill. These churches are situated in a prosperous farming community, and at no distant day will rival the best of our rural churches. The people of both churches are always ready to give a helping hand to the advancement of christianity, and the upbuilding of our glorious old M. E. Church. At Providence we are rapidly preparing ourselves for the building of a new church instead of the old log house. The brethren here are full of enterprise, and we may look with confidence to the completion of the job. We have also a grand and flourishing Sabbath-school here. Children's day was a grand success in this church; the singing and other exercises were good, followed by a speech by Dr. A. E. Harden, a prominent physician of Abbeville. The Doctor will long be remembered by our people for his most interesting lecture, which was most touchingly felt by all. The collection was $1.30. At Buford's we have a very good building already. This is a young church, but will compare favorably with some of our older churches. Our membership claims to know no such word as "fail" under reasonable circumstances. We held children's day here on the third Sunday in June. Rev. J. M. Shumpert, of Holly Springs, was with us, most highly complimented the school, and encouraged them to help others if they would be helped themselves. The collection was $2.30. Bro. S. also preached for us at 11 o'clock. The total amount collected for children's day in the circuit was $3 60. We feel that the Lord will graciously bless our work this year, for when we lift up our eyes and look in the fields, we see they are already white to harvest. Our people say they cannot do without the SOUTHWESTERN. Pray for us.

Yours, A. M. TROTTER.

Foreign Missions.

Rev. A. Vail, D. D., says in a letter of May 25, at Bieraut, Syria: "This afternoon I went out to the cemetery where our Bishop Kingsley is buried. We found a small, well-kept cemetery, surrounded by a high wall, and kept under lock and key. The stones and graves are all in good order and carefully kept. I plucked a leaf from the grave, and a jessamine flower that overhung it from the adjoining grave—I send them to you enclosed."

INDIA — Rev. G. H. McGrew writes, May 15: "Our work moves on slowly. The devil made his masterpiece in the institution of caste. Its power of adapting itself to circumstances is most marvellous. It sways like a wire cable, under the pressure which Christianity brings to bear upon it, but never breaks. It disappears, and transformed reappears. The form is changed, but the principle remains. And all the ingenious attempts which are made to show that at some time or other this institution will aid our work—are in my judgment plausible but fallacious. We shall be obliged to smash it as with the hammer of Thor, before we can make Christians out of Hindoos. Hence, all apologies for it, all attempts to induce missionaries to adapt Christianity to its demands are misdirected, if not criminal. But it moves, nevertheless. We gain ground year by year. The time is coming when Hindoo society will fall in ruins, and out of its fragments we shall be able, by God's help, to construct this Christian church. Already the "break" has begun in Southern India, where mission work has been carried on longer than it has been here. When that time comes, our only care will be to see that the church is not overwhelmed by the influx of "baptized heathens," as it was when the Roman Empire was 'converted.'"

Rev. Dr. Thoburn, of Calcutta, sends both glad and sad news May 22: "I am in good health, and hopeful. We have baptized a dozen natives [illegible] conference, and are [illegible] our first village chapel. Times are hard. India is going through an ordeal of terrible suffering. Famine on famine, war, a depreciated currency and depressed commerce have paralyzed every interest."

[illegible] Anderson, who has [illegible] with power by the [illegible] of the Republic to go [illegible] and make treaties [illegible] the native tribes, and [illegible] the way for increase [illegible] and trade with the [illegible] much delayed [illegible] the government [illegible] in the matter [illegible] between the two [illegible] coast. He is [illegible] and our mis[illegible] the most fit [illegible] mission [illegible] promising than [illegible]

[illegible]

Letter from Victoria, Texas.

MR. EDITOR — Our Sabbath-school continues to grow, and a great deal of interest is being manifested on the part of both teachers and pupils.

We have 6 teachers and about 120 pupils. When I took charge of the school on the 12th of January last, out of 5 or 6 teachers, only two with myself were Christians. Since then they have all been converted to Christ, and are very active in leading and teaching the little folks the truth as it is in Christ Jesus. Many of my pupils have been converted to the Savior. They all manifest a willingness to become Christians.

Our church is yet alive, and is doing a good work in converting and bringing souls to the Savior. We are now trying to get a little rest, and while resting, thought it essential to commode the church by supplying benches. We commenced by giving fairs. Our net proceeds amounted to $51. We have a good class of stewards, but some of our leading sisters thought that they were not quite active enough for this work. Sisters Margaret Ellis and Hannah Southern have taken possession of the money, and say they are bound to have the benches. I am perfectly willing they should have an opportunity to exert their influence. I am thankful that God has blessed our church with such members, and would that all the churches throughout the entire West were filled with such members. To these I give praise, honor and advice, and if application to God in prayer will give them increased strength, they shall also have that.

The citizens of Victoria have resolved to establish a graded school. They have gathered some funds for the purpose. They earnestly solicit the aid of the adjoining counties to compete with them in this grand work. Yours truly,

G. J. STARNES.

Letter from Austin.

AUSTIN Texas, June 18th, 1879.

MR. EDITOR—It affords me great pleasure in letting you hear from me at this time concerning our work at this place. The second Sunday in this month was the Children's day, and we hailed it with great joy, though I was unable to attend myself on account of illness, yet I can say we had a nice time, for our able superintendent is fully competent to carry out any work that is intrusted to his hands. Our lesson, I am told, was recited with deep interest, and at the close our collection amounted to $5 05. But in the midst of our happiness, we are made to feel sad, on account of the death of one of our beloved sister in the Lord, sister Cainey Neil, who departed this life on the night of the 12th. She was one of the oldest members of the M. E. Church at this place, and beloved by many. For many years she has lived a devoted Christian, and died in the triumph of living faith. But she leaves a sweet remembrance and many warm friends behind to mourn her death. Mrs. Ann J. Carrington also departed this life on the morning of the 12th. She was not a Christian, so far as we knew, but one that was beloved by many and in high social standing. She leaves a husband and many warm friends to mourn her death. With these exceptions, I am glad to say, our church is alive and in a prosperous condition. We expect to come up with all of the disciplinary collections to the annual conference, and I hope to have the prayers of all Christians.

D. GREGORI, P. C.

Chicago and New Orleans.

Between Chicago to New Orleans the distance is nearly a thousand miles, and the trip is now made by rail in forty hours. The officers and managers of the Chicago, St. Louis and New Orleans railroad [illegible] to be heartily congratulated on [illegible] splendid condition of their road between New Orleans and Cairo. [illegible] a short time the entire road, [illegible] five hundred miles in length, [illegible] renewed. The road bed [illegible] graded up and ballasted, [illegible] rails, over most of the [illegible] been put in place of the [illegible]. The cars have been [illegible]. The officers are all rail[illegible] of experience, and the [illegible] are gentlemanly and [illegible] know of no better [illegible] in the United [illegible] has been a great [illegible] the eating houses [illegible]. The connections of [illegible] roads are good, [illegible] time is lost. A [illegible] way of Jackson, [illegible]. The con[illegible] Miles, are [illegible] South. [illegible] North, [illegible] built [illegible]

Sunday School.

July 13, 1879.—THE SECURITY OF BELIEVERS.

SCRIPTURE.—Rom. 8: 28 39.

GOLDEN TEXT.—"If the Lord be for us, who can be against us?"—31.

TOPIC.—The Triumphs of Faith.

[Condensed from the National S. S. Teacher]

Prefatory—The latter part of chapter v. is devoted to an argument showing the reasonableness of the doctrine of justification by faith through Christ. Chapter vi. is an answer to the very natural question whether a Christian can continue in sin since he is saved by faith and not by works. The apostle's reply is, that such an one is dead to sin, and made alive in Christ that he may walk in newness of life. In chapter vii he shows, first, that those who are risen in Christ are dead to the law and freed from its bondage, and, second, that he is in a pitiable condition who still lives under its tyranny. The law is holy, just, and good, but sin has made it an engine of torture and of destruction. Lashed by conscience to keep the law, and fettered by sin so that he can not do so, the condition of the sinner is well expressed in the despairing exclamation of the apostle: "O wretched man that I am! Who shall deliver me from the body of this death?" A marked contrast to this picture is furnished in chapter viii. It exhibits the happy condition of the man who is not under law, but under grace. 1: 1-4. He is not under condemnation. He has the comfort of knowing that all the sufferings that he can endure can not be compared with the glory that shall yet be revealed in him. In all his trials he is sustained by hope, and by the aid given him by the Holy Spirit, who bears with his infirmities, and who intercedes for him.

The Christian's Lot (28-30.—Let us bear in mind that the apostle is dwelling upon the subject of "the security of believers." His aim is to convince them that they have nothing to fear. And he points out to them that their safety depends, not upon themselves, but upon the invincibility of him who had espoused their cause. His first assurance to them was that all things work together for their good. His next is an explanation of that assertion. Nothing real can harm them; for God will not allow his purposes with regard to them to be defeated. Adversities may try, but they can not injure. Whatever may come, the result finally will be—"conformed to the image of his Son!"

The gracious fact is that he has foreknown all of those whose names are written in the Lamb's book of life. They did not come as strangers into his kingdom. But was that foreknowledge an irresistible fiat that brought them into his kingdom without regard to their own will in the matter? That question has been one of the problems of the centuries. It is one of God's purposes that his work in his children shall finally reach perfection. Those who trust in him have no need to worry concerning their present defective states. The sculptor from the beginning sees in the stone the statue he means to carve out, and he selects no stone except that which is fit for his purpose. From every one whom God accepts, a great deal of the mire of this world has to be removed, and there are many "faults" that have to be cut away, but, all the while, the divine sculptor knows that, in the end, he shall be able to bring out the likeness of his Son.

The Christian's Defence (31-34).—"What shall we then say to these things?" The apostle means to ask, what, in view of that which has just been declared, we are warranted in affirming. He enumerates the things which naturally follow from what he said. They are: 1. "If God be for us, who can be against us?" In other words, if he is on our side, it does not matter who is opposed to us. "One with God is a majority." Satan and all his hosts, together with all the evil passions of our hearts, cannot then overcome us. 2. "He that spared not his own Son, but delivered him up for all, how shall he not with him also freely give us all things?" Intercession is effective just in proportion to the influence of the advocate. Can we ask that that of Christ be any greater?" "Wherefore, he is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." Heb. 7:25.

The Christian's Victory (35-39).—In the remaining part of the chapter we ascend "the very summit of the mount of confidence." Having shown that in Christ man is safe from condemnation, Paul now brings forth the comforting thought that from him there can be no separation, and, therefore, that one always will be secure. There are some victories that almost are a defeat—the victor feels that he has had but very little advantage over his adversary. But the Christian's triumph will not be of that sort. He will not crawl feebly off from the battle-field. His victory will be complete, decisive, triumphant. Though the whole universe make a league against the Christian, yet will he come off more than conqueror through Christ that loves him. The reply, then, to the question whether afflictions can separate one from the love of Christ is, No—they but drive one nearer to him! Nothing known or unknown "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The love which was exhibited on Calvary was of a kind that will never give up those upon whom it is lavished. What a soul-inspiring thought is this declaration of the apostle!

Marriages.

Mr. George G. Brown and Miss Matilda Mason were married at Ocean Springs, Miss., recently by Rev. John Gaston.

Deaths.

Sister Threat, a noble worker in the church, lost her only child, aged one year and six months, on the 27th. J. L. TERRELL.

Houston, Miss.

Rebecca Neely departed this life June 30. I saw her a few days before her death. She said she was ready to go. SAMUEL COWAN.

Oxford, Miss., June 2, 1879.

On Sunday, June 1, Bro. Henry Wallets, undertaking to swim across the river after a boat, was drowned. He was a faithful member of Union Grove Church for two years, and leaves a wife and six children.

On the morning of the 23d of June Sister Hester Hough fell asleep in Jesus. She leaves a husband and two little children—one about six months old. She has been a member of our church for six years at Shiloh, on the Greenwood circuit, Miss.

B. L. CRUMP.

Rev. Wilson Haywood, preacher in charge of Houston circuit, and a probationer of the Texas Conference, departed this life on the morning of the 16th, in the full triumph of faith. He left a wife and two children to mourn his loss. Elder Cushman and others joined in the large funeral procession. O. WATROUS.

Houston, Texas, June 16.

Sister Barbara McMorris died May 5. She was a member of the church about twelve years and died in full triumph of faith, aged between 65 and 70 years. She left behind 4 sons and 2 daughters to mourn her loss. She is not only missed in the home circle, but in the church there is no one who can fill her place. G. W. BARNEY.

Macon, Miss., June 23, 1879.

Sister Amy Warmble, aged about 75 years, departed this life June 22. She has been a member of the M. E. Church for a number of years. She leaves a husband and six children to mourn her loss.

Sister Minerva Natop died May 25th. She was a young and faithful member of the M. E. Church and will be greatly missed, but our loss is her gain. She leaves a husband and four little children to mourn her loss. A. W. WRIGHT.

Centre Grove, Monroe Co., Miss.

Widow Mary Ann Smith died June 17, 1879, aged 30 years. She was a native of Alabama, and a resident of this city for ten years, and a member of the First Street M. E. Church. She died in the full triumph of faith. Her departing words were, "The Lord is my Shepherd, I shall not want,—Farewell to sin and sorrow." She also told us all to meet her in heaven. Sister Smith leaves five little children and a mother, brothers, sisters and many friends to mourn her loss.

Bro. N. P. VanLuvance, of Moline, Ills., passed away to his home in heaven June 17th, 1879, having sojourned on earth for over 30 years. He was converted in 1871 and at once joined the M. E. Church. In 1872 he was entirely sanctified and lived a true Bible Christian. He suffered much during his short illness of 34 hours and 30 minutes, but bore it faithfully and would often praise the Lord. He said to his pastor: "This is hard, but the will of the Lord be done." His last words were: "I am dying—lay me down." He was laid on the bed and fell asleep in Jesus. He leaves a father, mother, 3 brothers and 3 sisters, and a large circle of friends to mourn his loss, but their loss is his gain. The funeral service was held at his parents' home. Rev. J. S. McCard, of the M. E. Church, preached the funeral sermon: his text was from Job 1; 11—"The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

G. V. L.

Moline, Ill., June 27, 1879.

New Books.

THE CULTIVATION OF THE MEMORY. Eldredge & Bro., 17 North Seventh Street, Philadelphia.

No. 2 of a series of manuals for teachers, neat, cheap and helpful to the profession. What memory is, attention, association, special subjects of instruction, and cultivating memory in youth, are the topics of the five chapters of this methodical little compend.

THE LOVER'S TALE. By Tennyson. Boston: Houghton, Osgood & Co.

Composed by the poet laureate in his nineteenth year, withdrawn from the press because of imperfections, and given to the world surreptitiously by his friends, the author now gives it entire and correct. The edition before us is of a cheap and popular form.

THE SECOND COMING OF THE LORD. By Rev. Chauncey Giles. Philadelphia: J. B. Lippincott & Co.

These lectures, by the author of several works, are a contribution to the discussion of a topic which for truth's sake, is deserving of the consideration of all Christians. The author believes "He is coming in the power and glory of spiritual truth, to institute a New Age, in which all the promises of prophecy and the purposes of infinite love will be carried into effect." For sale by Eyrich, Canal St., New Orleans.

New Publications.

The Missionary Review for July and August has a summary of the year's progress in Foreign Missions.

The Sixty-Third Annual Report of the American Bible Society has been issued, and a copy received at this office.

The Student's Journal, Bloomington, Illinois, for July, opens with "The "Struggles of Genius," "Self Help," and "Socialism."

Golden Hours, Hitchcock & Walden, for July, contains an article on the Northmen by Charlotte Yonge, and many pictures, stories, etc., for the little folks.

Caught at Last.

The notorious depredator, Kate-Arrh, who has for so many years eluded the most accomplished and skillful detectives, has been caught at last in Buffalo, N. Y. For further particulars, ask your droggist for a bottle of Dr. Sage's Catarrh Remedy, admitted to be the best remedy for catarrh yet compounded.

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Quarterly Conferences.

West Tennessee District Conference.

PROGRAMME OF LITERARY EXERCISES.

The Conference will convene at Galoway's Station, Fayette Co., on Wednesday, August 20, 1879.

Opening Sermon by L. M. Morris; J. D. Hay, alternate.

W. S. Butler: Psalms 133; "Behold how good and how pleasant it is for brethren to dwell together in unity."

H. Primm; Resurrection—St. Matt. 28-6 first clause.

J. B. Bradford; "There is none good but one, that is God."—St. Mark 10; 18.

G. Baber; The New Birth.

J. P. Price; Constitution of a Sunday-school Institute for the District Conference.

H. Moody; Saving Faith.

J. W. Hall; Local Preachers Duties.

L. M. Morris; Regeneration.

H. Bearns; Holy Spirit.

J. D. Hay; Pentecost—Acts 2; 2.

M. M. Dwegans; Fear of God.

A. Burdett; Salvation.

G. W. Marsh; Pastoral Visiting.

G. Bearns; Sanctification.

M. Morrison; Conversion.

O. Williams; Repentance.

C. E. Alexander; Preparatory School.

The local preachers and exhorters can select their own pieces.

J. D. HAY,
J. P. PRICE,
J. B. BRADFORD,
Committee.

Austin (Texas) District Conference.

PROGRAMME.

The Conference will meet at LaGrange, Texas, July 24-27. All traveling local preachers, exhorters, stewards and class leaders are requested to attend.

The opening sermon will be preached by Rev. G. Sawyers; E. Coggswell, alternate.

Rev. M. Henson on Justification.

Rev. D. Gregory the Missionary Sermon.

Rev. J. W. Robinson on Baptism.

E. E. Cooper on Faith.

D. Mucker and I. Smith on Holiness.

Preachers of the district not mentioned may prepare an essay. On Saturday a special meeting will be held in the Sunday-school. The superintendents of the Sabbath-school will please be at their post without fail.

S. GATES, P. E.

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Lemuel Moore, Vice President.
Allen A. Goine, Secretary.
Lee Blakamore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

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DR. J. H. KOKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Grand Marshal; George D. Gaddis, Undertaker; Prince Duncan, Cha'man Committee on Sick; Mrs. Agnes House, Lady President; Mrs. Lizzie Davie, Vice President; Mrs. Sarah Patterson, Head Steward; Mrs. Fannia Thompson, Chairman Committe on Sick.

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An owl, that lived in a hollow tree,
As I went by, looked out at me;
And he rolled his eyes, with a solemn air
As if to say, this world's a snare,
And life a burden hard to bear,
Take care, little girl, take care!

Said I, Mr. Owl, we don't agree,
I love the world, and the world loves me.
Quit rolling your eyes, and come and see
How happy a child that is good can be.
I learn in the day, I sleep in the night,
I try to obey, I try to do right;
But you love darkness better than light;
Take care, Mr. Owl, take care!
—St. Nicholas.

The Peach-Stone.

"Do you suppose grandpa," said a little girl, "if I should plant this peach-stone, a peach-tree would really grow here in the garden?"

"It would be pretty likely to grow, I imagine," said the grandfather.

The child mused a moment, then said, "Well, I think I won't take the trouble to do it, for I might be dead before the tree was big enough to bear peaches;" and she raised her little hand to throw the stone away.

"Stop!" said her grandfather; "was that a good peach?"

"Splendid one, grandpa."

"A good many years ago, little girl, my father was a boy, and standing right here on this farm he ate a fine peach. 'I will plant this stone,' he said, 'instead of throwing it away.' So he planted it, and to-day the little girl he never saw eats of its fruit. Those tall elm-trees by the gate, which make such a pleasant shade for us, he planted and watched for years. I don't believe he ever said, 'I won't water these tender trees any more, for I shall be dead before they are big enough to keep off the sun.'"

The sticky little hand opened, and two great blue eyes gazed curiously at the stone; then suddenly without a word she darted away into the garden, and soon a hole was made in the black earth, and the stone dropped reverently in, and covered; but as she walked away her faith must have wavered a little, for a mischievous smile came to her lips, and she said, "I don't believe I shall ever have any great-grandchildren; if it does make a difference, but I suppose there will be somebody, always, to eat peaches.
—[illegible] Register.

A Lesson in Politeness.

[illegible] of Dean Swift one day [illegible] turbot as a present, by [illegible] who had frequently been [illegible] errands, but who had [illegible] received anything for his [illegible]. Having gained admission, [illegible] the study-door, and, putting the fish on the floor, cried out [illegible]: "Master sent you a turbot." "Young man," said the dean, [illegible] from his easy chair, "is that [illegible] way you deliver a message? [illegible] down in my chair; we will [illegible] places, and I will teach you [illegible] to behave in the future." The [illegible] sat down, and the dean, going [illegible] up to the door, and, making [illegible] bow, said: "Sir, master [illegible] his kind compliments, [illegible] you are well, and requests [illegible] acceptance of a small present." "Does he?" replied the boy. [illegible] him my best thanks, and [illegible] a crown for yourself." [illegible] then caught in his own [illegible] laughed heartily, and gave [illegible] a crown for his ready [illegible], as well as the [illegible] a lesson that time. [illegible] knew enough to [illegible] through the world.

[illegible] Educated Cat.

[illegible] North Berwick, Me., [illegible] has been in- [illegible] manners. When [illegible] runs quickly to [illegible] and demure- [illegible] made ex- [illegible] around her [illegible] filled with [illegible] her beside [illegible] her [illegible] on her hind [illegible] mouth [illegible] position [illegible] the [illegible] patiently [illegible] wiped, [illegible] after [illegible] in a

[illegible]

Indigestion.

The main cause of nervousness [illegible] indigestion, and that is caused [illegible] weakness of the stomach. No [illegible] have sound nerves and [illegible] without using Hop Bitters [illegible] strengthen the stomach, [illegible] the blood, and to keep the [illegible] kidneys active, to carry [illegible] poisonous and waste [illegible] system. See other

[illegible] Port-au-Prince [illegible]

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I desire information concerning my father, Cæsar Jackson, who was sold from Richmond, Va., about twenty years ago. When last heard from he was in Arkansas. He wrote to mother that if she would come to him he would send for her. We have not heard from him since. Any information concerning him will be thankfully received by his eldest daughter, Martha, daughter of Mary and Cæsar Jackson. Mother used to belong to Thomas Booth, and was sold by the speculators. I am now a widow with one child. Address me MRS. MARTHA BROWN,
Columbus, Miss.

DEAR EDITOR—I want to see it I can find my husband's sister. Her name is Bettie Epps. She was carried from Brazoria Co., Texas to Austin, Travis Co., Texas, during the war by a white man named Judge Robert Towns. Her mother's name was Nancy Epps and father's name was Moses Epps: he is dead. She had four brothers, Moses Jr., Alfred, Robert and Freeland Epps. Alfred died in 1867. Freeland is my husband. She has four sisters, Emma, Nellie, Ellen and Julia Ann Epps. We don't remember the year Bettie was carried to Travis Co., Texas, but it was during the war. Many thanks will be rendered to all the brothers and leaders for any information about the above named Bettie Epps or any of her relations. Address me at San Felipe, Texas, in care of W. H. Jackson.
MRS. EVILEANA EPPS.

Rosa Bonheur's Success.

A writer in the New England Journal of Education brings forward Rosa Bonheur, the eminent female painter of France, to illustrate what genius, when assisted by preseverance and firmness of character, can achieve. We condense the article as follows:

She was born in the year 1822. Her father was a poor Parisian drawing teacher. Rosa was a vigorous and resolute character from babyhood, but during her early years did not display any particular genius.

Her pleasure was wandering in the fields, and making friends with the dumb animals. It was a severe trial when, at twelve years of age, she was apprenticed to a dress-maker.

Her employment was distasteful, and the confinement irksome. She became ill, and her father took her home again.

By hard labor and economy he managed to send her to school, and was astonished and delighted at the talent she displayed for drawing.

When she returned from school she spent her time in his studio, where she copied his paintings and modeled figures of animals. Then she went to the Louvre to copy the figures there. It was remarked that she was the first student to arrive in the morning, and the last to leave at night.

When but sixteen years of age her pictures began to sell. Having been fond of animals, it was natural that she should portray their beauties on canvas.

She used, also, to go to the enclosures where the animals are kept previous to being sent to the slaughter-house, and there, seated on a bundle of hay or a bag of grain, heedless of rough butchers and drovers, she would sketch all day. At home she kept a pet sheep, that she might never be at a loss for a model, and frequently borrowed her neighbors' cats, dogs and rabbits.

Her hard and unceasing work was at last rewarded. She won several bronze and silver medals, and at last the greatest distinction of all, the gold medal, was bestowed upon her, and her pictures sold rapidly and well.

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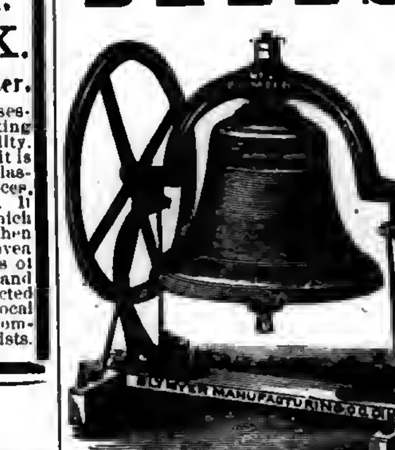

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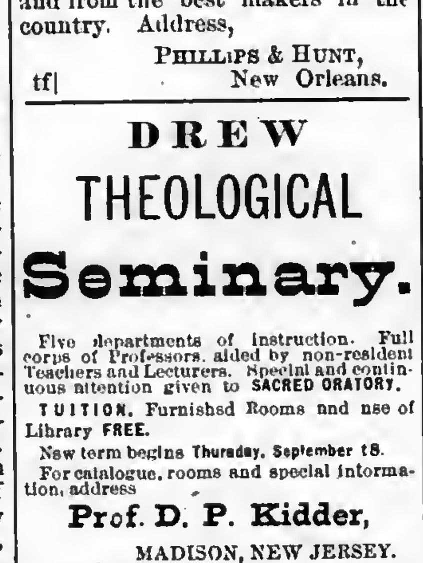

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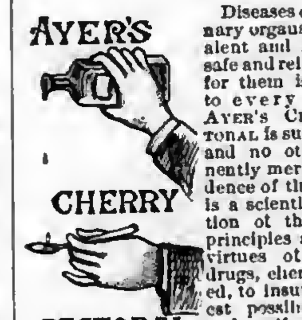

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Our Flag is for the Right enrolled;
Still broad and brave as when its stars
First crowned the hallowed time of old;
For Honor still its folds shall fly,
For Duty still their glories burn,
Where Truth, Religion, Freedom guard
The patriot's sword and martyr's urn.

Then shout beside thine oak, O North,
O South, wave answer with thy palm,
And in our Union's heritage
Together lift the Nation's psalm!

[illegible] is our mission here!
[illegible] world are we;
[illegible] lightnings tame
[illegible] rocky ridges and roaring sea;
[illegible] glants own
[illegible] of our mighty cars;
[illegible] continent
Is [illegible] beneath the Stripes and [illegible]!

Then shout beside thine oak, O North,
O South, wave answer with thy palm,
[illegible] our Union's heritage
[illegible] lift the Nation's psalm!

[illegible] is ours;
[illegible] on [illegible] rolled;
[illegible] a starry sky,
[illegible] fold!
[illegible] life,
[illegible] hurled;
[illegible] world is here,
[illegible] strike the world.

[illegible] thine oak, O North,
[illegible] with thy palm,
[illegible] heritage
[illegible] Nation's psalm!

[illegible] our Nation blest
[illegible] its birth;
[illegible] the Earth!
[illegible] to us;
[illegible] as bright,
[illegible]
[illegible] holy light!

[illegible] thine oak, O North,
[illegible] answer with thy palm,
[illegible] Union's heritage
[illegible] Nation's psalm!

—Harper's.

[illegible] in the Southwest.

BY [illegible] GILBERT HAVEN.

I.

[illegible] States have but [illegible] of the vast [illegible] tract of coun- [illegible] liar and not [illegible] of Texas. It [illegible] as little [illegible] Africa and bard- [illegible]. The [illegible] forty years ago, [illegible] as it was [illegible] T. T.,) has not [illegible]. The bloody [illegible] up from [illegible] do not [illegible]. Only [illegible] world was [illegible] double [illegible] mal- [illegible] the depot [illegible] wood [illegible]

to have said: "You don't want a revolver a great many times; and then you do want it all at once powerful bad." I have before me a copy of a paper of that State which sums up its State news in a weekly column. Out of ten items seven are murders, or such like. It is so every week, and it is so every day. As a judge of the United States Court said to me, whose circuit includes that State: "I think Texas is best described by a saying current there. A husband, sitting at his fire, says to his wife: "Wife, I reckon I'll go to prayer-meeting. Bring me my revolver.'"

Their papers are full of confessions of this sort. One can hardly take up a daily that he does not read a deprecation of the murderous events constantly going forward. Some of these deeds have a *curiosa felicitas* of murder that would gratify the taste of a De Quincey. Thus: an oldish man and his wife, living in the country, go to visit a neighbor and his wife—an old-fashioned country-side visit. That night they are attacked. The two men and one of the women are murdered, and the other woman nearly killed. This happened while I was in the State, and was told the next day without any especial horror. A few days after, a man and his son-in-law are murdered; supposed to be the assassins of the two men and their wives. A daughter is reconciled to her husband, who had left her. As he is coming up to the house and she is standing in the door to greet him, her father and brother shoot him dead before her face. The reconciliation had not gone deep enough to save his life. Two men are hitching their horses to the rear of an emigrant wagon. They differ about the forage. Knives and pistols fly forth, and one lies prone on the ground. A marshal stands in the door of a saloon, and an enemy puts a bullet through his heart. A man was fined for carrying unlawful weapons, and when the officers attempted to take it away, his son, a lad of seventeen, drew a Derringer, and when they tried to take it from the boy he "made every effort to range the weapon on the marshal; but, as he was thrown down, he fired, and the ball entered the pocket only of the officer." So states the paper. A man cracks a joke at the postoffice on an acquaintance. He sees that his friend is offended, and takes it back. No use. The friend draws the revolver and shoots him through his heart. No arrests. Two cattle-traders had been riding together all day, good friends. As one of them rode off at nightfall, the other shot him in the back. Two neighbors had a horse-race for a saddle. The saddle not forthcoming, as they were plowing, they exchanged shots, one being killed. Two children awoke at night, and saw their father walking about with his throat cut. His sister-in-law is the murderess. All these are in a single weekly column, of whose ten items, six are murders. No arrests, or attempts at arrest. The papers cry out: "Are our laws a mockery?" They call the governor, as we have already quoted, "an infamous old imbecile," and say Sam Houston called him "an infernal old fool." They say: "Our State is indeed become a by-word and a reproach through all the land. Crime increases, and criminals are unpunished. The streets of the capital have time and again been stained with human blood. Crime holds high carnival in our midst, and no steps are taken to put a stop to this terrible and disgraceful state of affairs." The [illegible] correspondent of the San Antonio *Express* urges legislation [illegible] secure the administration of justice, that "the darkness of the awful shadow may be lifted from our [illegible] State, and its fair name be [illegible] a by-word and a hissing." [illegible] that "here in Texas [illegible] and else guilty have [illegible] and might have added [illegible] is innocent is hung. [illegible] Austin Statesman, fiercely [illegible] admission, called at- [illegible] to this fact, and lamented [illegible] and its injury to [illegible] bloody encoun- [illegible] but more [illegible] read in the daily [illegible]. The daughter [illegible] father objected to [illegible] the estate; [illegible] of the ad- [illegible] companion [illegible] house, rode [illegible] reflecting on his administration of her own property.

This black list is put at the head of this article because it must come in somewhere, and it had better be where it can be offset with better facts. Some of the papers of that State, Democratic and secession, (for these words are one and the same in the South,) whether religious or secular (for they, too, are one and the same in this non-national feeling,) will perhaps complain of this arraignment. Let them also acknowledge the words that follow. The terrible murder of Porter is only one of numberless like events that have made that fair land the darkest and bloodiest of all the sections of the American continent.

Yet there is hope for Texas. Nay, more; it is the hope of the country. Through that grand region shall we yet redeem all the rest of the late and still rebellious section.

It should be said in defense or in palliation of this violence that Texas has a frontier population; and, like all such, is liable to these atrocities. What occurred at Cheyenne and what occurs at Deadwood is occurring in this vast domain. It should also be said that the magnitude of the State makes its criminal record appear larger in proportion to other States than it deserves. If the crimes in a like territory elsewhere are all brought together, they may be as numerous as those in Texas; though for variety and novelty of murder we think this region must bear the palm. Even the Jesse Pomeroys and Bishops can hardly equal the short, sharp, decisive campaigns of assassination in which the murderous Texan delights. Look, then, at the other side of this picture. That State has a bright side; very bright, very hopeful.

The area of Texas is larger than that of all the other rebellious states this side of the Mississippi, except Florida. Take the whole territory from the Potomac to the Mississippi, and leave out Kentucky and West Virginia, which two sections maintained their official connection with the Union, and you have a territory smaller than Texas. If you add Florida, it will only lack 25,000 square miles of covering an equal tract with all the rebellious states. According to the latest surveys, the number of square miles in Texas is 274.365. If put at 300,000 miles, as it formerly was, it would include Florida in its area. It is bounded by eleven degrees of latitude and thirteen and one-half of longitude. It contains the enormous number of one hundred and seventy-five millions of acres, or four acres to every man, woman, and child in all the United States. The cis-Mississippi states, except Florida, are embraced within ten degrees of latitude and twelve and a half of longitude. So that practically Texas is equal in area to all the states in rebellion this side of the Mississippi.

Its measurements with Northern areas is hardly less startling. The area of all the Eastern and Middle States, include Maryland and Delaware, is a hundred thousand square miles less than Texas. You must add to New England, New York, Pennsylvania, and all the Middle States, Ohio and Indiana, to make up its sum. Take a few other figures. From Denison, three miles from the northern line, to Galveston, on the Gulf of Mexico, is about the same distance as from Boston to Washington; while from Texarkana, the most eastern town, to the extreme western point on the Rio Grande is over six hundred miles—as far as from New York to Cincinnati. The territory of this empire can be set forth in still another form. Massachusetts contains 7,800 square miles; Texas 275,000 nearly, or thirty-five times the area of Massachusetts. It is six times as large as New York; seven times as large as Ohio; four times as large as all New England. Two hundred Rhode Islands could be placed within its limits, and have room for a dozen more. The "Great West" we have had dinged into our ears for half a century, meaning thereby the Western States this side of the Mississippi —Ohio, Indiana, Illinois, Wisconsin, and Michigan. Their bountiful area falls short of the area of Texas by some forty thousand square miles, or another state as big as Ohio. If you cross the Mississippi, you must put Kansas, Nebraska, Iowa, and Minnesota together to catch up with Texas. Thus it will be seen that this single state is more than half the whole old slave territory; more than half the old free territory east of the Missouri; or almost a fourth the rest of the United States, as they were organized at the beginning of the war, east of the rocky mountains; more than one-fourth, if you subtract Nebraska and Kansas from the group. If we lay Texas five times over, it will more than cover all the rest of the United States from Dakota and Colorado to the Atlantic shore.

This estimate of territory may be re-enforced by another estimate still more startling. The population of Ohio at the last census was two million six hundred and sixty-six thousand. Texas, at the same ratio, could contain over eighteen millions. New York had a population above four millions four hundred thousand. At that ratio Texas could contain over twenty-six millions. Massachusetts had nearly a million and a half. Texas would have, at the same rate, over fifty-one millions. That is, had Texas been as populous as Massachusetts, it would have had ten millions more inhabitants at the last census than were in all the United States, and itself increased our population to almost a hundred millions.

But one may ask: To what purport are these figures? Suppose it has such capacity for population. So has any other tract of land—Sahara, the Great America Desert, the mountains of Nevada. They are mere cipherings, and their results a cipher. Not so. Texas is to be the ransomer of America. It is to be the future fighting-ground of union and disunion, of Northern and Southern ideas. It is to be the field where the rebellious and slavery-loving and feudal-holding systems are to meet freedom and equality in stirring, if not bloody conflict. It is to be the coming Kansas in our coming war.

The Divine Ministry.

It is a fundamental postulate in Methodism that the Great Head of the Church has, from among the body of believers, chosen certain individuals to the special office and work of the ministry of the Gospel—so constituting of these a distinct order in the church—and of course dividing the whole body of the church into two classes: the "ministry" and the "brethren," or, in ecclesiastical parlance, "clergy" and "laity." It is accepted that the ministry of the Gospel is a divinely ordained function, having its own special duties,—though it need not be denied that every function of that order still inheres essentially in the body of believers—and those who are endowed with these special functions and charged with their corresponding duties, when joined together for mutual labor and effectual working constitute a special order in the Church of God. Accordingly every candidate for a place in the ministry of the Methodist Episcopal Church is met at the threshold with the question, whether he finds himself "inwardly moved by the Holy Ghost to take upon [himself] the office of the ministry in the Church of God;" and none are accepted that cannot give an affirmative answer to that question; nor can they be accepted as duly clothed with the sacred authority of Christ's ministers unless they renew their declaration of their hearty persuasion of the reality of their divine call to this work. But in all this there is a steady and manifest assumption and consent that the Christian ministry is one, in kind, purpose, and divine ordination. This, too, is a fundamental postulate in universal Methodism. Any duly recognized minister of the Gospel is the peer of any and every other, and it has become a feature in its administration, that nothing shall be required of any one beyond his proper recognition as a minister of the Gospel to entitle him to all the rights and functions of that ministry, though for prudential reasons some may temporarily remain unused.—*National Repository for July.*

Emory Grove, Baltimore district will put up a fence and close all its gates on Sunday. Summit Grove will keep open till ten o'clock on Sunday, in order not to exclude the people of the adjourning country from being present. The camp-meeting at this latter place will be held from July 31 to August 11 by the National Camp-meeting Association, Rev. J. S. Inskip president.

A Lesson from History.

The following extracts from a recent publication of Mr. Froude are very instructive. History repeats itself. The future of a country is never assured unless based upon pure, practical religion and intelligence. We say pure *practical* religion, for we see that a religion merely nominal and outward may flourish while the body politic is running riot and rapidly rushing to ruin.

Mr. Froude very rightly thinks that to the student of natural history, and to the English student above all others, the conversion of the Roman Republic into a military empire commands a peculiar interest. "Notwithstanding many differences, the English and the Romans essentially resemble one another. The early Romans possessed the faculty of self government beyond any people of whom we have historical knowledge, with the one exception of ourselves. In virtue of their temporal freedom, they became the most powerful nation in the known world; and their liberties perished only when Rome became mistress of conquered races, to whom she was unable or unwilling to extend her privileges. If England was similarly supreme, if all rival powers were eclipsed by her or laid under her feet, the Imperial tendencies, which are as strongly marked in us as our love of liberty, might lead us over the same course to the same end. If there be one lesson which history clearly teaches, it is this, that free nations cannot govern subject provinces. If they are unable or unwilling to admit their dependencies to share their own constitution, the constitution itself will fall in pieces from mere incompetence for its duties." The chapter from which we cite these opening sentences is full of suggestions of warning and instruction. Mr. Froude shows how the age of which his history treats, is in many ways the counterpart of our own "the blossoming period of the old civilization, when the intellect was trained to the highest point which it could reach, and on the great subjects of human interest, on morals and politics, on poetry and art, even on religion itself and the speculative problems of life, men thought as we think, doubted where we doubt, argued as we argue, aspired and struggled after the same objects. It was an age of material progress and material civilization; an age of civil liberty and intellectual culture; an age of phamphlets and epigrams; of salons and dinner parties, of senatorial majorities and electoral corruption. The highest offices in the State were open in theory to the meanest citizen; they were confined, in fact, to those who had the longest purses, and the most ready use of the tongue on popular platforms. Distinction of birth had been exchanged for distinction of wealth. The struggles between plebeians and patricians for equality of privilege were over, and a new division had been formed between the party of property and the party who desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being absorbed into vast estates, held by a few favored families. The rich were extravagant, for life had ceased to have a practical interest, except for its material pleasures; the occupation of the higher classes was to obtain money without labor, and to spend it in idle enjoyment. Patriotism survived on the lips, but patriotism meant the ascendancy of the party which would maintain the existing order of things, or would overthrow it for a more equal distribution of the good things which alone were valued.

"Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendour; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but the genuine belief that life had any serious meaning, there was none remaining beyond the circle of silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech. The truest thinkers were those who, like Lucretius, spoke frankly out their real convictions, declared that Providence was a dream, and that man, and the world he lived in, were material phenomena, generated by natural forces out of cosmic atoms and into atoms to be again resolved. Tendencies now in operation may a few generations hence land modern society in similar conclusions, unless other convictions revive meanwhile, and get the mastery of them; of which possibility no more need be said than this—that, unless there be such a revival in some shape or other, the forces, whatever they be, which control the forms in which human things adjust themselves, will make an end again, as they made an end before, of what are called free institutions."

Neglect of Rest a Cause of Drunkenness.

In the opinion of Dr. Jackson, "the refusal to take proper physical rest, when tired from labor, is one of the most important and powerful causes inducing a love for an indulgence in the use of ardent spirits. Men work till they get so tired that they cannot wait to feel sensibly rested by processes of change going on in their systems from suspension of labor. They either want to work more hours than they are able to do; or when they have done as much as they feel themselves at liberty to do, they are so tired that they cannot rest. They get rest, therefore, in artificial ways, by resorting to eating and drinking. Some get rested by drinking tea, others by drinking coffee, others by chewing and smoking tobacco; but the great majority of tired people in this country—and the larger share of our people are tired—drink ardent spirits in some other of its forms or preparations. They fall back on stimulants instead of the intrinsic vitalities of their bodies. They therefore are lifted up into false conditions. Accepting these as true, they keep on working till they become so functionally impaired as to induce positive inability to work longer, or they become so constitutionally depreciated as to be smitten with incurable disease."

There can be no doubt that the neglect of physicial rest is, as Dr. Jackson asserts, the occasion of much over frequent restoring to alcholic or other stimulants; but it is not by any means apparent that too long-continued work is the only or the main cause of the deficient rest which results so disastrously. Whether workers or not, those who stimulate too much do so not because they have no opportunity to rest, but because they spend in dissipation the hours they should and could devote to sleep.—*Scientific American.*

Lost Immigration.

It is useless to attempt to conceal the fact that there has been a great falling off in immigration. Not that the restless tide of humanity is not rolling onward the same as ever, but because it has turned from the Lone Stare state to Kansas, Nebraska, Colorado and the territories. We have conversed with a number of passengers and railroad agents in regard to the matter and the testimony of all is about the same. They are all agreed that the falling off is very heavy and that one of the principal causes is too much "pocket on the hip." In other words, immigration has been shut out of the state. A few papers have been idiotic enough to suppose that this red handed business could be covered up and outsiders never hear of it. But you might as well try to cover the tops of the Rocky mountain range. This is an age of newspapers and every thing that transpires is flashed over the world in the twinkling of an eye.

The general expression however, seems to be that the crimes themselves would not impure the state so much if there was only a more prompt and vigorous enforcement of law. A leading railroad man put it thus: "You hurry horse thieves and robbers right off to the penitentiary, but murderers lie in jail until their cases are worn out or the public forgets all about it. The remedy is plain. You must enforce the law vigorously against man-slayers and immigration will come again."

The want of a good school system has also had a bad effect. Western people believe in public education and they are loth to go where their children will not be sure of a good education.—*Dallas Texas Commercial.*

Gov. St. John on the Exodus.

An affecting incident was related by the Governor, as follows:

One old man landed at Wyandotte some eight weeks ago,—nearly one hundred years old, too old to work,—was there without a penny, without a crust of bread, almost destitute of clothing. Some one said to him, "Old man, what do you expect to do here in Kansas? You have no money, you are out of bread, you are poorly clad, too old to work." The old fellow replied, "Bress the Lord, Massa, I kin die here in free Kansas."

The Governor thinks that if the means could be obtained to form small colonies not to exceed thirty families in a group, colonization would be the best plan for settling the colored people. Some three or four colonies have been established in Kansas by colored people and are successful.

In reply to a question concerning the results of the exodus, Governor St. John said he thought this migration would continue to flow to the North for many years. It is not a small matter, as he says, to transfer two millions of colored men to Kansas from the South. But it will be done unless the South wakes up to a sense of justice and gives the colored man protection for his life and property, and guarantees to him full, free and complete exercise of his political rights under the law.

The American negro in the South is as well educated as other races which have successfully escaped burden. The ignorant Hebrews thirty-four hundred years ago could not master the idea of one God, but they created a State, began civilization, and carried it through the world. The escape of of the wild Germans into the Adriatic marshes founded civic institutions as they were prolonged, like a line of light, from the Mediterranean to London. The Moors of Spain, more enlightened than their expellers, knew all that was known of the manual arts and scientific agriculture. The flight of the Huguenots from France, invigorating at once England, Prussia and Switzerland, was the last of wholesale migrations. All these races were despised, but all were the poor toilers in their respective realms. The city of New York was settled by the paupers of Amsterdam. The parent races of the Middle States were wild Scotch rebels, slow Palatines of unlearned Irish. The bogs of Louisiana were peopled with women from the French slums; the towns of Georgia from English alms-houses; the coasts of Florida from the Balearic Isles. Ignorance poured its desperate levies into every part of the New World to become school-masters of a better century, and among the mongrel races of Brazil the Crown of Portugal sought refuge at last. There is a high average knowledge of books and the world among the American blacks of to-day as among the white emigrants to America in the sixteenth century —"*Gath*," *in Cincinnati Enquirer.*

Mr. Collyer's personal resemblance to Mr. Beecher is striking. The size, figure and gait, the well-shaved head, flowing gray hair, and smooth and florid face, are alike in both men.

In referring to this resemblance, Collyer said: "On my way from Chicago East this time, I got off to walk about the platform at one of the stations. I noticed several persons put their hands to their mouth sideways and whisper to those next to them. A young man from Chicago, whom I knew, came up to me and said, "Mr. Collyer, do you know what the people here are saying?' 'Oh, yes,' I replied, 'they are saying that I am Beecher.'"

"Well," continued Mr. Collyer, after a hearty laugh, "we are both from blacksmith stock. Beecher's grandfather, I believe, was a blacksmith, and my father was a blacksmith, and so was I."

In contests involving great principles he is not the victor who secures a triumph of the wrong. The majority may applaud his act, but he is not self-approved. The real conqueror is he who, having maintained the right, carries away a consciousness of the smile of God and of his own conscience—a truth finely expressed in the following lines:—

"One self-approving hour whole world outweighs
Of stupid starers and of loud huzzahs,
And more true joy Marcellus exiled feels,
Than Cæsar with a senate at his heel."

—*Zion's Herald.*

General News Items.

Arkansas crops are in fine condition.

The English hop crop threatens to be a failure.

The liberal party lost in the Moravian elections.

The Virginia educational convention met at Hampton.

Serious disturbances have broken out in upper Burmah.

Frederick Richard Lee, English landscape painter, died.

A lamp explosion caused a $40,000 fire in Houston, Texas.

St. Gothard tunnel will be completed within a few months.

The cholera is spreading among the British troops in Rangoon.

Six cases of sunstroke were reported in St. Louis on the 9th.

Senator Bayard is going to Europe for a two months' vacation.

A fire in Tirnova burned forty houses. Five soldiers were killed.

Cook's carriage factory, Cleveland, Ohio, burned. Loss, $100,000.

The Arctic exploring yacht Jeannette sailed from San Francisco on the 8th.

The reduction of direct taxes is received with joy by the Cuban planters.

R. H. Anderson, a confederate lieutenant general, died in Beaufort, S. C.

Signor Sella has been entrusted with the formation of a new Italian cabinet.

A sporadic case of yellow fever was discovered by the physicians of Memphis.

Prince Jerome Napoleon and his two sons will attend the funeral of the dead prince.

Prince Jerome Napoleon declines to accept the position of the late Prince Imperial.

The act exempting quinine from duty took effect July 1.

Six thousand carrier pigeons are maintained in the fortified towns of France at public expense.

In a hurricane on the river Doubs a steamer with 53 passengers was sunk. Only five escaped.

Thirteen orphans were killed by the destruction by storm of the asylum at Vasa, Minnesota.

The British troop ship Orontes with the body of the Prince Imperial, has reached England.

Frank Davidson, for murder, was hanged at Warrensburg, Mo., in the presence of 10,000 spectators.

Marshal MacMahon has been refused permission to attend the funeral of the late prince imperial.

The porte notifies the powers of its readiness to appoint commissioners on the Greek boundary question.

The dismissal of the minister of the interior by the emperor of Brazil caused riotous demonstrations in Rio Janerio.

A Russian expedition from the east coast of the Caspian is commissioned to capture and destroy the city of Mery.

Three Indians sentenced to death by hanging, for murder, at Miles City, Montana, committed suicide to avoid that penalty.

The French Chambers refused to prohibit all religious orders from teaching, and passed the educational bill by 352 to 150.

The cost to Russia of the war with Turkey amounted to £150,000,000, and the deaths in the Russian army numbered 200,000.

Dissenters from the Orthodox church in Russia are to have entire liberty of action and worship. This affects 12,000,000 of subjects.

M. de Laveleye, the distinguished Belgian economist, who withdrew some time ago from the Roman Catholic, has connected himself with the Protestant Church.

M. Lesseps does not think the Darien canal will cost more than 250,000,000 francs. Two million francs, caution money, have already been paid to Venezuela.

The American Board has decided to use $125,000 of the Otis legacy of nearly a million dollars to establish a mission in Central Africa, in the Nyanza region. Mr. Arthington, of Leeds, gives the Board $15,000 toward the mission.

A company of tramps, estimated from 72 to 150, have taken possession of a piece of land near New Windsor, a short distance back from the Hudson river, where they make their levies on farmers, and rob and plunder with impunity.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, JULY 17, 1879.

One Dollar!

Subscriptions will be taken for the remainder of the year 1879 for

One Dollar, Cash.

We publish to-day the obitnary of a colored woman, who preached successfully at Kosciusko, Mississippi, for several years.

A State conference, composed of 153 colored men met in Houston, Texas, on the 1st to consider the subject of migration. A correspondent says it was composed of the best men.

The yellow fever scare in Memphis turns out to be largely with a few cowardly physicians. A thorough search for the fever in New Orleans this week fails to discover a case. The weather is pleasant.

Samuel J. Tilden, of New York, has given his autograph and a subscription in money to Rev. Dr. Brush, of our Austin Conference in Texas, to aid in completing the Methodist Episcopal Church in the Texan capital.

At the up-town Bethel an entertainment was given a few nights since for the benefit of the chaplain, Rev. A. J. Witherspoon has made his little missionary centre a fashionable resort, and we hope he was generously remembered on the occasion mentioned.

The *Louisiana Journal of Education* has been commenced by Superintendent Lasher and Rogers, and is an able repository of education. Terms $1 per year. A journal of this kind has been needed, and we hope the enterprise will prove successful in the hands of its able conductors.

[illegible] of the Louisiana Senatorial contest, the Chicago *Inter-Ocean* says: "The conclusion drawn from the testimony thus far is that Kellogg entirely out of the question has not the slightest chance of success. It suggests that the usual fee for contesting seats be sent to the shades of Lake Ponchartrain parish."

[illegible] Haven wields a sharp pen in description of Texas, which appears to require the treatment of existing evils. The Dallas *Commercial* says "put a pocket on the hip" of the tide of immigration [illegible] and our neighbor, the *Christian Advocate* calls, [illegible] to vitalize the law.

[illegible] of the Garrett Biblical Institute, Evanstown, Ill., Rev. Wm. X. Ninde, D. D., [illegible] of that institution, [illegible] for several years [illegible] in that school of [illegible] and has the love and [illegible] professors and [illegible] institution. We [illegible] Dunlap on his pro[illegible] institute on secur[illegible] ness, the ser[illegible] a man.

[illegible] in Texas com[illegible] celebration of [illegible] village, the [illegible] assigned behind the [illegible] He thinks [illegible], because [illegible] and more [illegible] the Baptist, [illegible] have been [illegible] procession. [illegible] a display [illegible] village, [illegible] suggest to [illegible] of God, who [illegible] to the [illegible] there is no [illegible] show of [illegible] are [illegible] enjoy [illegible]

[illegible] at last [illegible] J. B. [illegible] at the [illegible] river. [illegible]

[illegible] the [illegible]

Meridian Academy.

This school was organized in September, 1877, with twenty-three students. It has had many obstacles thrown in its way by opposing parties, but its progress has not been retarded, for, as true Methodists, the patrons have held firmly together, having but one object in view, viz: the establishing and perpetuating of a good school at this place. We were late commencing the present year, owing to the yellow fever. We opened with but 15 students, 7 males, and 8 females. Unceasingly have we toiled to the close with an enrollment of 99. All things being considered, the school has done well. As a general thing, the students have labored hard, evincing a lively interest in their studies, and a fixed determination to prepare themselves for future usefulness. Besides the resident students we have quite a number of boarders from a distance. Many of your readers know the opposition against which we have struggled, the cowardly assault upon the teachers, mentioned in a late issue of your paper, being the last and crowning act of our enemies for the year. Through all, we feel that God has brought us safely, and instead of being disheartened, we feel greatly encouraged. Our school is firmly established, with a good and growing reputation, and from the interest manifested at home and abroad, we expect a large increase of students next year. We would like to tell you just what we have been doing here. In the first place we have bought and paid for the four lots on which we intend erecting our new building, the corner-stone of which was laid on the 8th of May last. The grounds are fenced and planted in shade trees. In addition to this we have purchased and paid for a handsome Mason & Hamlin organ for our Sunday-school, costing $188, and a set of singing books for $10.60. During the present year we have raised [illegible]. Our annual sermon was preached on the 22d of June by Prof. Adkinson, president of the Methodist Female College of Meridian and a member of the M. E. Church South. His text was from Galatians vi: 10. He delivered a very interesting discourse, plain and comprehensive, and was listened to with marked attention by a large audience, who, without a single exception, expressed themselves as being much benefited by the gems of thought which fell from his lips. Being our first annual sermon, it will long be remembered by the good people of [illegible]. The Sunday-school hour [illegible] by a students' love-[illegible]. Many of the students [illegible] of the love they bore [illegible]. We had a refreshing [illegible] the spirit of God was [illegible]. Our examinations were [illegible] the 25th and 26th, were [illegible] by both white and [illegible]. The officers of both the [illegible] present and ex-[illegible] as well pleased [illegible] of the school: [illegible] very creditable [illegible]. Many [illegible] acquited well [illegible] of the well-[illegible] [illegible] to [illegible] renewed [illegible] was largely [illegible] a success [illegible] good Lord [illegible]. The fall [illegible] 15, 1879. [illegible] time is a [illegible] commence-[illegible]. We have [illegible] of [illegible] compare [illegible] of [illegible] we [illegible] the [illegible] be [illegible]

[illegible] ADAMS.

[illegible]

resolution relative to the proposed monument of the late Dr. A. C. McDonald. The friends of Dr. McDonald soon after his death raised about $50 to erect a monument to his memory. This amount was raised in Holly Springs, with a small exception, and the monument would have been erected ere this time had they been let alone. It was thought by some that it was the business of the annual conference alone to say when and how the monument should be erected, so we stopped, and waited for the conference to convene at Oxford. That conference did appoint a committee of six, who were instructed to take the money already collected by his friends, and they were to collect more and have the monument erected. We had not heard any more about it until we saw an article in the SOUTHWESTERN June 12, from the pen of Elder Bradford. He says, "Mrs. McDonald desires to get the $50 that was raised by his friends, for the purpose of erecting a monument to his memory, and add more to it herself, and put up a plain stone at his grave." In reply to this we will say that the money is here, and in the hands of a man of wealth and highly esteemed, Edward McGowan, Esq., who will turn over the money whenever asked for by the proper authority. Elder Bradford also says: "I hope the parties holding the $50 mentioned will turn it over to her immediately." We think that Elder Bradford is a member of said committee which was appointed by the conference. Does he represent the wishes of the committee? If so, the Holly Springs Quarterly Conference and the friends of Dr. McDonald do not agree with them. We think there should be a suitable monument erected by the friends of the deceased, and not at this late date transfer the matter into the hands of the widow. The resolution passed by Asbury Chapel Quarterly Conference, in substance was that the friends of the deceased should go forward and erect the monument. And we earnestly ask all the preachers holding appointments in the Mississippi to raise the sum of $1 50 and send the same to Holly Springs by the first of August. All money received here will be acknowledged through the columns of the SOUTHWESTERN.

Now, brethren of the Mississippi Conference, (being one of the number,) I hope we will not let this matter go by default. The heroic and self-sacrificing labors of Dr. McDonald in building up Methodism in Mississippi, should not, and cannot be forgotten by the church, and to show our appreciation, let us erect a respectable monument to mark the place where he lies. Please, brethren and friends, let us hear from you immediately. Fraternally yours,

J. M. SHUMPERT.

Holly Springs, Miss., July 10, 1879.

Letter from Van Buren.

VAN BUREN, Ark., July 9, 1879.

DEAR EDITOR—Please allow me space in your columns to speak of the condition of my work at present. Immediately after the session of the Little Rock Conference, which was held in this place, I was compelled to go east after my children, a distance of about 200 miles. My financial condition was of such a nature that I did not get back until the first of May. It seemed to me that one half of the year had passed, but I promised God when I did return, if He would help me, I would try to make up the lost time. Now I am in the midst of a glorious revival. Accessions to the church about 25, and conversions about 17. A revival is stirring the entire church. The spiritual interest of the church in this place is higher now than at any time previous, notwithstanding we have had much opposition. I have always made it my chief object to try to save and prevent from falling those whom [illegible] given, through my ministry to the church; to save them from the wolf that seeks to devour, but I find that the Baptist church is the greatest wolf among Methodist converts. They are trying all the time to proselyte, so while I am trying to save them from the wolf, I must try to save them from the Baptist [illegible]. Sabbath-school is good [illegible] is still on the increase.

A. J. PHILLIPS, P. C.

We believe that the capitol of [illegible] is the only one in the United [illegible] that does not have the [illegible] flag floating over it while [illegible] is in session. We [illegible] of Senator Ter-[illegible] yesterday, and he [illegible] the Senate had [illegible] a flag but [illegible] voted on it [illegible] and credit [illegible] the bill [illegible]. A State [illegible] [illegible] as [illegible] Age.

Sunday School.

July 20, 1879.—CHRISTIAN LOVE.

SCRIPTURE—1 Cor. 13: 1-13.

GOLDEN TEXT.—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—13.

TOPIC.—The Essentialness of Love.

[Condensed from the National S. S. Teacher]

Preliminary—In this letter, Paul's effort not only was to correct the abuses and immortalities that had crept into the church at Corinth, but, specially, to bring about Christian unity. To this end, he rebukes them for their divisions, showing that the men whose names the different factions had adopted to indicate their spiritual leadership were essentially one, teaching the same gospel, having the same object, and succeeding only as they were blessed by the Lord, who had commissioned them all. All of the epistle so far is a good introduction to the chapter given us for study, for that exalts that grace—Christian love—which is the bond of all real brotherhood.

The Need of Charity (1 3).—Many people give for the reputation that they get by so doing. Their almsgiving really is just so much spent in a personal advertisement of themselves. For such gifts no credit is entered up on the books of heaven. The two mites of the poor widow outweighed all that the rich man cast into the treasury the day that Christ was looking on; for her coins were weighed with love. And, too, gifts to the poor may be presented in such a way as to be positive insults.

"Charity suffereth long and is kind." It is one of the characteristics of love patiently to bear with provocations. It is not quickly resentful. It does not soon fly into a rage. Love can keep its temper even when it has good reason for an outburst of wrath. The good fortune of others excites no hateful feelings in its own bosom. Rather, it rejoices in their happiness. That man has attained to a high state of grace who is never envious of his neighbors. Envy is the important desire to wrest from them the blessings which they enjoy in order that one may have them for himself. It cares nothing what might become of them so that its wish were gratified. Love has no such feeling as that. It rejoices at all the good which falls to the lot of its neighbors, and does not repine that it does not fall to its own. Love, which continually is thinking of others, has a good control of its temper. It is forbearing with offenders because it is well-disposed toward them. Where there is little patience there is little love. A great affection approximates in its patience to that which is shown by the Lord himself for us all. These, so far, are the outward manifestations of love. Now the apostle gives its inward distinctive qualities. What a mother will endure for her husband, is a marvel to those who know the bodily weakness with which she has to contend. Love seems to stand her in the place of food. How much she will endure for—and from too frequently—her loved ones, no fathom line has yet been long enough to determine. When it comes to the endurance of suffering, love develops heroisms that are surprising. Love of God has made weak women, and tender children, meet death at the stake, and torture on the rack, without the least flinching. Indeed, they rejoiced that "they were counted worthy to suffer shame for his name." "Love endureth all things."

The Permanence of Charity (8-13).—But one of the main proofs of the superiority of love over all other gifts is in this—that love never "faileth." The apostle has not enumerated faith as being one of the gifts that should pass away. But faith will remain as an undoubting belief in God, strengthened by the realization of all of the promises that cheer the Christian now, and hope will live in the continued expectation of new revelations of the goodness and the character of God. "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." That is a small number to which to reduce all of the qualities which excite the admiration of men! And the greatest of these is love. That is not the estimate generally accorded to it by men. But it is the quality which give a perfume to life, which brings the atmosphere of heaven down to earth, and which is the most like God himself. The three graces almost always go hand in hand, and, though all three are beautiful, the one with the sweetest face and the most winning manner is Love.

Holman's Ague and Liver Pad is certified to by hundreds who have used it, as an admirable medical appliance. The complaints of spring and summer especially are said to yield under it. Where no agencies are established orders must be sent direct to manager Junius Hart, 191 Canal street, New Orleans.

Marriages.

At M. E. Church, Oxford, Miss., July 9, Mr. Oceola Delbridge and Miss Annie Wiley were joined in matrimony by Rev. Samuel Cowan.

At St. John the Baptist M. E. Church, Louisiana, July 5, by Rev. Wm. Murrell, Mr. A. J. Davis to Miss Josephine Quinee.

At Alcorn University, Claiborne Co., Miss., July 2d, 1879, by Rev. H. R. Revels, father of the bride, Miss Emma R. Revels to Benjamin Garrett, of Canton, Miss.

At Durant, Miss., July 3, by Rev H. Heslup, Mr. Richard Mims to Miss Alice Anderson; also on the 5th, Mr. Henry Louis, formerly of New Orleans, to Miss Maggie Williams.

Deaths.

Sister Mary Harvey was a member of the church and a preacher for several years. Whenever she preached the people crowded the church to hear her. When she was ready to change worlds there were a great many at her bedside, and she bid them all good by; some of these had been converted by her. We wish the Lord would send more Marys like her. She died happy.

L. R. BROWN.

Kosciusko, Miss., July 4, 1879.

Richard Boston died at his residence in Thibodaux, La., June, 1879, aged 70 years. "If a man die shall he live again?" Our Savior says, "I go to prepare a place that where I am, there ye may be also." Bro. Richard Boston was altogether a good man; hated by some, but beloved by many. He is not missed and mourned by his bereft widow and children alone, but by those with whom he has lived since his arrival in this State and by his former owners. Having lived his three score years and ten, amid the rough scenes of life witnessed in this world of ours, he fell asleep in the arms of Jesus. To his sorrow-stricken companion and mourning children we would say: "Weep not; ere long we too must cross Jordan's dark and turbid waves." May we, like Bro. Boston, be able to exclaim; "I see Jesus coming."

A FRIEND.

Died in the Lord, at her afflicted father's residence in the town of Thibodaux, on June 27, 1879, Mary Beulah Davis, daughter of Rev. Wm. Davis and Mrs. Annie Young, his consort, aged three months and ten days. "I am the resurrection and the life," saith the comforter of those who are distressed and most particularly he says it to those who are weighed down by the loss of those little blossoms in whom they see themselves revived. The fond father and the devoted mother of the dear little bird whom they thought to rear in the way of the kind Father above, these loving parents, who have already been severely tried by many similar afflictions, to-day bow down to the will of a merciful Creator, humbly saying: "The Lord hath given, the Lord taketh away; the name of the Lord be praised." But two of the pledges of their mutual love remain to them, but no more heartfelt, no more sincere sympathies can go out from a human breast than those we now offer to the bereaved father and to the tear-stricken mother. Dear friends, grieve not; shall we not meet above where parting is no more? To our beloved pastor, who has already had to consign to mother earth the remains of seven blooming shoots of the parent tree, we can only say: "Thy faith has saved thee." In the Gospel you teach, there is consolation. While but two of your little flock remain to your parental care, in a better and purer world you will again find your loved ones—untainted by worldly passions.

"Where the wicked cease from troubling,
And the weary are at rest."

With two blooming and loving children yet left to cheer him on, with a fond and devoted wife, with a large and affectionately attached congregation, Rev. Wm. Davis may truly say that before he rejoins his loved ones, his Master has yet work for him below.

* *

New Publications.

The numbers of The Living Age for the weeks ending June 28 and July 5, contain Heroines of Spencer, Cornhill; A Few Words on Mr. Freeman, by J. A. Froude, Nineteenth Century; A Visit to the New Zealand Geysers; and The Dark Side of a Bright Picture, Fraser; The Historical Aspects of the American Churches, by Dean Stanley, Macmillan; The Destruction of Szegedin—Personal Notes, Blackwood; The Musical Cultus of the Day, Fortnightly; The New Credulity; and The Shrine of Poverty, Spectator; and an instalment of "Sarah de Berenger" by Jean Ingelow, Old Joquelin's Bequest:—a Tale about Women; The Professor's Niece:—a Study in Neutral Tints; and A Sketch in a Narrow Street; with Poetry. For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low. Littell & Co., publishers, Boston.

The Princeton Review for July (37 Park Row, New York, $2 a year) contains these practical articles: "Labor and Wages in England;" "Nemesis in the Court Room;" "Local Government, At Home and Abroad." The first of these strives to point out how the economical condition of England has been the result of a number of insulated but co-ordinate causes and how the existing state of labor and wages in England and the relations of operative and employer have been evolved from a long chain of historical facts. The second argues in favor of allowing defendants in criminal trials to testify in their own behalf. The third article undertakes to show the true position of our local government by comparing it with the systems of other nations. Philosophy and religion have very able discussions in "The Origin of Mind;" "Christ and the Doctrine of Immortality;" "Reason, Conscience and Authority;" "Philosophy and Apologetics;" "Music and Worship;" "Aim and Influence of Modern Biblical Criticism." The richness, variety and ability of its contents put this Review in the forefront of the many that claim our regard.

To those who are so unfortunate as to become prematurely gray, or whose hair exhibits a tendency to fall off, we recommend a trial of Hall's Hair Renewer. We do so with the utmost confidence because it is everywhere received with marked favor, and has built upon its own merits such a sure foundation that it is known and used in all civilized countries.—*Addison (N. Y.) Advertiser.*

Rev. T. P. Childs advertises a catarrh remedy in this paper.

New Books.

THE GOSPEL IN THE TREES, with opinions on common things, and Fraternal Methodism, by Alexander Clark: Hitchcock & Walden, Cincinnati, and Phillips & Hunt, New York. 422 pages.

Dr. Clark has for several years been a prominent and popular writer in this country. As editor of the *Methodist Protestant* of Pittsburgh, he has gained a wide reputation as a judicious and fraternal writer. His spirit was always kind and with his keen intellect his editorials had point and power. His sudden death a few days since at Atlanta, Ga., has called forth expressions of grief and sympathy from all parts of the country. He has published several books, the last before this being Summer Rambles in Europe. The Gospel in the Trees contains chapters on the following subjects: 1. Apple, 2 Cedar, 3 Olive, 4. Myrtle, 5. Willow, 6. Palm. Under the head of Common Things, we have chapters on: 1. Rain, 2. Snow, 3. Hail, 4. Dress. 5. Every day Glory, 6. Once and Forever, 7. Two worlds made one. Under the head of Fraternal Methodism we have Dr. Clark's addresses given at various General Conferences and Assemblies of Methodist Bodies in America and England where he represented the Methodist Protestant Church, in which he was a chief leader. This is a book full of instruction, drawn from every day life, so stated that none can fail to be delighted while reading. On every page God's word is interwoven, and thus many of the truths of revelation are brought out more clearly and forcibly by the teachings of nature about us. We have read the book with delight, and commend it to all who want a book at hand which will enable them to spend a leisure hour pleasantly and profitably.

It Seems Impossible

That a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, etc., should make so many and such marvelous and wonderful cures as Hop Bitters do, but when old and young, rich and poor, Pastor and Doctor, Lawyer and Editor all testify to having been cured by them, you must believe and try them yourself, and doubt no longer. See another column.

A Mystery Explained.

Parlor scene: Mrs. Brown, who has spent the summer among the White Mountains in search of health, and who seems to have searched the whole mountain side without being able to find a pair of blooming cheeks or an inch of healthful skin: Mrs. White, who has remained at home because her husband could not afford to go, but whose fresh complexion and bright eyes seem to have caught their bloom and brightness from mountain breezes.

Mrs. B—Dear me, Mrs. White, how well you are looking! If you will not think me impertinent, let me ask how you can keep so healthy in this dreadful city? I have been to the White Mountains, go there every summer, in fact, and I can't keep off the doctor's list at that.

Mrs. W. (smiling).—I'll tell you the whole secret, Mrs. Brown. You remember how poorly I was last spring, some days being even confined to my bed. Dr. ——— told Mr. White to send me to the mountains, but I knew he couldn't afford it, and I tried Dr. Pierce's Favorite Prescription. Its effects were so marvellous that I also tried his Golden Medical Discovery, to cleanse my system. In my opinion, one bottle of the Prescription and the Discovery is better than six weeks of the White Mountains for a sick woman. I have only been out of the city a week during the whole summer; then my husband and myself went to Buffalo and stopped at Dr. Pierce's Invalids' and Tourists' Hotel. The baths and mechanical apparatus for treating patients were alone worth going to see. Besides, our accommodations were better than we had at Long Branch last year, and the drives and scenery are superb. Let me advise you to use Dr. Pierce's Favorite Prescription, and try the Invalids' and Tourists' Hotel next summer instead of the White Mountains.

THIS NEW

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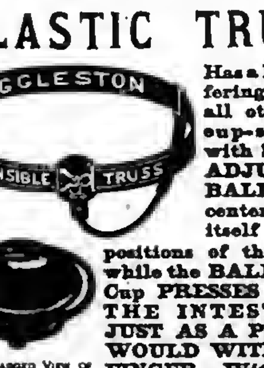

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n26 52t *

Quarterly Conferencee.

West Tennessee District Conference.

PROGRAMME OF LITERARY EXERCISES.

The Conference will convene at Galowav's Station, Fayette Co., on Wednesday, August 20, 1879.

Opening Sermon by L. M. Morris; J. D. Hay, alternate.

W. S. Butler: Psalms 133; "Behold how good and how pleasant it is for brethren to dwell together in unity"

H. Primm; Resurrection—St. Matt. 28-6 first clause.

J. B. Bradford; "There is none good but one, that is God."—St. Mark 10; 18.

G. Baber; The New Birth.

J. P. Price; Constitution of a Sunday-school Institute for the District Conference.

H. Moody; Saving Faith.

J. W. Hall; Local Preachers Duties.

L. M. Morris; Regeneration.

H. Bearns; Holy Spirit.

J. D. Hay; Pentecost—Acts 2; 2.

M. M. Dwegans; Fear of God.

A. Burditt; Salvation.

G. W. Marsh; Pastoral Visiting.

G. Searns; Sanctification.

M. Morrison; Conversion.

O. Williams; Repentence.

C. E. Alexander; Preparatory School.

The local preachers and exhorters can select their own pieces.

J. D. HAY,
J. P. PRICE,
J. B. BRADFORD,
Committee

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Lee Blakemore, Treasury.
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Edward Hunter, Grand Marshall.
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Mrs Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Keziah Ballard, Lady Chairman of Sick Committee.

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Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Redford, Lady Chairman Committee on Sick; Finance Committee, F. Fapez, Chairman, L. Moore, B. F. Taley.

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Roan, embossed, each - - - - 75 "
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With sections 481-484 of Ritual,

Cloth, each - - - - - - - - 75 cents.
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PHILLIPS & HUNT,
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Young Folks' Corner.

OH, LITTLE FEET.

Oh, little feet, that such long years
Must wander on through doubts and fears,
Must ache and bleed beneath your load!
I, nearer to the wayside inn
Where toil shall cease and rest begin,
Am weary, thinking of your road.

Oh little hands, that weak or strong
Have still to serve or rule so long,
Have still so long to give or ask!
I, who so much, with book and pen,
Have toiled among my fellow-men,
Am weary thinking of your task.

Oh, little hearts, that throb and beat
With such impatient, feverish heat,
Such limitless and strong desires!
Mine, that so long has glowed and burned
With passions into ashes turned,
Now covers and conceals its fires.

—Longfellow.

A Truthful Hero.

Master Walters had been much annoyed by some one of his school boys whistling in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender.

The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy, who had the reputation of a mischief-maker and a liar. He was called up, and, though with a somewhat stubborn look he denied it again and again, was commanded to hold out his hand. At this instant a slender little fellow, not more than seven years old, came [illegible], and with a very pale but deformed face, held out his hand, saying as he did so, with the clear and [illegible] tone of a hero:

"Mr. Walters, sir, do not punish [illegible]; I whistled. I was doing a [illegible] hard sum, and, in rubbing [illegible] mother, I rubbed it out by mistake, and spoiled it all, and, before I thought, whistled right out, sir. I was very much afraid, but I could not sit there and act a lie when I knew who was to blame. You may [illegible] me, sir, as you said you should." And, with all the firmness he could command, he again held out the little hand, never for a [illegible] doubting that he was to be punished.

Mr. Walters was much affected. [illegible]," said he, looking at the [illegible] form of the delicate child, [illegible] had made such a conquest [illegible] his natural timidity, "I would [illegible] you a blow for the world. [illegible] here doubts that you spoke [illegible]. You did not mean to [illegible]. You have been a truthful [illegible]."

[illegible] boy went back to his seat [illegible] a flushed face, and quietly [illegible] with his sums. He must [illegible] that every eye was upon [illegible] admiration, for the smallest [illegible] could appreciate the moral [illegible] of such an action.

[illegible] grew up, and became a [illegible] consistent Christian. Let [illegible] readers imitate his noble [illegible] conduct.—*Episcopal Recorder.*

[illegible] in the Family.

[illegible] principle in edu[illegible] here seen to better [illegible] than in the family. [illegible] strengthened and vivifi[illegible] and ball, the oars, [illegible], or the skates, as [illegible] boy, and she needs, [illegible] the sparkling [illegible] out-door amuse[illegible] the girl who [illegible] has not so [illegible] as the [illegible] makes none [illegible] for each [illegible] adjustment [illegible] visited, [illegible] care of [illegible] make their [illegible] rooms [illegible] bed[illegible] as well [illegible] by their [illegible] were or [illegible] to pick

[illegible] Catholic [illegible] earth [illegible]

Lost Friends.

Note.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the Southwestern. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the Southwestern.

Dear Editor—I wish to make enquiry for my brother, Samuel H. Richardson, who when last heard from was in Portland, Ky. Any information as to his whereabouts will be thankfully received. Address me at Chattanooga, Tenn.

W. A. Richardson.

Mr. Editor—I wish to enquire for my two brothers. They were sold from mother at Yam Maddin about 25 years ago. Their names are Jeff and Henry Hick on. My mother's name is Lotty, my name is Martin Rodgers. Sister Ann is with mother in Yazoo City. Jenny is here. Sister Martha Ellen died before the war. Any information will be gladly received. Address me at Holly Springs, Miss.

M. W. Rodgers.

Mr. Editor—I desire to know the whereabouts of my brother, Willis Carnes. The last I heard from him he was living somewhere near the city of Memphis. My mother and I used to belong to a man by the name of Thompson Allen. My father's name is Culvin Carnes. Any information concerning my brother will be thankfully received. Address me at Lockhart, Texas.

J. R. Carnes.

Dear Editor—I want to enquire for my father. He went from Franklin Co., Miss., about 1859 to Alabama with a man by the name of Doctor Baker, who was said to be his young master. My father's name was Milzes Young. I learn that after he left here he went by the name of Milzes Arber. I now go by the name of Dock Young and am his youngest son. Address me in care of George Torrey, Union Church, Jefferson Co., Miss.

Dock Young.

A Correction.

Dear Editor—I saw the advertisement for my brother Calvin, for which I am thankful, but please correct one mistake. The place is Shreveport, Texas.

D. D. Alston.

The Greensboro (N. C.) *North State* says: "It is a sad fact for this worn-out and famished State that of the thousands of men who came thither, invested their means, and attempted to make homes under Republican rule, but few remain. At the loss of their all they have wandered away to seek a home where they can speak their sentiments and vote as they deem best, without subjection to insult, abuse and villification of such men as Governor Vance. Immigrants from all countries and all States pass North Carolina by; the "carpet baggers" lose all rather than remain, and many of her own sons seek in States—where schools, the polls and speech are free—a new home."

The *Christian Neighbor*, in its plea for animals, says: "See that your working stock, in this dry and hot weather, do not suffer for good water. See that they are rightly fed in time, place, quantity and quality. See that they are well brushed, rubbed and bedded. For mercy's sake do not let them stand for hours in the hot sun. See that their harness is in good case, and well fitted to these obedient dumb servants. See that your working stock are not over-loaded, over driven or otherwise abused. Let no cruel or foolish man have charge of your stock. See to these things, ye farmers and owners of dumb creatures. As far as possible see to these things yourselves; when you cannot do so in person, get a person of sense and humanity to do it for you.

Conjugal felicity depends largely upon mutual confidence. "I make it a rule," said a wiseacre to his friend, "to tell my wife everything that happens. In that way we manage to avoid any misunderstanding." Not to be outdone in generosity the friend replied, "Well, sir, you are not as open and frank as I am, for I tell my wife a great many things that never happen."

A vinegar hearted old bachelor says he always looks under the head of marriages for the news of the week.

Miserableness.

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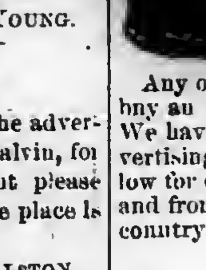

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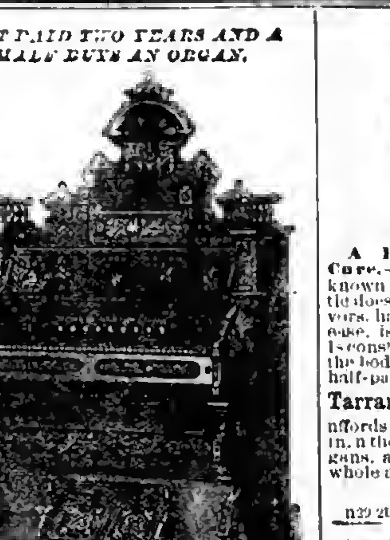

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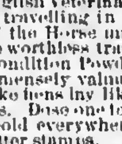

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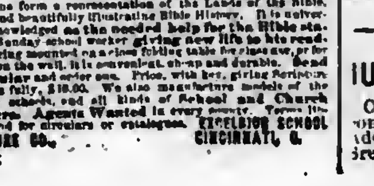

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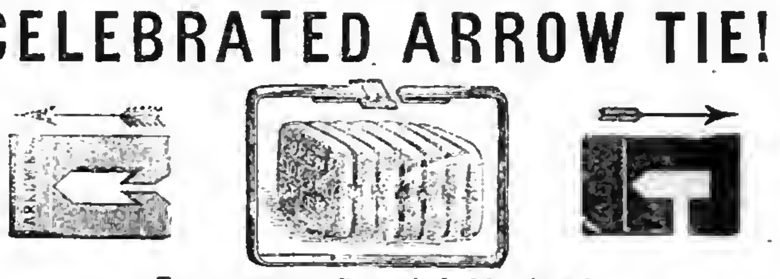

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INSURANCE OIL

have made it so popular that some persons are trying to palm off inferior oils on the community, by alleging that they are as good as Insurance Oil.

Consumers and Fair Dealers, who wish to use or sell the genuine Insurance Oil, are therefore cautioned not to buy any illuminating oil purporting to be Insurance Oil, unless sold by the Insurance Oil Tank Company, their Agents, or persons duly authorized by the Company.

To protect the people against imposition, every barrel and case of pure Insurance Oil is branded:

TRADE MARK
IN-URANCE OIL
PAT. JAN. 5 1875.

This trade mark is fully protected by United States Letters Patent, dated Jan. 5, 1875, and the proprietors are determined to prosecute, to the extent of the law, any attempts to infringe upon their rights, either by using this trade mark without their consent, or by selling other oils under the name of Insurance Oil.

THE INSURANCE OIL IS THE ONLY ILLUMINATING OIL THAT HAS THE FULL ENDORSEMENT OF THE LEADING INSURANCE COMPANIES OF EUROPE AND AMERICA.

Put up in best barrels and also in New Patent Faucet Cans.
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Insurance Oil Tank Company,
95 and 97 Gravier Street, New Orleans, La.,
Or, the Branch Offices of the Company in
GALVESTON, HOUSTON and AUSTIN, TEXAS.

24

REV. T. P. CHILD'S CATARRH [illegible]

TO CATARRH SUFFERERS:

45,000 Catarrhal Cases have applied to me for relief. Many thousands have received my Specific, and are cured. Many thousands more are waiting till they are compelled by their suffering to obtain relief.

DO NOT WAIT until the HEAVY ATMOSPHERE of The Winter Months COMPELLS you to seek some form of relief.

EVERY ONE SHOULD NOW obtain the means of Certain Cure. So many thousands in all parts of the world have been cured, that *Child's Catarrh Specific* has become AN ESTABLISHED FACT in the minds of the people, as the only Certain Method. The necessity of using the Summer Months to cure this terrible disease can not be urged too strongly.

The following are a few of many thousands successfully treated for Catarrh:

L. C. Hoppel, Trevor Hall, Rochester, N. Y.; Rev. E. Westlake, Fenton, Mich.; James Marshall, Perryville, Md.; Robert Evans, Erie, Pa.; T. B. Rose, Mattoon, Ill.; L. B. Chaney, Auxvasse, Mo.; M. Mowery, Lawrence, Ind.; Geo. H. Foote, 85 St. Clair St., Cleveland, O.; S. H. Brodnax, Walnut Grove, Ga.; Calvin Teegarden, Griffinsville, Iowa; Rev. H. Hilbish, North Lima, O.; J. H. Bullard, Springfield, Mass.; Sam'l T. Bigelow, Worcester, Mass.; Isaac Hill, Kirkville, Iowa; J. J. Hancock, Irwinville, Ga.; Chas. Davis, Greenwood, Ind.; Mrs. O. W. Lake, McZena, O.; Rev. E. S. Martin, Port Carbon, Pa.

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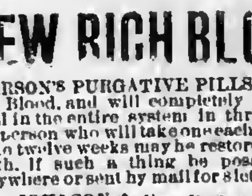
☞ REMEMBER All diseases of the Head, Throat, Lungs and Bronchial Tubes are more easily healed during the dry months of Summer.

GOSSAMER HAMMOCKS.



Every one should own a good Hammock. There is no other one article that will give one half so much enjoyment in warm weather as a hammock stretched in the shade, and anyone who does not own one misses much of the pleasure to be obtained in the summer months. If you are going on a vacation into the woods or to the seashore, take a Hammock with you; it will repay its cost hundreds of times. The most common Hammock in the country is the imported Mexican Grass Hammock; this is made of vegetable fibre and soon rots and unravels. The Hammock we offer is the Union [illegible] Hammock, made of doubled and twisted cotton cord, knotted at every mesh. It can be cut almost to pieces, yet it will not unravel, and it will never rot. They weigh almost nothing and can be carried in the pocket. They are handsomely trimmed in red and blue, with nickel rings. The regular price is $2.50; we will send a Gossamer Hammock, to any address, for $1.50; by mail, postpaid, 30 cents extra. SPAULDING & CO., Gen'l Agents, 43 Washington St., Boston, Mass. Special terms to the trade.

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I. S. JOHNSON & Co., Bangor, Maine.
12 ly

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I will send a copy of *MEDICAL COMMON SENSE,* free of charge. It is elegantly printed and illustrated; 144 pages 12mo., 1879. It has been the means, in the providence of God, of saving many valuable lives. This book is invaluable to persons suffering with any disease of the Nose, Throat, or Lungs. Send name with P. O. Address and six cents to pay cost of mailing to Dr. N. B. WOLFE, Cincinnati, Ohio.

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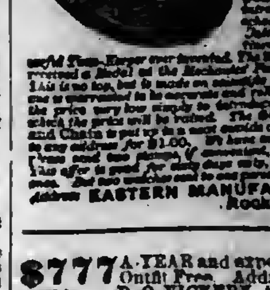

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Southwestern Christian Advocate.

[illegible] 14—NO. 30. NEW ORLEANS, LOUISIANA, THURSDAY, JULY 24, 1879. WHOLE NUMBER 364.

[illegible]western.

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[illegible] EXODUS.

[illegible]

[illegible] and rivers, [illegible] the rice-lands low, [illegible] and children, [illegible] go!

[illegible] from their bondage, [illegible] bands, [illegible] service [illegible]

[illegible] prairies, [illegible] yield!"

[illegible] premise, [illegible] a word; [illegible] anguish, [illegible] and reward.

[illegible] prairie! [illegible] shore [illegible] equal, [illegible] more.

[illegible]

[illegible] freedom's flag [illegible] and white [illegible]

—[illegible] Herald.

[illegible] Southwest.

[illegible] HAVEN.

[illegible] white Southerner. The latter wants no schools at all. The former wants them separated from their children. Though there are noble exceptions to this rule, as a whole, it powerfully exists. If he came in heavily as an emigrant, the black man, so-called, would be crowded closer to the wall. He is kept out, that the land may yet belong to this oppressed and despised people; they are its only tillers; they will be its only owners. They are rapidly acquiring possession of the choicest sections. I have seen not a few heavy land-owners. Three I met lately—one in Texas, one in Georgia, one in South Carolina—each the possessor severally of four hundred and fifty, five hundred and sixty, and six hundred and eighty acres. One of them told me he would this year put one hundred acres down to cotton. There are samples of less wealthy land-holders; samples also of the future control of the South by the men who have been so cruelly despoiled and maltreated by their white brothers and fathers. "They shall take them captive whose captives they were, and they shall rule over their oppressors." God has shut up that land to them and to their oppressors. The seething pot will continue to seethe. The caldron of South Carolina, Georgia, Alabama, Mississippi, and Louisiana containing almost equal proportions of white and colored, will boil and bubble until the right comes uppermost and the Lord God Almighty gives to his now accursed children their equal rights and honors. The exodus now going forward will not affect the millions that must remain and that will yet possess that land. That caldron is kept apart by Him, for this purpose, from any foreign ingredients. Struggle ever so fiercely as the white brother may to bring in population from Europe, or even China, to break this chain that binds him to his own flesh and blood, he struggles in vain. All keep aloof, all will, all must, while the struggle goes forward that shall ultimate in liberty, equality, fraternity, undistinguished and undistinguishable, to all that land and all the inhabitants thereof.

But there is a Southland to which the Northern man can go—a land lovelier than any other portion of that latitude, a land of better atmosphere, of better soil. It is open to-day. Of the hundred and seventy-five millions of acres probably not twenty-five millions are under cultivation. The immense cattle-ranges cover tracts of hundreds of square miles. I visited the ranch of Col. King, a cattle king. A fence, well made of sawed boards, enclosed the home-lot. That fence was seventy-five miles round—eighteen miles and three-quarters to a side. It enclosed an area of three hundred and thirty-seven square miles. Within that home-lot ranged a hundred thousand head of cattle and ten thousand horses and mules. A few other cattle kings are equally eminent; but most of the lands yet are without fence. Most of the cattle still wander as they please, known to their owner by their mark. You ride through [illegible] of miles, even on the [illegible], untouched by plow, where [illegible] the cattle grazing—a thousand "feeding as one." You ride through the open post-oak forests: [illegible] magnificent live oaks—that [illegible] of trees; by the side of [illegible] river-bottoms; across breezy [illegible]; over every sort of soil, [illegible] and rich, for hours and days.

[illegible] all this is yet practically [illegible] settlement. The population [illegible] over two millions, while [illegible] is fifty. It had only [illegible] thousand in 1870 [illegible] It has more than [illegible] since. Such is the vast [illegible] of Texas. Shall [illegible]

[illegible] for reaching this [illegible] the best. Tickets [illegible] all the Eastern [illegible] for emigrants for [illegible] in Texas. The [illegible] among the most [illegible] noted in [illegible] go di[illegible] to [illegible] Five per[illegible] from [illegible] Amer[illegible] you [illegible]

The deer and the buffalo yet remain to allure the hunter, and the Indian is still near enough to give the necessary tonic of fear and courage, though one will have to go far from the cities and railroads to find deer, buffalo, or Indians.

This magnificent land is rapidly filling up with Northern emigrants At the close of the war not a few, both of the white and the colored people of the South, went to Texas. Poverty and ruin of fortunes and the love of change set each party afloat. There was an increase in its population between 1860 and 1870 of thirty-five per cent. It was not, however, at all comparable to the increase of the decade before. Then Texas opened its rich fields to the planter and his slave, and added over a hundred and eighty per cent. to its population. It went up from 200,000 in 1850 to 600,000 in 1860. The years of and immediately following the war sent it up to over 800,000. Since 1875 the Southerner has stopped emigrating, has in many instances returned home, while the emigrants from the North are pouring in. The roads are choked with travel. At Palestine, in the grand lumber region on the eastern side of the State, at midnight, where we were compelled to change cars, I saw more emigrants than I have ever seen in any, in fact than in all the depots of the old South. They were from Missouri and the North. The emigrant-wagon dots all the prairies, the emigrant-train debouches a great multitude at every chief center.

These are almost exclusively from the North. The Kentuckian and Tennesseean are returning home, as well as the Georgian and Carolinian. In Virginia I heard of Virginians thus returning. But the Northwestern emigrant, who finds the winters of Minnesota and Wisconsin too severe, is seeking a resting-place in this genial clime. Cities are springing up or growing with great rapidity. Denison, the head town of the State in position, in ambition and in character, is full of activity. It is Kansas thrown across the Indian Territory. Its ten-footers rent at high prices; its churches and school buildings evince Northern taste and purpose. Not less smart and pushing is Waco—as fine a town as any in the North, and in a magnificent region. Larger and as ambitious is Dallas, which is getting rid of its old rebel spirit, and welcoming the Northern settler to equal rights and privileges. It is likely to be, ere many years, the capital of the State of North Texas. Austin is a handsome and active city, beautifully located, full of enterprise, with some of the bravest and most loyal citizens in America. San Antonio is the favorite resort of health-seekers and curiosity-seekers. It unites old Mexico and new America in a bizarre combination. It is the center of a vast domain, larger than the State of New York, of which it may yet be the capital, when it establishes itself as the State of West Texas. Thence to the Rio Grande is two hundred miles of fertility; and thence northward some five hundred miles, ere you leave the State for New Mexico.

But one is bewildered as soon as he touches this theme. It is like Cowper's dancing-floor, that compels every one to move to its music when his feet stand upon it. The enthusiasm of the Yankee Texan is inspiring in the highest degree. The Kansas or Nebraska settler is tame in his utterances to him of Texas. The air is intoxicating. Dr. Ox would have hardly needed to have made his experiment here. The people live on oxygen all the time. Perhaps that accounts for the extraordinary character of the crimes to which we have referred. But it also accounts for the extraordinary stimulus to enterprise. The crimes are few, if strange, compared with the non-criminality. Multitudes live as peaceably as elsewhere; and the pistol, so "powerfully" needed at the supreme moment, does not often see that moment of its need.

As to its grazing properties, a book on Texas says of its sheep-raising capacity: "A sheep can be raised as cheaply in Texas as a pullet in New England." This is not overstated. The climate is so genial that sheep need hardly a shepherd, and multiply with unexampled rapidity. Cotton, too, grows here to a height and delicacy that is seen nowhere else in the South, except on the islands of [illegible] and Georgia. The stalk grows tall and the boll is silky and of high grade and value. The multitudes of bales that come into all the chief towns is startling. Denison, Sherman, Dallas, Waco are full of teams and bales from November well into spring. One sees nowhere else in the South more activity in this article than in these new and western towns of Texas.

Here, then, ye men of the colder North, set up your penates. Don't fancy it is too depressing an atmosphere. The northers that sweep with such ferocity across the plains bear healthful tonic on their wings. The winters are severe enough to freeze the fever-germs out of the air and soil. The Texan style—a fire at one end of the room and the open door at the other—is sometimes varied to the Northern style of a shut door and a stove. You will find it cold enough for health; and not too cold, as is the upper country. You will find it, however, opening so early to the spring as to give you command of the Northern markets over all competitors. And you will find in all the upper half of the country your own church and school privileges awaiting your coming.

It is the great and effectual door opening for the crowded population of the East. Enter it. Occupy the land. Make freedom and union its universal law and life. Bind it to the nation. Surround our still unrepentant States with this cordon of love. Thus will you free America from the fear of the reoccupancy of the seats of national authority with its unreconstructed enemies. As England is emancipated from her fear of Ireland by development of her arms and empire elsewhere, so this American nation will be released from its fear of being brought into captivity again to its unsubdued foes by extending its Union-loving dominion into the regions beyond. Texas is the first of these regions to be conquered by settlement. Its immense territory—equal to that contending against the Union on the hither side of the Mississippi—will, when filled with this Union emigration, overcome that section and restore the balance of power where it justly belongs. Its half dozen States will give us loyal representation, and its dozen millions equal all its former allies in population and surpass them in power.

Turn your eyes, therefore, ye who are seeking new homes, to this highly favored land. Turn your feet thither. There is our new and greater Kansas, where the battle for human rights must be peacefully, politically and successfully waged. Here are ample acres and an "ampler air." Bought first from Mexico by one of Boston origin (Stephen Austin), let it be peopled by those of New England birth or descent. Thus shall the nation be clasped in loving arms on its south, no less than on its north, and the whole continent abide in one universal, peaceful Union!

Mr. Edison has perfected an improvements on his telephone, which, it is said, will be likely to cause it to take the place of the telephones now in use. The chief thing in the new invention is that it dispenses with the magnet used to transform sound waves into telegraphic waves and *vice versa*. The principal change consists in a small revolving cylinder of chalk, moistened with certain chemicals. The sound is transmitted through the chalk, and the peculiarity of the telephone as compared with any other is that it is not necessary to put the receiver to the ear to hear the message. When the crank is turned the voice of the distant speaker is distinctly heard all over a large room or hall.

Rev. G. B. Atwell, an aged Baptist clergyman of Pleasant Valley, Conn., who died recently, was as well known for his original epigrammatic speech as for his goodness. Once, when asked for a blessing at a public dinner, he said: "Adam sinned by eating and Noah by drinking. Save us Lord, from the sin of the one and the folly of the other. Amen."

We join in the hope that patriotism rather than state pride may spring up at the South and grow into a broad shadowing tree as it exists at the North. When that day comes the jealous and sectional hates and race prejudices which now rule will die out and we all may hope again to see eye to eye. —*Northwestern Advocate.*

Faith.

BY REV. JOSEPH ALDEN, LL.D.

A bridge is thrown over a chasm. The engineer is skillful. He is well acquainted with the nature of the materials used in the structure He has estimated with scientific accuracy the strength of his work. He crossed on it with perfect confidence. If he is asked whether he has faith in his bridge, he will promptly answer yes. He will illustrate his faith by his works.

A man has been in the service of another for many years. He has been intimately acquainted with the business transactions of his employer. All those transactions were in accordance with the strictest principles of integrity. He has perfect confidence in his employer's honesty. If asked whether he has faith in his honesty, he will say yes. He will not say, I think I have; I hope I have; my mind is not always clear on the subject.

A man learns from observation some general truths in regard to nature. He learns, for example, that all bodies have gravity. He learns that this and other laws of nature are uniform in their operation. If a leaden bullet is thrown into the water, he is sure it will sink. He has faith in the law of gravitation. There is nothing misty or uncertain about that faith.

A man studies the evidences of revelation, and becomes satisfied that the Bible is the word of God; that it contains the testimony of God. He is sure that God's testimony must be true. What God tells him about the creation of the world and of man, he believes. When God declares, "The soul that sinneth it shall die," he believes the declaration. He has perfect confidence in God's veracity and holiness; he has faith in God.

A man is convinced that he is a sinner; that he has done nothing but sin all his days; that he cannot atone for the sins of the past, nor render obedience for the future. He sees that he is under sentence of condemnation—that he is a helpless, lost sinner.

In the Bible, which he believes to be the word of God, he learns that Christ, in effect, says: "I have atoned for your sins; I have wrought out a perfect righteousness for you; cease from your efforts to save yourself, and trust in me to save you." For the truth of these utterances the veracity of God is pledged. Should not the sinner believe them, trust them, have faith in them? Should there be any mistiness or uncertainty of mind in the case?—*New York Advocate.*

Bishops of the M. E. Church.

We clip from the *Northwestern* a list of our American Methodist Episcopal bishops, both living and dead:

Names.	Born.	Ord'ed.	Died
Thomas Coke	1747	1784	1814
Francis Asbury	1745	1785	1816
Richard Whatcoat	1735	1800	1806
William McKendree	1757	1808	1835
Enoch George	1768	1818	1828
R. R. Roberts	1778	1816	1843
Joshua Soule	1781	1824	1867
Elijah Hedding	1780	1824	1852
James O. Andrews	1794	1832	1871
John Emory	1789	1832	1835
Beverly Waugh	1789	1836	1858
Thomas A. Morris	1790	1836	1874
Leonidas L. Hamline	1797	1844	1865
Edmund S. James	1807	1844	1877
Levi Scott	1802	1852	....
Matthew Simpson	1810	1852	....
Osmon C. Baker	1818	1852	1871
Edward R. Ames	1806	1852	1879
Francis Burns (of Africa)	1809	1858	1863
Davis W. Clark	1812	1864	1871
Edward Thomson	1810	1864	1870
Calvin Kingsley	1812	1864	1870
J. W. Roberts (of Africa)	....	1866	1875
Thomas Bowman	1817	1872	....
Wm. L. Harris	1819	1872	....
Randolph S. Foster	1820	1872	....
Isaac W. Wiley	1825	1872	....
Stephen M. Merrill	1825	1872	....
Edward G. Andrews	1825	1872	....
Gilbert Haven	1821	1872	....
Jesse T. Peck	1811	1872	....

Have you not seen often how jealous a father can be of the privileges of his own love? Would not any of you be angry if a child of yours went about asking other people for the bread which it was your place to provide for him, begging at other men's doors when your table was spread with his dinner? This is just the feeling with which, all through the Bible, God is always chiding men for going to ask, or for seeking in themselves the refuge and peace which it is the prerogative of His Fatherhood to bestow. It is one of the most touching presentations of the Deity. It is the one which Christ, the God incarnate, made most manifest.—*Phillips Brooks.*

M. de Pressensé, in France, has been appointed a member of the commission of popular libraries, and President Grévy lately said that he considered the Protestant Church the mother of democracy in modern times.

False Sentiment as to Work for Young Ladies.

A false sentiment has rendered it derogatory for a woman to be a business woman, for a girl to earn or appreciate dollars and cents, if she can possibly find a father, brother, or uncle to support her. The noble army of working women, who of all women best demonstrate their *raisom d'etre* is in general a despised army; and while society applauds the woman who is an artist, an editor, an author, it does so by calling her a genius, and setting her out of that grand corps where she legitimately belongs. Families with three, four or five daughters, whether there are sons or not, if the father can possibly support them, are brought up to do nothing but help mother a little! This helping is not generally really learning housekeeping and seamstress work in all its varieties but skimming the surface of things making cake, dusting a room, trimming a gown, and leaving those weightier matters of the law, as shirt-making, ironing, bread-making and beef-cooking to some one else Girls speak of it as a hardship, if they are obliged by stress of circumstances to earn a support. "Anna thinks it so hard; all her friends have their time to themselves, and she is forced to teach, poor child!" The whole training of the girl is aside from knowing anything about business; she reads stories and fashion magazines, not newspapers, and works on science and architecture, and practical every day life. She does not learn telegraphy or carving, or furniture decorating, or gardening, or book-keeping, nor does she go into her father's business and learn it as her brother would if she had one; bless you, it would make her a *working woman!* Thus out of this army of working women are kept, so far as possible, all women of education, means, refinement cultured taste. These organized into a society make no end of builders in business, and regard them as creditable rather than otherwise, as a Chinese lady cherishes the deformity of a cramped foot. If they read common law and medicine so as to be as well informed on these points as ordinary men, bless you, 'they are very odd,' at the least. These good ladies with the very best intentions undertake to handle the working-women question; they are thrown in contact with the poor, and knowing absolutely nothing of what it is to earn a living, or what it costs to earn a dollar, or what a dollar can be made to bring, they have only the most general and no particular sympathies; on the one hand, they will be deceived and kill by over kindness, on the other, they will misunderstand and kill by hardness. It needs working women to understand and help working women; then they know that being bread-winners does not forfeit for them their position of wives and mothers that while they earn daily wages they have the affections of the hearth; that the poor mother, left a widow, wants to keep her children in a home, not to sow them broadcast in orphan asylums; that the poor couple who have passed their married fifty years, unhonored it is true by a golden wedding, do not want to be thrust one into an Old Men's Home, the other into Old Woman's Home, or put in the separate wards of an almshouse, or one go to one Blind Asylum and the other to another. There is a fine kind of charity in England, where endowments have been left so that decent destitute old couples, or single people, can have a nice three-roomed cottage, with fuel, water and lights, and a certain number of shillings weekly on which to subsist; and they can take in an orphan grandchild, or feeble child, living as in their own home, subject only to certain regulations of sobriety, cleanliness, and good order.—*Sunday Afternoon for July.*

The colored covention at Houston, Texas, last week adopted an address to the colored people of that State in which the negroes are urged to favorably consider schemes for emigration to a State where the right of every citizen are recognized, accorded, and respected; are advised to practice the strictest economy and save their earnings, so that it becomes absolutely necessary to migrate, they may do so with expediency, and advise the appointment of commissioners in each county to look after the welfare of colored people seeking new homes. The convention favored emigration on a well-considered and well-organized plan.

The Two Souths.

Dr. J. G. Holland, conductor of *Scribner's Monthly*, has the following penchant and truthful words on public opinion in the South:

We are perfectly aware that however much of a unit the South may be politically, there are socially two Souths. These is a law-loving and law-abiding South, and there is a South that is neither the one nor the other. We understand perfectly that to a great number of Southern people such a beastly murder as that of Judge Chisholm and his family is horrible. We understand that to these people such notable murders as have taken place all over the South during the last three months are a great shock and a great sorrow. The feeling finds expression in some of their best newspapers, but the trouble is that this South is utterly overawed by the other South, so that no man dares to move for the maintenance of the law and the punishment of crime. Murder is committed, and the murderer shakes his bloody hands at the law everywhere and walks the streets with entire freedom and impunity. Human life is accounted of no sacredness whatever, and law and the executors of law are held in perfect contempt. The judge upon his bench is not safe. Even the lawyer that tries a case that involves any serious personal relations takes his life in his hands when he does so. The most trivial causes seem sufficient to awaken the brutal instincts of men and to induce the extrems of violence. Fighting weapons seem to be in every man's pocket, as if he lived in a state of war, and he does not hesitate to use them on the smallest provocation. * * * * * * *

We warn this better South of which we have spoken that it must arouse itself and assert itself, if it would save the section of the country which it so enthusiastically loves from irredeemable disgrace. The thing has gone too far already, and unless these people are willing to pass the South into the undisputed possession of men who despise the law and propose to take its administration into their own violent hands, they must arouse themselves, and become the sworn and devoted vindicators of the law.

The Adventures of a Fenian.

McCarthy, the recently captured chief of the Umzuzi tribe, a tributary to the great Gwazi people, was a draper's clerk in Limerick in the year of the Fenian rising. He had a relative, a constable of police, who warned him that his name was on the Castle books, and that if he wanted to preserve his liberty he had better leave the country. McCarthy fled to the South African diamond fields, where he prospered, making two profitable investments in London. He also contributed some readable sketches of the diamond fields to the London *Globe.* Somehow or other he picked up with the natives, and being of a bold, adventurous disposition, and already reduced to a half savage state by his occupation, he ended by joining the Umzuzis. When the chief of that tribe died, McCarthy was elected to the position, which he secured by killing, in single combat, half a dozen pretenders He made an effort to introduce Christianity, but failed. He has a white wife, daughter of a rich Boer, who eloped with him some time ago. The lady's father would be glad to receive his son-in-law, but the Irish Kaffir refused to desert his adopted people. It is feared it will go hard with him on court martial, for McCarthy, as a combination of Fenian and Zulu, can hardly enlist the friendly admiration of his captors.

Unless a man has some fixed, clear convictions, he drifts helplessly through the world. He has no force in himself. He can do nothing. The skeptic is a cipher in action because he is a cipher in conviction. The tree which, at any rate, stands for a thousand years, is nobler than he. Pity him, however, and help him. He is in a morbid state. He is a sick man; be tender to him. Do not despise the skeptic; but if you have any faith, help him to it. Sympathize with him; for some of his disease is in us all. We all of us are obliged to pray, "Lord, I believe; help thou mine unbelief."—*James Freeman Clarke.*

A Christian should aim to make every place the better for him, sowing the seed of the kingdom beside all waters.

General News Items.

There are but two Republican newspapers in Arkansas.

The Greenbackers of Wisconsin nominated Col. May for governor.

A vein of coal at Centralia, Pa., is on fire. Loss estimated at $200,000.

Pennsylvania Democrats nominated D. O. Barr, for State Treasurer.

200 cabinet makers of Chicago struck for a reduction to eight working hours.

Yellow fever is believed to have disappeared in Memphis. No new cases for several days past.

The Roumanian ministry resigned because they could not carry through the bill for Jewish emancipation.

A fire occurred at Koslor, Russia, on the 5th inst. Eleven houses were destroyed, with a loss estimated at 140,000 roubles.

Mining companies will change their headquarters from San Francisco to Virginia City in consequence of the new constitution of California.

Adjt. Gen. Steele, of Texas, reports that there are between 4000 and 5000 fugitives from justice from that State, of whom 851 are murderers.

Rev. James Morrow, of Philadelphia, has a Geneva edition of the Bible, of the date of 1583, and wants to know if any person has an older edition.

Ex-Senator Alcorn, of Mississippi, says that more people in his State agree with and applaud that ferocious lunatic of the Okolona States than most persons suppose.

Anthony Scabriskie, residing at Central Morrisiana, while crossing the track was struck by the New Haven express train, thrown fifty feet and instantly killed. He leaves property estimated at $10,000,000.

Dr. Hitchcock insists that knowledge is a preventive of disease, showing that the insane in Massachusetts are nine-tenths uneducated paupers, and so are 59,000 of the 66,000 in asylums in England.

The Republicans of Iowa are quoting with enthusiasm the words of the Hon. John N. Irwin, that they "don't propose that the whispering of State rights into the ears of children now shall become the boom of rebellious artillery twenty years hence."

The Evangelical Lutheran Synodical conference, of North America, met in Columbus, Ohio, on the 17th. The body is composed of one hundred and sixty ministers in the United States and Canada; about one hundred and fifty delegates were present. The conference was in session six days.

The terrible epidemic of diphtheria continues its ravages in Bessarabia, where a rescript of the governor is published, ordering universal fumigation of the dwellings and clothing of the peasantry. The rescript states that the epidemic has now been raging seven years, carrying to the grave, in some districts, almost all of the rising generation.

The Terrebonne Canal and Navigation Company has gone actively to work. A "Menge" dredge boat is about to be purchased, and work is to commence on one of the cut-offs. This company is beginning an enterprise which will ultimately furnish an interior deep water line of communication from the Teche to New Orleans.

In the "Green Room" in Dresden may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens, and reveals a golden yolk. Within this is hid a chicken, whose wing, being pressed, also flies open, disclosing a splendid golden crown studded with jewels. Nor is this all; another secret spring being touched, hidden in the center is found a magnificent diamond ring.

A committee of the women of Louisiana recently appeared before the Constitutional Convention, asking for woman suffrage. Mrs. E. L. Saxon, who spoke for the committee, said: "In the near future other States will free their women. If the now disunited Republican party will incorporate the elective franchise for women as a strong plank in their platform, that party will secure ten millions of workers in its cause either secretly or openly all over the Union."

Southwestern.

[illegible] C. HARTZELL, D.D., Editor.

THURSDAY, JULY 24, 1879.

One Dollar!

Subscriptions will be taken for [illegible] remainder of the year 1879 for

One Dollar, Cash.

The lecture of Rev. Hugh Miller [illegible]pson, at St. Phillip church, [illegible] the 17th was a success over [illegible]hich the Americus Club feels [illegible].

Rev. L. H. Pease, chaplain of [illegible] Esplanade Street Seaman's [illegible]el, is taking a short vacation [illegible] the North. We hope to see him [illegible] few weeks hence in his usual [illegible] health, at the head of his [illegible] charge.

Chinamen continue to arrive on [illegible] Pacific coast. The steamer [illegible] of Tokio landed 1000 in San [illegible], *en route* for Oregon. The [illegible] of Dennis Kearney will find [illegible] John is quite as plucky as the [illegible] of Dublin.

The Ladies' Sanitary and Benev[illegible] Association of New Orleans [illegible] formed recently. That por[illegible] of the new municipal ordi[illegible] relative to the destruction of [illegible] infected by yellow fever [illegible] be excellently administered [illegible] association, as well as other [illegible] recommendations for house[illegible] cleanliness.

[illegible] the root of the tree, unseen [illegible] often unthought of, and yet [illegible] gives the tree all its growth [illegible]ty; so faith, often little [illegible] of, and sometimes de[illegible] is that sublime power of [illegible] by which man has all he [illegible] in the present, and by [illegible] alone he can have all his [illegible] include for the future.

[illegible] opinion is not so strongly [illegible] of repudiation of the [illegible] as it was some weeks [illegible] sober second thought has [illegible] some of the country [illegible] and the city tax resisters [illegible] resorted to a mass meeting [illegible] lost ground. No pros[illegible] [illegible] early decision on the [illegible] Bondholders are [illegible]

[illegible] knowledge, whether from [illegible], or logical deduction [illegible], whether relating to [illegible] God, whether in practical [illegible] in the fields of science or [illegible] or art, whether pertain[illegible] [illegible] redemption of the body, [illegible] of the mind, or [illegible] of the soul, whether [illegible] time or eternity,—all [illegible] is made possible and is [illegible] faith.

[illegible] Gazette has discover[illegible] [illegible] New Orleans, in [illegible] Louisiana there are [illegible] who neither [illegible] in twenty-three [illegible] illiterate white adults [illegible] majority. A great [illegible] are under the im[illegible] [illegible] schools chiefly [illegible] class. It seems [illegible] of the *Gazette* [illegible]

[illegible] most unjustly [illegible] New Orleans. [illegible] yellow fever [illegible] and physi[illegible] [illegible] Sanitary As[illegible] [illegible] of Health [illegible] to be in a [illegible] Houston [illegible] course of [illegible] com[illegible] [illegible] Orleans to [illegible]

[illegible] of our [illegible] received [illegible] of his [illegible] have [illegible] and [illegible] work [illegible]

Faith and Dogma.

There must certainly be a wide difference between the facts of Christianity and the philosophy of those facts. The moment men begin to theorize upon its facts, that moment there begins a divergence more or less wide. They enter then upon the region of speculation and each one will build up his own system or creed. Faith, happily, rests upon the facts, and these facts are within the grasp of the humblest mind no less than of the most intellectual and learned. Take for instance the death of Jesus Christ. That Jesus Christ suffered under Pontius Pilate; that he was crucified and died and was buried; that His ignominious death was an essential part of the work done by Christ, whereby He redeems sinners from the guilt and power of sin; that it is through the merits of His atonement and by faith therein we are saved—is and will always be an article of the Christian faith held by all branches of the Christian church, and by the most learned as well as by the most illiterate. But how many and various are the theories of the atonement. How widely divergent if not contradictory, the attempts to explain its relations and connections as regards God and man!

John, the illiterate fisherman, had a faith in Jesus of Nazareth as true, lively and powerful as Saul of Tarsus, the learned disciple of Gamaliel! The giant minds who have studied and endeavored to fathom the most difficult problems of Christianity have at last to come down in life's extremity to the simple truths which they learned from a pious mother's lips in their earliest days. Faith in Christ and His redeeming work is awakened in the hearts of men by Christ Himself revealing Himself to them through the agency of His spirit. He makes Himself felt in the depths of the human spirit, and faith in Him will be in exact proportion to the clearness with which He is apprehended in His true character and claims. This is independent of all questions within the sphere of scientific theology. It is personal. It takes hold of the heart and conscience. It controls the life. Speculative theology seeking ever the adjustment of its truths and the reasons and the relations which connect and bind them into a science, revolves in the orbit of the intellect, and may leave the soul bare of spiritual influence and the life without the directing force of an energetic faith.

The verities, the facts, the fundamental truths of the Gospel never change, they are always the same. This cannot be said of scientific theology. The accepted dogma of one period gives way to the dogma of a succeeding period, and this to another, varying with the changes that occur in the habits of thought among Christian scholars of different ages. Here is the sphere of change and here the sphere of progress. So long as the facts of the Gospel are firmly held, so long as no hypothesis comes in to contradict and set them aside, who shall undertake to say that the speculation which undertakes to harmonize, unite and explain them is necessarily any more heterodox than another which aims at the same thing?

It is as true in theology as in astronomy, or in natural philosophy, that continued investigation may make the facts and relations so much clearer at one time than at another, that one theory must give place to another that explains them more satisfactorily. But it is a matter for deepest gratitude that faith stands in the power of God, not in the wisdom of man: that it is within the reach of all who seek to be taught by the Holy Ghost; and that the brightest intellects as well as the lowliest have, at last, to rest upon the simple facts of the Gospel. These are the granite strata underlying all other strata which the accumulations of ages have superimposed upon them.

The latest news from Memphis indicates the presence of yellow fever in an epidemic form. The city is being rapidly depopulated, and nearly all large business houses have closed. The fever appeared in the centre of the most populous districts. With the suppression of business and the place quarantined [illegible] by all the surrounding [illegible]borhood, the outlook is very [illegible] for the thousands who are [illegible] to fly, and therefore com[illegible] to remain within the limits [illegible] pestilence.

[illegible] yellow fever at Memphis [illegible] almost depopulated [illegible] Prinan, pastor [illegible] Chapel is that [illegible] his peo[illegible] [illegible] mostly [illegible]

The Exodus Again.

Months ago the SOUTHWESTERN said: *"The exodus has come to be a tremendous fact, and that it would prove a much more serious matter for the white people of the South than for the colored people.*

Since that time we have published such facts concerning this movement as we deemed best to be published. We have watched with no little interest the course pursued by the Southern press, especially the Southern religious press. It has seemed impossible to resist the conviction that there was a united determination on the part of editors in the South to suppress the truth, when everybody knew or ought to have known, that the exodus of colored people was every day assuming larger proportions, and threatening to paralyze the planting interests of whole sections. We have been told by the daily and weekly press of this city and the whole South that the exodus was only a temporary excitement brought on by lying land agents, politicians and fanatics. The *Democrat* of this city sent a correspondent to Kansas who professed to have written the whole truth on the matter, and concluded his labors by assuring the nation that the exodus was over. The *Democrat* called on the people to thank it for the valuable services it had rendered, when at that very time there were more people leaving New Orleans alone every week or two, than had returned from Kansas in three months.

As specimens of sentiment among our Southern religious papers we quote the following from the *St. Louis Presbyterian* of July 17. That paper says on the negro in Kansas:

> Politicians and money-making philanthropists encouraged the exodus of the blacks from the South to Kansas. The former saw in it "great Republican gains," and the latter, "a very good thing," even a "bonanza." The exodus, we are sorry to say, has about fizzled out. We pitied the poor negro who was victimized by the deep-laid, rascally scheme; but we felt that the translation of that people to the North would be a righteous infliction and retribution, while the South, substituting more intelligent and faithful, and less expensive labor, would soon regain her old-time prosperity.

As another specimen we quote from the New Orleans *Christian Advocate* (Southern Methodist), of July 10. That paper says:

> About the exodus we hear but little. A good many of the Kansas emigrants have returned; a few are still going. We should not be surprised if the movement settled down into a gradual and continuous emigration of the negroes. Families, squads and individuals will probably go from time to time. There will also be a returning tide. We hear many people in the country speaking of it as the "blessed exodus." This, we believe, is coming to be the conviction of the whole people of the South. The immediate effects may be injurious to large planters; there will be less cotton and sugar made, but attention will be turned to stock, to manufactures, and to a diversified agriculture. There will be an end of race conflicts, socially and politically, and after the negro goes there will be peace, and after a while prosperity. The Northern philanthropists and politicians ought to take their share of the negro, and we hope they may get him to their hearts' content.

These two extracts fairly illustrate the editorial comments in the religious papers of the South. On the other hand the secular press is waking up to the magnitude of this movement and is ceasing to publish the stale lies about the so-called causes of the exodus—which no sensible man ever believed—and are seeking to arouse the people of the South to action in the work of stopping the exodus.

The *Democrat* of July 15 said editorially:

> It was generally thought until very recently that the emigration mania among the negroes of Louisiana and Mississippi had subsided, and that the laboring population along the river had settled down to regular work, while those among them who were determined to go to Kansas had postponed carrying out their intentions till next fall, when their crops should have been gathered and sold, and their contracts expired.
>
> The general opinion, too, was to the effect that the exodus fever would not reach the sugar parishes of the State, where the highest wages are paid, and at shorter intervals than they are elsewhere. It appears, however, that in neither of these cases was general opinion well founded, for within the past few weeks symptoms of the emigration insanity have, according to various reports, been manifested in different degrees in the parishes of Pointe Coupee, West Feliciana, the two Baton Rouges and St. James. The authenticity and reliability of these reports seem to have been confirmed by the telegraphic dispatch from our special correspondent at Bayou Sara, published in Monday's Democrat, which conveys the strange information that the steamboat City of Alton passed up the river Sunday morning with three hundred negroes for "the promised land," which, we take it, of course means Kansas.

And the New Orleans *Times* of the 16th said editorially:

> The truth is, we confidently expect history will record it, that the exodus was originally a spontaneous movement among the blacks. That it originated in what were termed, in the political parlance, the bulldozed regions. That the real and true cause of the "mania" if you so choose to term it, was as we said months ago, that the negroes were filled with a spirit of dissatisfaction with their surroundings, and with a sense of insecurity—an apprehension that their civil and political rights were in danger; a belief that they cannot have justice in the land of their birth. * * *
>
> We now speak deliberately and after full and due consideration when we say that in our judgment the exodus was not originated by and has not been influenced, to any appreciable degree, by political or self-styled humanitarian emissaries from the Northern States. * * * * * * * *
>
> Show the colored people that the Constitution now being framed is so devised as to protect them so far as the law can protect. After this, and there is much after this, let the planters assure them that with their own good right hands they will secure them in the possession of all the rights of freemen and citizens here in the sunny land of their birth.
>
> If this were done the exodus would cease. Until this is done the migration will continue.

There is hope when prominent papers like the *Democrat* and *Times* [illegible] to acknowledge the truth re[illegible] [illegible] the exodus and begin to suggest the right remedy.

Rev. Dr. Rust and His Work.

Rev. Dr. Rust, corresponding secretary of the Freedmen's Aid Society has contracted for the erection of a building to be occupied by the Meharry Medical school as a department of the Central Tennessee College at Nashville, Tenn., and also for the erection of Chrisman Hall, the first of the permanent buildings for Clarke University at Atlanta, Ga. These contracts indicate that in spite of hard times this society is pushing its work, and that its work is permanent in the South. In a note to this office Dr. Rust says: "The New Orleans University will open in October, under the supervision of a competent board of instructors, and we anticipate the best year the University has experienced."

At a late meeting of the Board of Trustees of the New Orleans University, the following resolution, offered by Rev. Dr. Braun, and Capt. C. W. Boothby, was unanimously adopted:

Resolved, That this Board hereby expresses its appreciation of the educational work being accomplished by the Freedmen's Aid Society of the Methodist Episcopal Church throughout the South, and that we hereby express our high esteem of the efficiency of the corresponding secretary of the society, Rev. R. S. Rust, D. D., and that we heartily commend his management of the schools of the society.

An Open Confession.

In the *Patriot Democrat*, of Clinton, parish of East Feliciana, La., June 14, was published an article nearly two columns in length, entitled "Murder," and signed "One of Us." It begins:

We, as a people, are placing too light an estimate on human life. Some one has offended us, or we are afraid of some one; and often as the first thought is that he deserves punishment, we take the whip into our own hands, but the whipped would live to tell, and to revenge the insult, and aided by the robber's proverb, that "Dead men tell no tales," we draw the ever present, fiendish revolver, and send our victim suddenly into the presence of his Maker, without warning or any time for preparation.

We know that the late war accustomed our people to the shedding of blood, but should we never cease shedding it? Should we not try to stifle this thirst for human life? And should we not come back to former and better habits and principles? Are we forever to be a set of cut-throats? Are our communities more quiet and peaceful and happy for this personal, individual vengeance?

And then, do we forget that the God who made us all, requires blood for blood?

And it closes:

The time has been, since the war, when law in our parish could not be resorted to for the redress of wrongs, or for the obtaining of justice, with any hope of obtaining either, that is, if our faces were white. As soon as the face was seen, judge, jury and sheriff knew precisely how to decide the case. Regulators, or Bulldozers were then necessary, for "having no law, (or what was worse, no proper administration of law,) we had to be a law unto ourselves," starve, or leave the State. But now the country is in an infinitely better condition for the administration of justice, and it seems to us, that it is time to desist from all illegal violence, and having returned to civilization, it is infinitely better that we appeal to our legal tribunals for the redress of our wrongs, and the protection of our persons and property.

Let us then, no more take the law into our own hands, as individuals, but submit all to our courts on earth, and to the God above us, and see if we do not fall upon better times.

The general reader has become familiar with the deeds of violence, which for many years have disgraced the parish of East Feliciana; and will recognize in the above open confession the motives governing the class that now holds and retains the power acquired by the methods described. It will be a happy day, indeed, for the majority of the people of that parish when law and justice, in form and practice, shall become popular. Then the broad prairies of Kansas would cease to invite the dusky laborer from one of the richest agricultural regions of this State, and honest men could stand erect in the sight of their God. Let confession be followed by fruits meet for repentance, and East Feliciana return to the ways of civilization.

On next Sunday the 27th, the first Presbyterian Church among the colored people of New Orleans will be organized in the Presbyterian chapel on Third street between Saronne and Dryades. The committee from the Presbytery to effect the organization consists of Rev. Dr. Palmer, Rev. J. W. Flinn and Rev. C. Hunt, and elders W. F. Ogden and C. C. Lyons. We congratulate our Presbyterian friends on this advance movement in church work, and wish the organization to be effected abundant success.

Let Duelists be Denounced.

There is going on, between the editors of two of our city papers and the President of the New Orleans Board of Health, a bitter controversy, in which as harsh things as words can be made to say are publicly charged. We know but little of the merits of the points involved in the controversy and do not refer to it to speak of them. We want, however, to commend one thing most heartily, and that is the dignified and manly position taken by Col. Bigney, editor of the *City Item*, in his refusal to consider himself bound by the so-called "code of honor," by which he would be compelled to fight with deadly weapons to test his "honor" as a "gentleman." Col. Bigney says editorially in his paper:

> It has been too long the rule in this community that public officials should not be subjected to the just criticism which their public acts call for. Public officials have too long been public bullies, who never attempt to justify their course, but who attempt to bulldoze opinion into silence by high cockalorum talk about their "standing as gentlemen" and "insults" and duels.
>
> The duelist is in nine cases out ten a coward as well as a criminal, a ruffian as well as a rascal, whose only argument is a blow and whose only justification is murder.
>
> We laugh to scorn all such people; and all public officials who attempt to keep themselves armed against criticism by a free display of revolvers or knives, and who expend a great deal of empty wind in cowardly threats.

Nothing can be truer than that duelists as a rule are cowards, and that the sentiment of the community which tolerates and encourages duelling is barbarous. Col. Bigney, in this bold stand against duelling, deserves and should receive the commendation and support of every true friend to the moral wellbeing of this community.

True Godliness.

True and perfect godliness is full of infinite details of prayer, faith, striving, defeat, victory, blessing and glory.—*New York Methodist.*

That makes hard work of it, brother. That is not the kind that Jesus spoke of, when he said, "For my yoke is easy and my burden is light." It does not attract them that labor and are heavy laden with sin. The poor penitent seeker wants rest, not infinite details of prayer, faith and striving and defeat. But, it will be inquired,—Do you know of any of these easy going Christians? *Yes.* Up in Central Illinois, about Bloomington, where we once sojourned, we knew a company of happy, triumphant disciples, who had "overcome" and lived and walked daily with Jesus. They possessed a perfect Godliness of another kind than that described above. They had a religion that kept 'em sweet at the railroad station, when their baggage had gone astray. Those joyous, faithful souls were burning and shining lights, that gave light unto all that were in the house. How sweet their memory still! Thank God their witness and those like them are now in all the churches.

Last week we announced the death of N. P. Van Luvance, who for many years was a great sufferer, being confined to his chair and bed. He was a mature Christian, and wrote much on religious topics. He had published a small book entitled "Christian Experiences and Reflections of N. P. Van Luvance." The price is twenty-five cents. We have the book, and it is well worth the price. Address Geo. Van Luvance, Moline, Ill.

The People's Record is a new weekly, published by a stock company, and managed by W. R. Saffold, 645 Camp street. It is neat in appearance.

Sunday-School Institute.

The programme of the literary exercises of the Sunday-school Institute of Mason and Brownsville circuit of the Tennessee Conference of the West Tennessee district, which will convene for its sixth session at Stoka M. E. Church, the 16th of July at 8 o'clock p. m., is as follows:

> The introductory essay by Mr. M. J. Moore; The Best Method of Opening and Closing a Sunday-school, by Rev. C. E. Alexander; What is the Best Hour of Holding a Sunday-school, by Rev. H. C. Moorehead; How Long should a Session Continue, by A Dickerson; How Much Time should be Given to Class Study of the Lesson, by J. N. Frazire; How Much Time to the General Review, by J. R. Alexander; Why should Parents attend Sunday-school? by Caro Estes; What is the Relation of the Pastor to the Sunday-school of His Church, by G. A. J. Moore; Temperance, by I. M. Caword; Education, by H. M. Caword; The Lord's Prayer, by A. R. J. Moore; The Best Method of Teaching the Young to Pray, by Mary M. Price; Our Church Literature, by J. A. Samuel; Music, by M. B. Alexander.

A portion of each session will be spent in drilling the Institute in the following exercises. Let all prepare. The ten commandments—Exodus xx; 3–17: the Lord's Prayer—St. Matthew vi; 9–13: the Apostles Creed, etc. Addresses will be delivered by J. W. Boyd and Dr. L. D. Key. JESSE P. PRICE.

In Jacksonville, Florida, the Republicans elected their city ticket by 100 majority.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. W. P. Forest, Simpson Chapel: "On the 6th of July we held our children's meeting. We failed to get the speakers we expected. The meeting was not large, and the collection was $1.55."

Rev. F. G. Montgomery, Rosedale, writes that his people have built a nice church worth $500, and that eight members and fifteen probationers have been received during the past quarter, and four infants baptized.

A. Jackson, Clinton: "Our Union meeting last Sunday was a success. The following brethren were present with their congregations: Rev. P. Yarborough, G. Lacy and Z. T. Gayden. Collection was $5.05. Many embarrassments have been removed."

Wm. Murrell, Hahnville: "Our second quarterly conference was held at Hahnville church, Saturday, July 12. We are happy to say that we are encouraged, having faith to believe that Providence will bless our work in this part of the vineyard. On Sunday we had a crowded house, to witness the administration of the Lord's Supper. We are more than happy to state that our Sunday-school, under the superintendency of Bro. A. G. Davis, is advancing intellectually and spiritually. Everybody is looking for success in securing money to pay the church debt. Then all will be well. Pray for Zion, that God may protect her."

Rev. Henry Green, pastor First Street Church, New Orleans reports his second quarterly conference as being held July 18, Dr. Hartzell in the chair and Bro. Anderson, secretary. Andrew Jackson was confirmed as Sunday-school superintendent, and assisted by Z. H. Campbell. One hundred and fifty scholars attend. During the quarter 30 probationers have been received, 29 children baptized and six have taken their letters and gone to Kansas. The stewards and trustees reported having raised $514 40. The pastor had received $234.45. Insurance, gas, sexton, etc., had been provided for with the balance. The times are hard financially, but congregations are good.

Rev. Stephen Duncan, New Orleans reports the holding of his second quarterly meeting at Clinton and Plum Streets. The Presiding Elder was present. The two Sunday-schools have one hundred and fifty scholars and an average attendance of one hundred. During the quarter four adults have been baptized, fourteen full members and nine probationers received. A glorious revival has been enjoyed at Plum street, and the church is being ceiled throughout. In Clinton street the altar has been refitted and handsomely carpeted. The congregation are large at both churches. The new parsonage is nearly paid for. During the quarter $341.25 had been raised and expended.

MISSISSIPPI.

C. W. Ivey, Shuqulak: "All of the churches are doing well. One Baptist brother has joined the church at Prairie; he in 60 years old."

R. Anderson, Evergreen circuit: "I have just closed a six week's meeting with six children and one adult baptized, and fifteen accessions to the church."

A. C. Campbell, Enterprise: "New Hope Sabbath-school, with 48 pupils enrolled, is faithfully at work. 2389 verses have been recited this year."

C. P. Head, Edwards circuit: "Accessions 11, conversions 4, baptisms 4, children baptized 10. We are laboring hard to get our church completed before winter sets in. The exodus to Kansas has drawn heavily upon our churches."

Jas. Ellis, Roebuck: "My work is in a good condition. Elder Bradford was with me on the 22d and 23d of June and held the second quarterly conference. On Sunday the Lord's supper was admistered to 52. The elder is loved by the people and is a good preacher. Nine dollars were taken up for him. The Sunday-schools are organized at last."

L. O. Crowder, Walthall circuit: "Our beloved Elder McLachlan was with us on the 12th and 13th. We had a good time. Conference was well attended. The elder is looking finely. The occasion was made more attractive by being graced with the presence of his kind lady, who is making us a visit. Our work is going on. Though we are poor, our father is rich."

TEXAS.

C. Maya, Gonzales: "We will have a fine house of worship when finished, worth $500. I have added 25 members to the church."

T. Woods, Dover: "Our protracted meeting has closed. It resulted in 15 conversions, 17 additions, 7 baptized. Elder Pickett was with us last quarterly and preached in an acceptable manner."

Samuel Allen, Huntsville: "My camp meeting will begin on the 8th of August. All who will are invited to come and aid us in the work of the Lord. It will be about four miles west of Huntsville, at a fountain spring on the Huntsville circuit."

J. M. Holland, Navasota: "A nice Sunday-school picnic was attended by over 100; we had a basket dinner, ice cream and lemonade. Bro. Bookman, of Anderson, addressed us. Exercises took place in the church. The parents were on hand to care for the children."

Rev. A. Adair, Lovelady: "I was assigned to Lovelady circuit December, 1878, and found the work in a gloomy condition. I have taken my Bible and paper and went from house to house and prayed and taught the people the word of God. The cloud is about to move. The people are beginning to love our church, both white and colored. We ask the prayers of the ministers and people for our success."

Letter from Murfreesboro.

The corner stone of our new church was laid on the 4th inst. The ceremonial services were conducted by Rev. J. Braden, assisted by D. W. Hays, Rev. B. B. Manson, R. B. James and the writer. We raised $70. His honor, the mayor, gave $10 on the occasion, and other white citizens who were present were very liberal. We deposited in the corner stone a copy of the Bible, the last edition of the Discipline and Hymns of the M. E. Church, the last copy of the minutes of the Tennessee Conference, a catalogue of the Central Tennessee College, a list of the trustees and stewards and building committee. The names of senior members of the church, male and female, and a list of the names of the bishops of the M. E. Church, a copy of the SOUTHWESTERN, a copy of the Nashville *Weekly Pilot* and a copy of the *Daily American* of Nashville, Tenn., and the names of the following pastors: J. Braden, D. D., H. W. Key, P. C., B. B. Manson, P. E., of the Murfreesboro district, D. W. Hays, former pastor of James Chapel, Wm. Butler, Eli Provine, C. S. Smith and J. S. Harris. The masons are at work on the basement, and expect to complete it in two weeks, and be ready for the brickwork. The basement will cost $600. We are paying up as we go, or nearly so, and if we can only collect our subscription we will be able to pay the entire cost of the basement as soon as completed, and then if we can raise $1000 more we will be able to build the walls of the main building and cover it, which I trust to do between now and conference. I received a check from Bishop Gilbert Haven for $25. The whole church joins me in many thanks to the Bishop for his liberal donation. The State teachers' institute was held here on the 7th, 8th and 9th of this month by Prof. Burrus and Prof. Bennet, of Fisk University and Dr. Hubbard, of Central Tennessee College. Their lectures were very interesting and instructive. Each evening was spent in delivering addresses by Dr. Hubbard and Profs. Burrus and Bennett, and also by the following named citizens of Murfreesboro: Rev. Warren, pastor of the Cumberland Presbyterian Church of Murfreesboro, Mr. John Wilson, postmaster, and Mr. Wm. Elliott. All of the addresses were listened to with intense interest. There are two colored men to be hanged here on the 8th of August, and five others committed to the penitentiary for 41 years—four colored and one white. The only important witness against them is an accomplice, and his testimony don't agree with others; but still those men are to go to the penitentiary simply because the jury did not see cause to give them justice—colored prisoner and white jury.

H. W. KEY.

Murfreesboro, July 14, 1879.

Letter from Tupelo.

TUPELO, Miss., July 12, 1879.

DEAR EDITOR AND BRETHREN—This letter is to inform you that Rev. A. Gladney died Thursday, at about 8:30. p. m. surrounded by kind friends, who much regretted and lamented his death. Brother Gladney was highly thought of in this community by all. During his illness Rev. D. D. Patern, pastor of the Presbyterian church, preached several sermons for us at our church, which were very acceptable. Bro. G. said he wanted to die at his post like Revs. A. C. McDonald and John Shumpert did. He was born in the year 1840, made a profession and joined the M. E. Church south in 1865; was received in the M. E. Church in 1871, was admitted into the traveling connection; ordained a deacon at Jackson by Bishop Janes in the same year; and appointed pastor in charge at Greenwood under elder Dunn. Here he preached three years. The conference of 1875 sent him to Corinth; and in 1876 he was assigned to Union Grove circuit. At Oxford conference he was ordained an elder by Bishop Harris. He did not attend the last conference on account of ill health but was appointed to his his last charge on earth by Bishop Andrew.

Bro. Gladney was a faithful and successful minister, and made many friends, though he was here but a short time. He loved the itinerant ministry of the M. E. Church. He leaves a wife and daughter to mourn his loss. At his death bed the scriptures were read and a hymn sung. He fell to sleep in Christ to wake no more, till the sound of the trumpet of God.

D. W. CALVERT.

Letter from Fayetteville.

FAYETTEVILLE, Texas, July 4, 1879.

DEAR EDITOR—My church at this time is greatly revived. I attended to my work the best I could since my appointment to this place. It suffered at first because of my bad luck. In the first of the year I lost my horses, and on the first of May I got my shoulder broken by being thrown from a horse, from which I was not able to walk for six weeks. But after all the Lord raised me up. My people were greatly discouraged. Since that time I have held meetings and tried to preach, which has resulted in great good. At one of my points I found only 31 members; it has since increased to 55. I have now a Sunday-school numbering about 50. At Smyrna my people are trying to build a house of worship.

Let me say something to discourage the use of tobacco among our people. On last Saturday morning on my way to my appointment, I passed a lady's house (Mrs. Coleman). She was well and hearty, but when I came back she was dead and buried. Her death was caused by lightning Saturday night, the 28th. The lady, I was informed by her mother, was sitting in the house—it was raining—filling her pipe with tobacco. The lamp was burning on the mantle piece. Mrs. Coleman walked to the lamp, took it down, and sticking it to her pipe began to smoke, when the lightning came down the chimney and struck her in the head, instantly breaking her skull and neck, bursting the lamp and setting her afire. Had she not gone to light her pipe she probably would not thus have died.

P. M. CARMICHAEL.

Letter from Houma.

DEAR EDITOR—Our belfry has just been completed, costing in all about $110. Rev. Wm. Davis, of Calvary Church, Thibodaux, was with us Sunday, and our people, having heard him, were glad to exonerate him from previous disappointments. Our protracted effort commences next week and as we have been blessed in the building of our church we hope to achieve a life victory—the salvation of many souls. Pray for us.

Our temperance work, too, is steadily increasing and exerting a powerful influence in this community. New additions to our number is the theme of every meeting. The Good Templars and the different temperances societies, numbering seven in all, will give a grand parade on the first Saturday in August. Bro. T. H. Jones, our amiable P. G. W. C. T., is expected to be with us. Bro. Jones, several months ago, presented us with a frame for our charter, and a postal from him yesterday announced that he had ordered us a banner. Words cannot describe the amiable feelings toward Bro. J. for this his brotherly kindness. The Thibodeaux band expects to be with us and, of course, give sweet music. Our pastor, Rev. A. E. P. Albert, is at his post and always ready to work for the moral and intellectual development of his race. He has been re-appointed D.D. R. W. G. T. and all communications addressed to him for the institution of new lodges, or anything for the promotion of the order will be thankfully received and meet his prompt and immediate attention.

M. C. B. MASON.

Houma, July 18th, 1879.

Meridian Camp Meeting.

Our annual camp meeting will convene August 21–31. We will be glad to have as many of our people to attend the meeting as can. We expect several ministers to be present. The people must prepare to have a good time, bringing provisions enough to last several days. Pray that we may have a good time and that sinners may be converted to Christ.

M. ADAMS.

Meridian Miss.

A Preacher Fired Upon in Texas.

EAST WACO CIRCUIT, }
Dallas District, Texas, July 12, '79. }

DEAR EDITOR—This being my first letter concerning my work this year, it would seem that I had something to write. The work is moving along slowly. Results to date as follows: Baptized 30, received into connection 30, by letter 2. I have preached 58 sermons this year. Two growing Sabbath-schools are organized as missionary schools. Children's day was observed all over the work. Benevolent collections are attended to according to the discipline.

A church building is being erected at Spring Hill, ten miles east of Waco, 34x21, a box house of pine lumber. I expect to have it ready for dedication by second conference.

The circuit has paid me about [illegible] dollars this year, and I support wife, myself and five children [illegible] teaching public free school. Yesterday (June 3d) I was assaulted by two unknown white men on the Fort Graham road, near where I [illegible] in teaching, about 16 miles northwest of Waco. In the [illegible] of a little creek, between 11 a. m. and 12 m., two white men met [illegible]. Calling me to halt, I did so. [illegible] asked, "Where are you from?" [illegible] Waco. They then asked me [if] I was the school-teacher boarding at Isaac Wills'. I told them I [illegible]. They then pulled out their [six]-shooters and told me to "dis[mount]; you are the man we want." [illegible] with my umbrella [illegible] over me, and turned the [illegible] sideways between them and [illegible] and holding the open umbrella between us. I broke to run [illegible] south bank of the creek [illegible] Waco, and they said halt, [illegible] two shots at me. One [illegible] through the top of the [illegible] and the other struck and [illegible] my left foot. The umbrella [illegible] whole body and head. [They] first fired I was within [illegible] of them, and by the second [illegible] was twenty. They fired [illegible] times at me, and when [illegible] the last time I was about [illegible] from them, fainted, and [illegible] ground. Coming to in [illegible] of time, I passed into [illegible] and made my escape.

[illegible] 18th of last month, a [illegible] was tacked on the [illegible] the school house door [illegible] these words:

[illegible] 7, 1879. [illegible] at Ike Wills' [illegible] commanded to [illegible] school in two days, and [illegible] in this part. If you [illegible] to be dealt with [illegible] for actions.
[illegible]
[illegible] know you.
[illegible] in two days, Professor [illegible] foot in this country

[illegible] the cottage is the [illegible] school. Three or [illegible] a party of col[ored] [illegible] Shepherd, a mem[ber] [illegible] and one Frank [illegible] the world, laid [illegible] the school and [illegible] it is believed [illegible] in the affair [illegible] of the [illegible] and [illegible] to being [illegible]

[illegible]

Sunday School.

July 27, 1879.—VICTORY OVER DEATH.

SCRIPTURE—1 Cor. 15 : 50–58.

GOLDEN TEXT.—"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11 : 25.

TOPIC.—"Death is Swallowed up in Victory."—54.

[Condensed from the National S. S. Teacher.]

Precursory.— It appears from verse 12 that there were some in Corinth who denied the resurrection of the dead. The course of the apostle's argument is as follows: 1. He proved the resurrection of Christ. 1–10. In at least five different instances he refers to the appearances of the Saviour after his death. He makes it impossible to doubt the fact of his resurrection. The main repulsion to the idea of a resurrection had been the supposition that it was meant to be declared that the identical body inhabited here should continue to be one's tenement for all time. Paul had shown them that, as in all other resurrections, the body would undergo a great change. It would no longer be a natural, but a spiritual body. Now he effectually does away with their objections by specifically declaring that, "flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." A body made of flesh and blood, with its constantly recurring wants, that are hints of the dissolution and of the corruption that finally await it, can have no inheritance of immortality.

So far, the reference had been to that which was to take place with regard to the dead. But the very natural question presented itself to the apostle for answer: What of those who are living at the time of Christ's second coming? Having declared that "flesh and blood can not inherit the kingdom of heaven," the inference from that might be that those who then should be living could be not be made partakers of his kingdom. His reply to this is: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed." He has made revelation, but has not explained it. He has given us the reasons why it must take place, but has not made plain how it is to transpire. And that, doubtless, was hid from him as much as it is hid from us.

A Great Victory (54–57).—And now the apostle breaks into a song of triumph. "So when this incorruption, and this mortal shall have put on immortality," then shall come to pass the saying that is written. "Death shall be swallowed up in victory." The quotation is from Isaiah 25 : 8, with probably a reference, also, to Hosea 13 : 14. There is a natural dread of dissolution, but the main dread of dying is the fear of meeting what is beyond. The consciousness of guilt makes men afraid to meet an offended God. It is that which plants the dying pillow with thorns. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." For the believer there is no ground for fear—for him death has no sting. It is the joyful, concluding conflict that ushers him into immortality. It is not in vain with reference to the harvest for which we labor, nor is it in vain with regard to the reward. God will see that we have an ingathering of souls, and that the recompense is according to the greatness of the work, and as royal as is his own nature. And those facts *ought* to make all of his servants "abound" in his work.

General News Items.

New York greenbackers will meet at Utica, August 28, to nominate a State ticket.

The new Khedive of Egypt will [visit] the Sultan and present his [homage] in November.

[illegible] Hasselaver, Socialist, was [elected] to the German Reichstag [over] the Liberal candidate.

[illegible] Wm. F. Barry, commandant [of Fort] McHenry, colonel of the [illegible] artillery, died on the 18th.

[Relatives] of Mrs. Sarah A. Dor[sey] will contest her will, bequeathing [her] property, valued at $250,000, [to] Jefferson Davis.

[Ex-]Senator Ramsey, of Minnesota, [illegible] Secretary of War, when [illegible] McCrary enters upon his [duties as] district judge.

[illegible] re-appeared in Mem[phis] [illegible] were report[ed] [illegible] two on the 18th. [illegible] from the beginning to [illegible]

[illegible] against [illegible] 18th, because [illegible] against [illegible] raised by New [illegible]

[illegible] will be tried [illegible] the U. S. [illegible]

Marriages.

In Paulding, Jasper Co., Miss. July 17, by Rev. Lee Clayton, Mr. F. Jones to Miss Sarah Newel.

At Edwards' Depot, Miss., April 5, by Rev. C. P. Head, Mr. Jerry Willis to Miss Bebecca J. Thompson.

Mr. Isaac Henderson, of Mashulaville, and Miss Maggie Guy, of Macon, were married at Macon, Miss., July 10, 1879, by Rev. G. W. Barney. Miss Maggie has been a faithful member of our Sunday-school and church, and since she has moved to Mashulaville she is missed much. Her marriage was witnessed by a large number of friends who regretted to see her leave Macon. She has been a teacher both in the Sabbath and public school, and was loved by all who knew her. May happiness and prosperity ever crown her pathway.

R. STEWART.

Deaths.

Sister Amanda Chatman departed this life April 12, full of triumph in the faith of Christ.

Sister Mary Parson died June 25th; sister Franca, on the 14th of January last. LEE CLAYTON.
Paulding, Miss. July 8.

Bro. G. W. Moseley, a good member of our church, died July 3, aged 59 years, much beloved by all who knew him. M. STRONG.
Hernando, Miss., July 3, 1879.

Willson Hayward, 28 years old, and a member of the M. E. Church for 8 years and 6 months, died in Houston, Texas, February 3d.

J. H.

Sister Priscilla Rayford, after an 18 months' illness, expired June 15. During an acquaintance of thirty-five years, under all circumstances she manifested a true Christian spirit. C. P. HEAD.
Vicksburg, Miss., July 11, 1879.

Sister Sarah Jordan died July 15. She has been a member of the M. E. Church for 10 years. She died in the full triumph of faith, and leaves a husband and 5 children to mourn her loss. W. S. HARRIS.
Liberty, Miss.

Last Sunday after school was over Washington Hartley, went in swimming with other boys, and was drowned in the river. Let this be a warning for all little boys who read this, to remember the Sabbath day. H. HESLUP.
Durant, Miss. July 15.

At Bay St. Louis, Miss., July 12, 1869, Bro. Thomas Mitchell, aged 45 years. He was a faithful member and exhorter of the M. E. Church. He leaves a wife and two children to mourn his loss. Their loss is his gain. He died in the triumph of living faith.

C. P. CLEMENS, Pastor.

Brother Toney Smith died on the 28th. He was 75 years old and a faithful member of the M. E. Church during 40 years. He passed away in the triumph of faith, leaving a wife and five children to mourn his loss.

Sister Reaner Wins, a member for 15 years died April 22.

Sister Millie Hargrow, died Feb. 5, age 80 years. She was a faithful member for 15 years.

R. ANDERSON.
Evergreen circuit, Miss, July 16.

Near Union Hill, Wilson Co., Tenn., Richard Wynn, aged 75 years. Father Wynn professed religion in 1867 and joined the church in 1868, and from that time proved faithful. Just before he died he sung

Why should we start and fear to die,
What timorous worms we mortals are.

His remains were taken to the church where Father Seay and myself delivered the funeral discourse. Father Seay said he had watched him and he was just what he professed to be—a faithful Christian.

JAMES PICKETT, Pastor.
July 9, 1879.

New Books.

MANUALS FOR TEACHERS: No 3. On the use of Words. Price 50 cents. Published by Eldredge and Bro. Philadelphia.

This is the third of this excellent series of book for teachers. These manuals give in condensed form the latest and best information of permanent educators. This number 3, treats of What words are. How we arrive at the full meaning of words. How we combine our words. How to teach children to use their words. Some Hints on English words, and on the Study of Words.

New Publications.

Nan, the Newsboy has well earned his share of popular admiration, and now St. Nicholas is to tell his interesting history to the girls and boys, in its August number, and to give Nan's portrait, and pictures of stirring incidents in his career of life-saving.

Harper's Magazine for August will pleasantly surprise even those readers who from long experience have come to expect in each successive number a new revelation of the possibilities of wood egraving. An excellent series of landscape engravings illustrate Mr. Benjamin's paper on Lake George. Of equal excellence, are the engravings illustrating Mr. Gibson's paper, "Snug Hamlet and Hometown." Mr. Roger's illustrations for "The Nautical School 'St. Mary's," are very striking. This paper is one of unusual interest. The "St. Marys" is a sloop of war loaned by the Government to New York, "for the instruction of youths in navigation, seamanship, marine enginery," etc. Among the illustrated papers in this Number is one entiled "Chautauqua," giving an interesting review of the peculiar educational features which have been developed in connection with the Chatauqua Sunday-school Association. A fine portrait is given of Dr. Vincent, the founder of the institution. A paper contributed by Willard Brown, on "The Foreign Indebtedness of the United States," is of national interest.

Three illustrated articles grace the August number of the National Repository, the first being a series of selections entitled, "Summer with the Poets;" the second an historical description of "Prague," by Prof. J. H. Worman; and the third an account of "Lady Jane Grey," by Mrs. E. S. Martin. Prof. Wm. Wells writer of "Catholicism at the Bar of France;" Rev. T. H. Pearne, D. D., furnishes a sketch of "Jamaica;" and D. C. Macdonald gives an interesting picture of the "Bodleian Library." The story of "My Land of Beulah" is continued, and one or two other selected articles are included in the number. The "Silhouetts," by Henry Gillman, is a little poem of striking beauty. The Miscellany is, as usual, full of good things. Published monthly at Three Dollars a Year, post-paid. Hitchcock & Walden, Cincinnati, Chicago, or St. Louis, Phillips & Hunt, New York.

The numbers of The Living Age for the weeks ending July 12 and 19 contain French Novels, Blackwood; The Revival of the Warlike Power of China, Fraseer; Origen and the Beginnings of Christian Philosophy Part II, and The Origin of the Week, Contemporary; The Critic on the Hearth, Nineteenth Century; Village Life in the Apennines, Cornhill; Waterloo Waifs, Temple Bar; Suspended Animation, Nature; George Eliot's Ideal Ethics, and Conservative Democracy in Switzerland, Spectator; Mrs Montague, and a London Caravanserai, Saturday Review; A Japanese View of Co-operation and Confidence, Choya Shinbun; with the continuation of Jean Ingelow's "Sarah de Beranger" and Miss Keary's "Doubting Heart;" the conclusion of "The Professor's Nice" and the usual amount of Poetry. For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low. Little & Co., publishers.

With the "Midsummer Holiday" Number, Scribner will put aside pro tem. two of its serials—the Edison and Brazil papers—to make way for material more directly adapted to the season, or to current events. This year the subjects are especially likely to fall in with public interest. A distinctively holiday character attaches to 'Summer Eotomology" (with Marsh's celebrated engravings of grasshoppers, beetles, etc.); "Our Archery Club," by Stockton; "The Cascarone Ball," by Mrs. Mary Hallock Foote; "Out of the World" (the Shakers), by C. D. Warner; "Over the Narrowest Narrow Gauge;" "The Man with a Hobby" and "Lalage" (stories); Henry James's new novel, "Confidence," "A Peep into Antwerp and Holland," "Lincoln's Imagination," "Lawn Tennis," "Anecdotes of Whistler," "Comming Home from School," "A Summer Idyl," "The Cook of the Confederate Army." "Dr. Holland's new Ballad," "Jacob Hurd's Child," the tenth installment of "Haworth's," etc., etc. Recent events have given a timely interest to the paper on Whittier (with Mr. Eaton's portrait as a frontispiece), to Mr. Brownell's "Whistler in Painting and Etching" (beautifully illustrated), and to the two poems by Bayard Taylor now first published.

"Practical Science."

Under the above heading, the *St. Croix Courier*, of St. Stephen, N. B., in referring to the analysis of Dr. Pierce's Golden Medical Discovery and Sage's Catarrh Remedy, recently made by Prof. Chandler, of New York, and others, say: "Nothing was discovered which we think objectionable, and the published analysis should increase, rather than retard, their sale. To us, it seems a little unjust to call a man a quack, simply because he seeks to reap as much pecuniary reward as other classes of inventors." The English Press is conservative, yet after a careful examination of all the evidence, it not only endorses but recommends the Family Medicines manufactured by Dr. Pierce. No remedies ever offered the afflicted give such perfect satisfaction as Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy.

It Seems Impossible

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"Dan," said a four-year-old, give me five cents to buy a monkey." "We have one monkey in the house now," said the elder brother. "Who is it, Dan?" "You," was the reply. "Then give me five-cents to buy the monkey some nuts." The brother could not resist.

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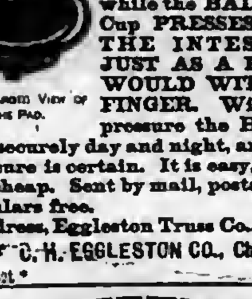

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Quarterly Conferences.

LAGRANGE, Texas, July 12, 1879.

We invite all friends to attend the camp meeting at LaGrange July 18, and also the district conference of the Austin district which will convene at the same time.

S. GATES, P. E.
C. YOUNG, P. C.

Murfreesboro District Conference.

PROGRAMME.

B. B. Manson, State of the District.
B. James, Justification by Faith.
H. W. Key, Opening Sermon.
H. Robinson, Repentance.
E. Provine, Baptism, Mode and Subject.
A. Philips, The Best Way to Raise Pastors' Money.
Wm. Miller, Christian Perfection.
O. W. House, Divinity of Jesus Christ.
P. Brooks, Personality of Holy Ghost.
Charles Seward, How Does a Person Know He is Called to the Ministry?
O. Green on Resurrection.
F. Sumner, Can a Person Fall?
T. Ward, How are Sinners Saved?
Bullington, The Second Coming of Christ.
Wesley Cillard, The Best Way to Conduct Revivals.
E. Mason, What Relation Does the Sunday-School Retain to the Church?
I. Raveker, What Relation Exists Between the Local Preacher and the Society of Which He is a Member?
Wm. Gordon, The First Coming of Christ.

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... like to have been with them then.

... His hands had been placed on
... head,
... arms had been thrown around me:
... might have seen His kind look when
... said,
... the little ones come unto Me."

... to His footstool in prayer I may go,
... for a share in His love;
... thus earnestly seek Him below,
... see Him and hear Him above;

... beautiful place He has gone to prepare
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... W—— showed him over his ... and his admiration ... especially excited by the intri... much of which was ... finely polished,—a work ... of use.

... evening the friends dined ... at Mr. W——'s hotel. ... C—— drank to excess. Oh ... his friend's grave, keen ... upon him, he said, gayly.— ... do not take brandy, ...

... wine?"

... do," frankly. "Too much, ... But I began thirty ... ago. I drank as a boy at my ... table. I drank as a young ... and I drank as an old one. ... trifling fault, if you choose ... a fault, and will hurt no... but myself. If it has not ... me in thirty years, I have ... for fear."

... W—— bowed gravely, but ... reply.

... dinner was over, he said, ... an accident in our mills ... you left. Will you ... me?"

... the side of the wall had ... The exquisite, costly ... was a hopeless wreck. ... three men had been crush... ruin, and laborers were ... find the bodies.

..." cried C——. "That ... was so fine and massive, ... it would last an age." ... said W——, slowly, "but ... flaw in it. A very ... which the workmen ... importance. I have ... years in safety. But ... there, and has done ..."

... face lost its color. ... moment, and then, ... Mr. W's hand. ... you, old friend," ... ber."

... remembered, we do ... of thirty years ...—Youth's Companion.

... Life for Fun.

... circles are ... in which ... deeply con... appears no ... of the ... there have ... "society ... year or so ... one of ... and a ... city ... young ... in ... up ... the ... to ...

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NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to inquire through your valuable paper for my dear brother. His name is David Smith and he lived in Louisiana. I heard from him last about two years ago. I heard that he was dead, and again that he was living. If found please write me. I live at Union Church, Jefferson Co., Miss.

JAMES KINEA COMFORT.

DEAR EDITOR—I want to find my kin people. I left them in Matthews county, Virginia. My mother's name is Polly. She belonged to Bob Sibley. My father belonged to Billy Brumby; his name was Dick Cash. My older sister's name is Rosetta, the next Judy. When I left them I went by the name of Sarah Sibeley, but now I am Sarah Baker. My next sister's name is Mary Sibeley, the next Hester Sibeley, Lizey Sibely, Julian Sibeley. My youngest brother's name is Peter Sibeley. If any information is received address me at Plantersville, Grimes Co., Texas.

DEAR EDITOR—I wish to inquire about some of my lost relatives. I have two brothers and two sisters. My brothers are named Madison Lord and James Alvest Lord. When last heard from they were living in Bayou Sara, La. My oldest sister, Eliza Elizabeth Lord, when last heard from was somewhere in Alabama. My other sister, Ellen Mahoney Lord, when last heard from was living in South Carolina. Our father's name is Sam Brown; my mother's Betty Brown. My mother and all the children belonged to one Wm. Lord and I have a number of relatives living in Holly Springs, Miss. I have an uncle named Affellow Monroe. When last heard from he was living in Philadelphia. Any information of any or all of them will be gladly received. Address me at Bryan, Brazos Co., Texas.

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If we would only bear in mind, when each new perplexity is upon us, that, judging by our past experience, the trouble cannot be so great as it seems, we should be ... ready to look and wait for the bright light which is in the clouds, ... which will surely be made clear when the wind passeth and cleanseth them. "Here is the patience and the faith of the saints"—*S. S. Times.*

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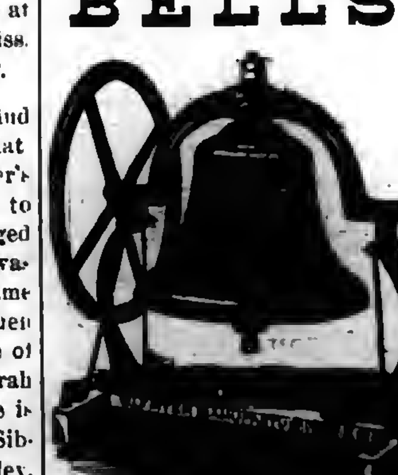

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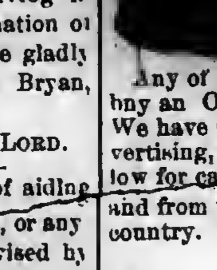

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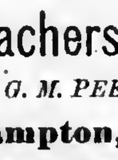

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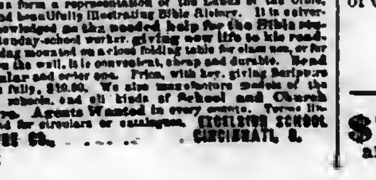

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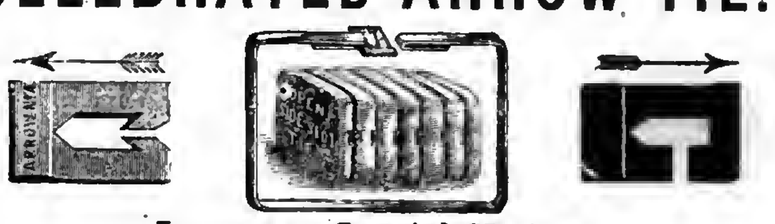

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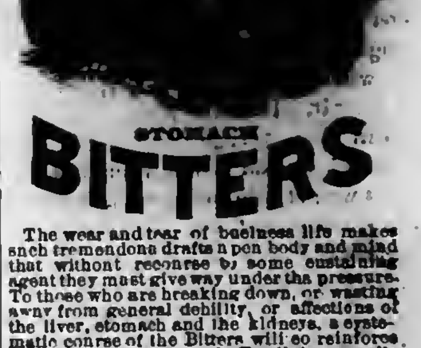

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[illegible] that I was reading one day,
[illegible] a line at the end of a song,
[illegible] keeps on haunting me all the day
[illegible]
[illegible] sweet and mournful melody:
[illegible] I'd only been helpful to thee!"
[illegible] burden could ever there be—
[illegible] I'd only been helpful to thee!"

[illegible] how simple; but, O, how much,
[illegible] told in that little touch,
[illegible] of chances lost,
[illegible] lighted, and true love lost,
[illegible] whispered melody:
[illegible] been helpful to thee!"
[illegible] must be:
[illegible] only been helpful to thee!"

[illegible] and the year roll by,
[illegible] vanish, and memories die;
[illegible]
[illegible]
[illegible] ody:
[illegible] helpful to thee!"
[illegible] been, but not now can
[illegible] been helpful to thee!"

[illegible] Dr. Philpott [illegible] Texas.

[illegible] Texas, July 12, 1879.

[illegible] D.D.:

[illegible] send you a com- [illegible] I can have [illegible] with it. I [illegible] avoided any [illegible] declining [illegible] would have [illegible] my ac- [illegible] facts when it [illegible]

[illegible] there is work [illegible] why wage such [illegible] If Texans were [illegible] these [illegible] when crime is [illegible] concerned—that [illegible] did not do him [illegible] through Texas? [illegible] to provoke [illegible] and is [illegible] as an [illegible] when it is [illegible] there was [illegible] by any- [illegible] cannot put [illegible] do to say [illegible] Bishop. [illegible] personal [illegible] as [illegible] not [illegible] ought [illegible] subject [illegible] really [illegible] that [illegible] ods is to have a correspondent stationed at each railway station, town and village in the State, who sends by telegram every matter of disorder, lawlessness, etc., which occurs each day. In this way the badness of the entire State finds its way into its daily issues, and next morning is sent all over the world. A little later, these correspondents and others weave the account of these crimes, etc, into the form of a little correspondence, with all the details necessary to a full understanding of them severally.

In this way the record of crime is fearfully elaborated (and repeated) until the sum of it does seem truly awful. Now to read this account without understanding how it is gotten up, is to any extent misleading, and any judgment of Texas society formed in this way is necessarily exceedingly erroneous. Admit that there was the account of seven homicides in one week—that is to say, that seven cases found their way into a single weekly issue of a certain paper, it will by no means follow that there are seven homicides "every week," and "every day" in the State of Texas. And the fact that daily papers deprecate these things ought not to be adduced, or received as proof that the matter is as bad as the Bishop says, or even as these papers say in their confessions and deprecations. For they confess them in their very worst possible aspect, in order to get advantage ground whereon to stand and urge reform, and to stimulate law officers in the faithful discharge of their duties. Besides, the Bishop fails to tell us that these same papers comparing Texas with Massachusetts and New York, find that, bad as Texas is, she is not as bad as these States are. And then we have the remark added for emphasis, "No arrests, and no attempts at arrest." Does Bishop Haven wish to be understood to say that men are never arrested for the commission of crime in Texas? It does seem so, for he quotes some newspaper—no name given—as saying, "Crime increases and criminals go unpunished," and quite a number of similar expressions.

But are these things true? I say, most emphatically, *they are not true.* That there is much crime, and that many criminals escape is most true, but that this is peculiar to Texas is untrue. I cannot, at the moment, say how many criminals have been hanged within a year, but I think that it will not fall far short of a score. And a great many are in the jails all over the country; and perhaps an equal number are out on bond. Add to this that the penitentiary is full, many of the convicts being in for a life term, and what becomes of the statement that crime goes unpunished, and that criminals are not even arrested, nor is an attempt made to arrest them?

It is easy to see that the publication of such things in a Christian journal, by a bishop, is exceedingly damaging to the State, and well calculated to prevent immigration. And it has all the appearance of a refinement upon cruelty to quote, seriously, in a Christian journal, the slanders of the "Austin correspondent of the San Antonio Express." But, alas for us! The bishop was not content to have this unknown enemy say that "the [illegible] guilty have escaped," for he [illegible] "and he might have added the one that is innocent is hung." What has my poor adopted State done to provoke the cruel wrath [illegible] Christian brother?

And then those officials, who [illegible] ejected the rightful incumbents from their offices. What does all this mean? I live in the State, and have so lived for more [illegible] quarter of a century, and [illegible] heard such a charge [illegible] against a few Re- [illegible] who were said to have [illegible] of the sort just [illegible] of the war, when [illegible] very unsettled [illegible] knew anything [illegible] charge. I take [illegible] and two weekly [illegible] the State, and I [illegible] a discussion of [illegible] And as to the [illegible] Roberts, it is [illegible] that our [illegible] of as what given, and it should not be mixed with an account in "a journal of the State," before the bishop at the time of the writing of his communication. One would be led to think that the statement published in the Texas *Christian Advocate* was of what occurred at the same time with that referred to the journal—not named—and that the latter had at least some of the reliableness of the former, which is not at all probable. The judge of the United States Court doubtless meant to be facetious when he said that Texas is described by "a saying current there," wherein a husband is made to say, "Wife, I reckon I'll go to prayer-meeting. Bring me my revolver." I have traveled over much of Texas, and it so happened that I heard of this saying first in Bishop Haven's writings. I do not think that that saying has much currency in Texas. And I know, that so far from it being a custom of the church people of Texas to carry revolvers, the thing is almost if not wholly unknown. On the frontier, in times of excitement incident to frontier life, such a thing may sometimes occur—I cannot tell. I do know that the citizens of the country live even carelessly, without so much as a door-lock or bolt, except in the towns and cities, where strangers commit burglary sometimes.

In our itinerant life, we Methodist preachers travel at all times of the day and night, and in almost all portions of the country where there are white settlers, and we do not carry revolvers or any other weapon of offense or defense. I myself have ridden night after night for a week the distance of sixteen miles, after the close of a meeting where I had preached and remained laboring in the altar until eleven o'clock p. m., arriving at home about three o'clock next day, and never once carried any kind of a weapon, nor needed one. And I know a man in the ministry of my church and conference, who has long been noted as a traveler of immense distances, often employing the whole night in reaching his appointment as presiding elder, and when, as was sometimes the case, he came to his designated place in the night, instead of arousing the family, he would quietly lie down by a tree in the yard and sleep until daylight. I refer to Rev. J. W. Whipple, a Northern man and still an itinerant after the lapse of about forty years in Texas.

No, my dear brother, Bishop Haven ought to let Texas alone. There is not a nobler, truer, braver, or more Christian citizenhood in any State, than the great body of the people of Texas.

It is impossible in the very nature of things, in a sparsely settled country, with such frontiers as those of Texas, that as much certainty will attend the administration of criminal law as in a more dense population differently circumstanced. Besides the bad men, who escape from all the States east and north, find Texas suited to the purposes of concealment, and accordingly turn their course hither.

A truly noble man will be just to an enemy; what ought to be the course of one Christian towards another? H. V. PHILPOTT.

Bryan, Texas, July 19, 1879.

Character and its Influence Upon Society.

BY GEO. B. LYNCH.

In treating such a subject as character and its influence upon society it may not be out of place to first thoroughly understand what constitutes character. It is a too frequent error of the present age to mistake reputation for character. By this term, character, we understand that which expresses just what a man is, and not what the world represents him to be. The latter may be considered rather as an expression of what is commonly meant by the term reputation.

Character may be said to be one among the greatest motive powers acting in the world in which we live, whereas character is found to exist in its noblest embodiments; it certainly exemplifies human nature, and presents man to the observing eye of a watchful community in the highest, purest and best [illegible] possible. Deny it as we [illegible] it is nevertheless a fact that [illegible] who possess genuine excellence in the traits of character, [illegible] industry, integrity, princi- [illegible] honor, command the re- [illegible] ay, more than that, a [illegible] degree of homage from those with whom the individual may come in contact. Character, then, may be defined, first, as the subjugation of the passions and the proper training and culture of the virtues found to exist in man in his complete and perfect state.

Every individual is the creator of his own character. He is ever forging it on the anvil of life, and through life he molds his various traits of character. True character is something that to the end of time will never cease to be the pride and admiration of the world and make the utterance of the poet a verity when he says:

"To live in the hearts we leave behind
Is not to die."

Again, character may be said to be the cultivating and harmonizing of all the powers that tend to produce the perfected man. The result of that cultivation and harmony in man will be as certain as the germation of the seed properly planted and matured in mother earth. The germ is not the tree, nor is the acorn the mighty oak. God gives to man the mind, and man, from the mind, or in accordance with its laws, forms the character. Hence we may say that the mind is but the garden, while character is the fruit raised from the cultivation of the garden. Character may also be said to be one of those elements in the formation of society that will make itself manifest and apparent in every position. A man of excellent character in the workshop gives tone and help to his fellow workman. Thus it is said of Franklin while be was a workman in London, he, by his nobleness of character, did reform the manners of the entire workshop. Communication with good must be productive of good. Like begets like and good produces good.

The fact that character is indeed what the individual is, while reputation is only what others pronounce him to be, makes the correct reading of character a study in which each and every individual should be deeply interested. Again, as character is personal property, and reputation public domain, all should know how to properly read and estimate character that reputation owned by public expression may be correct. Man and woman are not what they appear to be, to the unpracticed eye of the community in which they live, hence in many instances an individual reputation may differ very materially from his character. It is too true that while men learn to read books, cattle markets, nature and signs of the times, they utterly fail or entirely neglect the reading of the language of character. To thoroughly and understandingly read character the student must first know that character is formed from a variety of circumstances, more or less under the control and regulation of the individual. There is no act, however trivial, but has its train of consequences, as there is no hair so small but it casts its shadow. Every action, every thought, every feeling, contributes to the education of the temper, the habits and understanding. Thus character is undergoing constant change for better or for worse.

The mechanical law that action and reaction are equal, holds true in all formation of character, good deeds act and react. Character exhibits in the conduct when guarded and inspired by principle, integrity and practical wisdom. In its highest sense it is the individual will, acting energetically under the influence of religion, morality and reason.

Character has well been pronounced the noblest possession of a man constituting a rank in itself, and estate in the general will, dignifying every station and exalting every position in society. It exercises a greater power than wealth. It carries with it an influence which always leads to honor, rectitude, and those qualities which command the general confidence and respect of mankind. Character is human nature in its best form. Men of character are not only the conscience of society, but in every well-governed State they are in the best motive power that rules the world. The strength, the industry and the civilization of nations all depend upon individual characters, and the very foundations of civil society rest upon it.

As it is not putting on a gown that makes the scholar, but the inward habits of the mind, so it is not putting on an outward walk of profession that makes a Christian, but the inward grace of the heart.

For the SOUTHWESTERN.

KANSAS.

What Presiding Elder Lynch Says—Come Meaning Business—Don't Give Away Stock—Good Advice.

DEAR EDITOR—As it is impossible for me to answer all the letters coming in daily seeking information concerning Kansas and the exodus of the colored people from the South, please allow me space in your columns to speak a word to those looking toward the State of Kansas with a view of emigrating here to better their condition. I came here from the South about two months ago, have gathered all the information that I could from all quarters of the State, and now I am prepared to furnish information as far as I have gone. The people here mean business. They come from different parts of the country for that purpose. Here is not one class of people sitting back bleeching themselves in the shade without paying for it, while the other class is at hard work for nothing. Once in a while you may see a loafer or a tramp at hand, but he has such a poor show that he finds it best to pass on elsewhere. Therefore it is better for none to come here except those who mean business—that class which is not contented to live in the world without something, but upon their own merits, and not as fugitives and vagabonds in the earth. Let those come with all the money and education they have, and not stop around the towns and cities, but go out into these rich vacant counties and help build them with farms, towns and cities of their own, in which they may have some interest in coming days.

There have been thousands of industrious colored men who have labored in those Southern cities to establish some interests, and because of the spirit of proscription, they soon became the objects of public suspicion. As a consequence, their success was kicked out on every side. We should be convinced that we can never be a people of any note in the South, without our rights—as any other citizens of the United States of America. We would rather live South if we could demand our rights. Not that we are so naturally unfit to live in any other part of the country, as some have intimated. We believe the colored people can live any place other races of men can. There may be a great many deaths among them for a while, as the change of climate would effect any other race. There is a great uneasyness among many people about the colored people dying in the North and West if they should go there from the South. It would be well if they should make less noise about that, and make more noise about their being killed by the K. K. K. in the South, while they are in their homes of rest in the dark hours of night. There is a great deal of pretention carried on over this exodus of the colored people from the South. Let us live where we please, North or South, East or West, what we want is pay for our labor. We are not as much afraid of dying as many people are for us. Many of our people have died sooner by their exodus to this State than if they had remained South, but what of that? But laying a foundation for their children, which should be the object of every man and woman of our race, to make their children's condition better than what their's had been. Relative to my own ambition on this subject, I have made up the programme of my life under God, and that is to spend and be spent for my children, my race, and my country, working up temperance, conversion and education, believing that all necessary good will follow.

Now then, concerning the State of Kansas. This is a good State. The climate is healthy. Good, pure air all the time by reason of its remoteness from the large water coasts, by looking at the map of the United States you may see that the State of Kansas is about midway of the Union. As far from the Atlantic as from the Pacific ocean, and as far from Lake Superior as the Gulf of Mexico. The waters are good and cool all summer. Stone is used for building purposes. Lumber is shipped here from foreign markets. Plenty of coal to burn instead of wood. The chief production of the State of Kansas is grain of all kinds and stock-raising. Corn has not sold for more than 35 cents this year. Everybody anticipates a grand harvest this year. Have had plenty of rain. Let every one who expects to come here come prepared to take up land and prepare a home. Let none come with the purpose of being servants all their lives, but to serve long enough to earn money to prepare homes for the happiness of their families, and for usefulness in the church and State.

Plenty of public lands here can be purchased for a very small amount to be paid down on contract and the balance due to be paid by yearly installments on from seven to eleven years credit. There are seven districts of land for sale—more than 2,941,560 acres. A large amount of rail-road lands are for sale also. Four districts of school lands, just any amount they want, is here waiting for occupants. Several thousand acres have been taken up by the people who have come here this year. They are doing very well, all things considered. The colored refugees have met with a good many friends while coming here in their destitution. More than three thousand have come into this State this year, yet many of them were unable to take up land and go to work upon it, but all have found something to do for a living. Throughout the State letters have come in asking for hands, cooks and house servants. Many have gone to work on the rail-road. There may be more suffering among the last crowds that came here than any that came sooner, as there is not such a demand for labor now as there was a few weeks ago. The governor and other officials of this State have done well by our people—not for political gains, as some have said, but for humanity's sake—in this great time of need. The good people of the North and East have done well also. Many have made remarks and laughed at the colored people—those who thought they would get forty acres of land and a mule. I think if there ever were any who thought they could get forty acres and a mule, so much so that they would leave where they were trained under foot and go out and hunt for it, it shows that they are not willing to loaf around, but want to go to work with something of their own.

I think the white people South ought to give the colored people something, and not wait for white people North to do everything. The whites in the South have lived upon the colored people's rights for a good long time. Yet we know that our labor in the production of cotton and sugar, tobacco and rice has made this country rich. O, may our friends see to it that we have our rights somewhere and somehow, for many of our people belong to God and what our friends are doing for us now is more than a cup of cold water. The day is coming when we shall be called upon for our charity in return, and we shall remember these.

In conclusion let me say to all my people, come to Kansas or some other western State if you want to, but don't come depending upon charity. Come prepared to depend upon yourselves. Don't give your stock away. If in large numbers and you cannot charter a boat or car to Kansas, take the common roads for it and bring your wagons, teams and everything you have. Early in the fall or early spring is the best time to come. Pay your debts and then you will be at liberty to go where you please. But as I have said before, I repeat: let no one come here who don't mean business for himself. If he don't want to purchase a home for himself and family, but just merely to job around, he had better stay where he is, for everybody works here and don't need to hire as they do down South. Brethren, pray for us. W. O. LYNCH.

Topeka, Kansas, July 16, 1879.

Trustees' and Stewards' Duties.

In the early history of the Louisiana Conference when a church was to be organized one member would be elected to two or three and sometimes four officers. For example: a brother would be a local preacher, a trustee, steward and a leader. This was on account of the lack of men, so one man held many offices. But these offices call for different duties and responsibilities. Thus, when a brother came to the quarterly conference he had many responsibilities on his shoulders. One would have to give a steward's report, a leader's report and a trustee's report. Some times the preacher in charge was a trustee and this would compell him to make two reports. Sometimes he answered all necessary questions to the presiding elder. In many cases, as above mentioned, the stewards did the trustees' work in paying debts and receiving rent, looking after the church property, and were only responsible to themselves and the quarterly conference for money raised. But wonderful has been the growth of our Methodist Church in the South. The work has spread. Young men are gathered into the church, and there is no need to place so much responsibility on one man. Yet in electing brethren to separate offices, there will be or has been some misunderstanding about who has the right to receive the rent and grant the privilege to organize bodies to meet in the churches or church property. The trustees should hold the fees of the land and are the proper ones to take up subscriptions and collections for the purpose of creating church property for the payment of debts, and repairing or improving churches, and are only responsible to the quarterly conference. The preacher in charge is the chairman of all trustee meetings and has the right to a vote. Trustees receive money pay for work on lands and buildings.

Stewards receive money to pay the preachers for their work. Debts are delayed sometimes because trustees say they get no money from the stewards, when it is the business of the trustees to make arrangements with the stewards and raise the moneys to pay the bills of the church. These brethren occupy different positions, but the cause is one and they all center in the quarterly conference. The leaders for the classes; the stewards for the preacher, poor and sick; the trustees for the property; and the preacher for the great field of labor; and all must work together in harmony. STEPHEN PRIESTLEY.

Bishop Haven.

Bishop Haven presides over the Columbia River Conference at Walla Walla, commencing Aug 7, and over the Oregon Conference at Portland, commencing Aug. 20. A reporter of the *Boston Traveller* caught him before his departure for the Pacific cost and by diligent pumping got a short interview out of him on the South, especially the social and religious condition of the colored people. After giving a summary of the work being done by the various churches, among the colored people, the *Traveller* reports the following questions and answers:

Reporter—Does the exodus which is attracting so much attention promise to solve the promise of the freedman's future?

Bishop Haven—I have no idea that the exodus is going to be universal. The negro population is one that leaves its homes unwillingly. No doubt a good many people will leave, and they will not go to Kansas exclusively. I had a letter recently from a presiding elder, in which he wants New Mexico to be appropriated to them. My advice to them is to scatter through all the North from New England to the Pacific; to scatter among the people. I have advised a good many of them in this way privately, to go wherever they could get labor.

FUTURE OF THE NEGRO.

Reporter—Then the questions touching the colored race in the South will still remain unsettled?

Bishop Haven—I think there is a more powerful agency at work to to settle the matter. I think the farms and plantations will gradually go to the colored men under the necessities of the bankruptcy and poverty of their present holders. I know of four colored men, one in South Carolina, one in North Carolina, one in Georgia, that now own farms of from 400 to 600 acres in extent. These are examples of cases which are growing more frequent, year by year. I thing the race is going to settle there finally. It is to be remembered that the poor colored people are going to school more than the poor white people. Among the whites the same custom rules that ruled before the war. The higher classes are educated, but not the masses of the white population. Among the colored masses, a large proportion of them are obtaining an education. Of the rising generation, there are but few boys and girls that cannot read and write. On the plantations I suppose this is not so much so, but it is a good deal more so than you would think. The schools are very little supported by the State, but they have subscription schools, and many of the colored scholars spend their summer in teaching in the South mostly in subscription schools.

General News Items.

Charles Landseer, English painter, died.

One death of yellow fever occured in New York on the 23d.

Price, Borestead & Co., London merchants, failed. Loss, £600,000.

Secretary Sherman delivered a two-hours speech in Portland, Maine, recently.

Texas authorities require all passengers entering the State to show health certificates.

President Boiserond Canal, of Hayti, abdicated, and sailed for Kingston, Jamaica.

In Havana 99 deaths of yellow fever occurred during the week ending January 19.

Two cases of yellow fever were discovered in Louisville among refugees from Memphis.

The French government desires Marshal MacMahon to command the garrisons of Paris and Versailles.

The *Russian Courier* of Moscow has been suspended for two months for urging the complete liberty of the press.

The disunion of the Bonapartists becomes daily more apparent. Some advocate Prince Victor, son of Prince Jerome, others will only accept Prince Jerome on certain conditions.

Germany has declined to entertain any proposal from Roumania for modification of the provisions of the treaty of Berlin relative to emancipation of the Jews.

The president of the Legislative council of Memphis does not think the government will issue rations. He says Memphis ought to feed her own refugees. The government however, has furnished them with tents.

The London Society of Biblical Archæology is about to publish, under the sanction of [illegible] of the British Museum, [illegible] pictures of the bronze ornaments of the palace gates of Balawat, nine miles from Nimrud.

The jury in the case of Buford, on trial for the murder of Judge Elliott, in Owenton, Ky, after being out eighteen hours, brought in a verdict of guilty of murder in the first degree, and fixed the punishment at imprisonment for life in the penitentrary.

In Oakland, Cal., they are building what they call the largest ferry-boat in the world. Her dimensions are: Length, 424 feet; height in center, 18 feet 5 inches; width over guards, 116 feet. She is a double-ender, and has four rudders at each end. Each wheel is run independently by a separate engine.

The Southern States received in contributions of money during the epidemic of last year $4,548,703. The city of Memphis received $409,412,53. Forty-seven States and Territories contributed to the fund. Besides this, large quantities of luxuries and comforts were forwarded by individuals not counted in the general fund.

Lord Chelmsford has defeated the Zulus under King Cetywayo, with immense loss, and the war is reported as virtually over. Prisoners state that King Cetywayo was personally commanding, and witnessed the fight from a neighboring kraal. They say 20,000 men participated in the attack. Lord Chelmsford estimates the Zulu loss at not less than 8000 men. Ulundi was burning at noon. The steadiness of our troops, who at one time were surrounded by a complete belt of fire, was remarkable.

Wisconsin Republicans renominated Gov. Smith on the first ballot. The resolutions adopted maintain the position taken by the party generally upon the question debated in the extra session of congress. It declares this republic is a nation—not a confederacy; that elections for members of congress are national elections, and properly subject to the supervision of the national government, so far as peace and fairness are concerned; that the action of the majority in congress in withholding supplies as a means of coercion, was revolutionary, and that the position taken by the president and the minority in congress should be maintained. It approves the resumption policy of the government, and favors currency having intrinsic value and definite relation to the money of the world.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, JULY 31, 1879.

TO OUR FRIENDS.

We have just closed up the accounts of the SOUTHWESTERN for the year ending June 30, 1879, and the showing is truly gratifying. Our circulation is largely in advance of last year. Our weekly issue is by printers' count 4000 and by actual count 3770. These papers go to 673 post-offices, to actual subscribers, except the usual exchange list common to all papers.

The cash receipts at this office for the year just closed have been nearly *fifty per cent*, or one half more, than during the previous year ending June 30, 1878. Considering the epidemic last fall, which interferred with the canvass, this is especially gratifying.

The friends of the SOUTHWESTERN have rallied grandly to its support in every part of the Southwest. The popularity of the paper is seen in the large number of communications from the field every week, and is also evident because scarcely a mail comes in without bringing new subscribers for the balance of the year. The accounts of all our agents are being sent out, giving their subscribers, how much has been paid and how much is due. The brethren will please at once collect as much as possible of the amounts due, and send it in. Do not wait till conference; this is now the work to be done. Remember, the engraving of John Wesley is sent to every $2 subscriber as soon as the money is received.

Please, brethren, collect and report.

Rev. J. H. McCarty, of Syracuse, has made a brief visit to the Sandwich Islands.

Tuesday morning's mail brought many new subscribers. That is right, brethren. Send in new names for balance of year, at $2.

Presiding elders will please notice the address of Elder L. Bradley, of Greenwood district, Miss., for a short time will be addressed of Granada.

We have from Rev. I. G. Pollard, who is just at hand says, "the Trustees have not taken their bonds." Governor Smith, in the letter stated they had.

Bradford, assistant auditor, Treasury department, on the charge of obtaining money under false pretenses, before Judge Hoadley, was honorably acquitted.

The Louisville *Christian Advocate* reports 400 students of colored people in South centuries. On Monday 150 landed at St. Louis on a single steamer, and many were known to be on the way.

We have received from the Indian Committee of the Young Men's Christian Associations their Annual Report for 1878-80. It is a book and an interesting one, showing that the Indian young men are aggressive and

We have the pleasure that Hon. Stephen Mallory, of Florida, Member Missouri Conference, reports for 1880 in Congress, has held conferences with the Indians and the administration with a view of his appointment.

Texas urges the provision, expressly or impliedly, that public money shall be used for the Indian. A bill has passed the House, and is now before the Senate.

Houston, Texas, District.

MR. EDITOR—The death of a truly good pastor is no unimportant event in the history of any church and congregation. It is an event that deserves more than a mere passing notice. A good pastor ought not to be permitted to drop out of the march of humanity with the simple and yet solemn announcement, "He is dead." Rev. Wilson Haywood, preacher in charge of Houston circuit, and a probationer in the Texas Conference, departed this life June 16, aged 28 years. Bro. Haywood was a Methodist, devoted to the doctrine, rules and usages of the Methodist Episcopal Church. He was faithful in all matters of Christian duty so far as he understood them. He secured the confidence and respect of those who knew him. No spot tarnished his fair Christian and ministerial character. To his wife he said: "I know that it is hard to part, but we shall meet again." The last time I saw him his testimony was: "The Lord Jesus saves me." Life has its conflicts. Many die defeated. Bro. Haywood was more than conqueror "through Jesus Christ our Lord." We miss him from our midst, but we believe that he has joined the congregation of the redeemed, who are without fault before the throne of God." The watchman dies, but the general work of the district moves on. Hockley has completed and paid for a new chapel at Piney Grove. The first church in Houston has in good earnest entered upon the erection of a new church. The foundation is now built, and the corner-stone was laid in due form June 17th. Houston has a number of very tasty churches, but it is the design of the trustees that this shall not be second to any. Connected with this church is one of the best Sabbath-schools I have ever seen. Men that are well prepared to judge tell me that it is the best Sunday-school in the city.

At Lynchburg Bro. Norwood is holding a glorious revival of religion. [illegible] and converts are being established.

[illegible] of the former pastors [illegible] they would hardly [illegible] to recognize the M. E. [illegible] change is perfectly [illegible] are good days [illegible] in Colombia. Make [illegible] Bro. Wesley, while the sun [illegible] Bro. Joseph Smith came [illegible] He want[illegible] needed a man at [illegible] being highly [illegible] by Rev. V. M. Cole [illegible] ventured to employ [illegible] have had no [illegible] Let Bro. [illegible] and do the [illegible] preachers, and [illegible] Church [illegible] people at [illegible] at Jordan's [illegible] is one [illegible] fields for a [illegible] district. [illegible]

[illegible]

in its arms. I say to our people, stay here in Texas. Fight the battle here. Win the victory here and share the glory here. It will not do for those who have for years fought the beasts at Ephesus to be frightened by the fangs of any of these modern catamounts. So far as it relates to Texas this exodus talk reminds me of that leg of mutton served on the road from London to Oxford, which Dr. Johnson described as bad as bad could be, as ill-fed, ill-killed, ill-kept, ill-dressed and ill-cooked. This talk that is calculated to induce the colored man to leave Texas for Kansas is as bad as bad can be.

L. P. CUSHMAN.

Notes from the Greenwood District.

GRENADA, Miss., July 17, 1879.

DEAR EDITOR—Last Sabbath I held my last quarterly meeting, second round. I have been over the district twice, and with but one exception have held two quarterly meetings on every circuit. I have found all the ministers at their post and faithfully at work. There have been some accessions to the church, yet there is not that prosperity which there ought to be. May God pour out his Spirit on the churches! The people are much embarrassed financially. The cause of this in part is last year's epidemic and poor crops. The prospect for good crops and consequently better times were very flattering two months ago, but six weeks without rain has blighted them in many places. The Kansas fever is raging in many places on the district. Some have gone and others are making ready to go in the fall. I have helped to organize the Sunday-schools into Missionary Societies all over the district. The monthly missionary concerts have been held in many of the Sunday-schools with cheering results. I gave my receipt for $2.75 to the superintendent of the Coparle City Sunday-school, which amount had been taken up at two concerts. Several other schools had done as well, but I did not receive the money, and so I cannot report them.

I have brought the subject of missions before the people at all the appointments nearly, and more than four hundred have given me their names and pledged themselves to pay one dollar for benevolent purposes. I expect to swell this number to six hundred at least, and then with the hearty co-operation of the pastors, shall try to get every dollar of it. You see, Mr. Editor, this is the "Banner District," and we must, with the help of God, raise one thousand dollars for benevolent purposes this year. I have taken especial pains to look after the schools. There are several good ones, and material to make many more. What we need is several good teachers, well educated Christian young men, who will brave hardships and work up and keep a school for several years, and labor in the Sabbath school. At Yazoo City we have an excellent school with four teachers. Prof. Oakes, of Shaw University, is the principal. Another at Holly Grove, taught by Mr. Jackson and his wife, both from Fisk University. Mr. Jackson has taught the school for ten years, and has organized a temperance society which has over 150 members, I believe. At Martinsville, on the same circuit, is another good school, taught by Mr. Granbury and Miss Dixon, Tugaloo students. Space forbids my mentioning others in detail, except one. This is at Good Hope, on the New Midway and Good Hope circuit. The teacher, Mrs. Clark, is an excellent lady, a graduate of the Hernando Female College, Mississippi, and for thirty years a [illegible] of Mississippi.

The SOUTHWESTERN is more and more appreciated, and many would [illegible] gladly, but for want of the [illegible]. They are especially delighted with the news in regard to [illegible]. Fraternally yours,

L. BRADFORD,
Presiding Elder Greenwood Dis't.

Letter from Austin.

AUSTIN, Texas, July 15, 1879.

[MR.] EDITOR—I wish to speak to the [illegible] readers of your paper [illegible] regard to my work in [illegible] just held our [illegible] the elder was on [illegible] Christian [illegible] of the Lord [illegible] [illegible]

General News Items.

The Italian senate passed a bill abolishing the grist tax.

Flouring mills at Oswego burned on the 29th. Loss $150,000.

The British propose to put Cetywayo's brother in charge of the conquered Zulu land.

Large reinforcements have been sent to the Chilian army on the Peruvian frontier.

The trial of 200 Nihilists by court martial will commence in August at Odessa, Russia.

Empress Eugenie has written to Queen Victoria begging that no penalty be inflicted upon Lieut. Carey.

Dr. Kilpatrick, of the national board of health, declared the cases at Mississippi City to be yellow fever.

A council of foreign bond holders has telegraphed a protest against the proposed repudiation in Louisiana.

Two car loads of tents were furnished by the government for use in establishing a camp of Memphis refugees from the yellow fever.

A conference of Hebrew societies will draw up a dignified protest against their exclusion from the Manhattan beach railway and hotel.

Able counsel in New York and New Orleans have been engaged by the brother of Mrs. Sarah A. Dorsey, a resident of Brooklyn, to contest her will, bequeathing all her property to Jefferson Davis.

At a meeting to discuss the state of India, held in London, John Bright said if it were really necessary, as now, to expend over half the Indian revenue on the army, it would be almost better to confess our failure, and say that the government of the great empire in Asia by the ruler sent from England is impossible, and ought never to have existed. The speech has excited much hostile comment.

A School Exhibition.

The following is the programme of the annual school exhibition held at M. E. Church, Okolona, Miss., on the evening of July 4, 1879:

Song by the school, Hark to the Sabbath Bells; Prayer, by Rev. L. L. Shumpert; Opening song, by a class, We'll meet Again; Salutatory address, by Miss Malissa Berry; Declamation, Geo Washington, by Willie Royster; Recitation, Bingen on the Rhine, by Miss Lucy Wheeler; Declamation, Chips from the Old Block, by Willie Weddell; Dialogue, Beauty and the Beast; Recitation, The far Jerusalem, by Miss Georgie Bean; Song, Galilie, by a class; Declamation, The Boy Who Never Tells a Lie, by Henry Ward; Recitation, The Guardian Angel, by Miss Nannie Cromwell; Dialogue, Queen of Flowers; Recitation, Long time Ago, by Lula Brown; Declamation, Old Grimes, by Mr Henry Davis; Solo and Chorus, Grandfather's Clock, by Mr. J. C. Walls; Recitation, Mind Your Own Concerns, by Alice Lucas; Declamation, Temperance, by Mr. Theo. Wilson; Temperance song, by the little folks; Gymnastics, by a class; A play, Old King Cole, by a class of little boys; Quartette, Birdie Darling; Recitation, Ship of Life, by Miss Zelda Craig; Declamation, The Poor School-boy, by Master Frank Parish; Drama, Little Snow White; Recitation, Soft Twilight, by Miss Maggie Merriweather; Debate, Is the Mind of Woman Inferior to that of Man?—affirmative, Collins Greene, Ivia Johnson—negative, Benjamin Carter, Edward Davis; Song, Duet and Chorus, Woman's Rights, by Master R. E. Greene and Miss Georgie Bean; Declamation, My Native Land, by Willie Cromwell; Dialogue, King Alfred; Recitation, The New Baby, by Ella Horton; Solo, My New Beau, by Miss Darthule Gilmore; Recitation, The Birth-day Song, by Miss Annie White; Drama, Cinderella; Closing address, by C. A. Greene; Closing song, Thrice the Fowers have Bloomed and Faded.

Our school numbers 175 students and we have never had a more profitable session than we have had this term. We need, at present, a school house to accommodate the children, and with this, and a few other advantages, Okolona promises to become one of the centres of learning for the State. Pray for us. Our teachers are Miss F. A. Royster, principal, Mrs. H. E. Greene, Mr. P. E. Tubbs and Mr. J. H. White, all who have discharged their duties satisfactorily to the people. L. L. SHUMPERT, Pastor.

A Shocking Death.

DEAR EDITOR—I wish to make known to the many readers of the SOUTHWESTERN the death of Miss Mary McLeod, on the 5th inst., aged 15 years and 6 months. She was going from the field after an earnest day's labor, accompanied by her elder sister. On the way they met a young man of their acquaintance, and during some lively play, Mary's mule was frightened and ran away with her. She became tangled in the harness, and the mule ran about 150 yards, turned around at each end of the rows and ran back to the others rapidly. This it did three or four times with great speed. Mary at one time asked her father to save her. Finding his efforts to catch the mule to be in vain, he said, "Daughter, call on the Lord, I cannot do you any good." She cried in agony, "Lord, save me, I pray." Her voice grew weaker and weaker, and her spirit soon passed to a world unknown.

W. B. DANTZLER.

Macon, Miss., July 27.

The governor general of Canada [illegible] Lieut. Gov. Littelier, of [illegible], and appointed Dr. Robitaille.

Sunday School.

August 3, 1879.—THE MINISTRY OF RECONCILIATION.
SCRIPTURE.—2 Cor. 5 : 14-21.
GOLDEN TEXT.—"We pray you, in Christ's stead, be ye reconciled to God."—2 Cor. 5 : 20.
TOPIC.—Christ's Ambassadors.
Condensed from the National S. S. Teacher.

Preparatory.—Our lesson is part of an explanation and defense of the Christian ministry, particularly with reference to Paul himself. In the first chapter, he tells of the consolation in suffering that he has as an apostle of Christ, and explains that as such a representative he did not claim to have dominion over their faith, but was a helper of their joy. In the second chapter, he narrates how he came to preach the gospel in Macedonia, and holds up to view the responsibilities of the Christian minister. In the next chapter, the apostle shows from whence the sufficiency of such an ambassador comes—he is not sufficient in himself, but in God. In chapter 4, he enumerates the consequences of having received the ministry. 1. He faints not. 2. He does not handle the Words of God deceitfully. He speaks the truth as he understands it, no matter what the consequences may be. 3. He preaches not himself, but Christ. 4. He is upheld under all circumstances. In chapter 5, he shows how this latter assertion is true; for he says, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Constrained by Christ (14, 15).—Whether, as in the preceding verse, he was to be looked upon as too fanatical, or whether he was to be regarded as sober and discreet, in either case, he was anxious only for the glory of God and the good of the church. That which constrained him at times to act with what appeared to be intemperate zeal, and at others with what seemed to be too much caution, was the love of Christ. Why did the love of Christ compel him to such arduous labor? He himself states the reasons. Because we thus judge, or rather, have judged: 1. That if one died for all, then were all dead. If the atonement does not apply to any one, it is because he will not accept it. God does not force a man to be reconciled with him whether he will or not. The ground upon which the apostle places the reasonableness of living for Christ, and crucifying the flesh, is that he died for us, and rose again. He died for our sins, but he rose again for our justification. His death purchased our redemption, but by means of his living Spirit we are fashioned into the likeness of his glorious image.

New Creature in Christ (16, 17).—His argument was that inasmuch as Christ made no distinction in his atoning death, but gave his blood freely a ransom for all, so no minister of his, in living for him, has any right to make any discriminations in offering to men the atonement. He must not "know men after the flesh. He must not regard the Jew more favorably than the Gentile. He must not seek the salvation of the rich any more than of the poor. The lowly are to be his care just as much as the high. He should not judge by externals, but look into the heart. To cease to know Christ after the flesh, and to apprehend him with the spirit, is a new birth. There are "new creatures" to be found wherever the gospel is preached and accepted. "Create in me a clean heart, O God, and renew a right spirit within me."

Ambassadors for Christ (18-21).—The first qualification of a Christian minister, then, is, that he shall be reconciled to God. No man should take it up as a mere business. It should be much more to him than so many dollars and cents, or so much influence and position. The call of duty, which is the voice of God, is the only call that he should hear. So believing, he declared, "We are ambassadors for Christ." An ambassador is one who is simply a messenger. His message is the thing of importance—not himself. "As though God did beseech you by us," is the way that Paul preached. Christ has taken the sinner's place—therefore the sinner ought to have a grateful affection for him.

Important Telegram to Travelers.

LOUISVILLE, Ky., July 21, 1879.
Geo. L. Cross, Esq., Southern Passenger Agent Louisville & Great Southern Route, New Orleans, La.:

There is nothing to hinder or endanger in any way travel from New Orleans to the North and East *via Louisville*. The trains that connect with the Jackson Route have been discontinued to and from Memphis, and have no connection at all with that or any infected point, but run to and from Milan only—a perfectly healthy place. There are no quarantine regulations at Louisville or Cincinnati against these trains. C. P. ATMORE,
Gen'l Pas. and Ticket Ag't.

Marriages.

At the residence of the bride, Holly Springs, Miss., July 6th Miss Sarah Butler to Mr. Hezekiah Trotter, Rev. J. M. Shumpert officiating.

Near Mt. Pisgah, Calhoun Co. Miss, July 17 1879, at J. Huffman's, the brides brother, by Rev. D. McLachlan, Mr. J. J. Hacut to Miss M. A. Huffman.

Deaths.

On the 10th of July God called away one of my members, Sarah Maria Pegues. She was converted last summer and taken sick shortly afterward, and has been lingering ever since. She kept the faith until death and died in the full triumph of faith. I. B. GRIFFIN.
Holly Springs, Miss., July 20, 1879.

There is Perfect Safety

In taking the Jackson Route, as there is no fever anywhere on the line, and no connection with any infected points, all trains to and from Memphis, with which this route is connected, have been discontinued. The train for Louisville connecting with the Jackson Route, runs from and to Milan only, a perfectly healthy place, and so strictly quarantined against Memphis that no trains from or to that city are allowed to stop there at all. To Cairo, for St. Louis and Chicago there is equal freedom from detention and danger to health. The many friends of this route are assured that they need have no fears in taking it, and will enjoy every comfort of traveling.

New Publications.

Since the publication of the first "Midsummer Number" in 1876, Scribner for August, prepared with special reference to summer reading, has become the Literary feature of the summer. The sales of the magazine have increased to such an extent during the past eight months, that the publishers are warranted in printing a first edition of 100,000 copies of the issue for August, 1878.

St. Nicholas for August, has seventy-two pages—eight more than usual—with contents adapting it for children's summer reading. "Nan, the Newsboy's" story is told; and his portrait and those of his two chief helpers are given, together with pictures and anecdotes of stirring episodes in Nan's extraordinary career of life-saving. A Fish Fairy-tale comes next. Then we have a short illustrated account of the most interesting occurrences in the child-life of Goethe followed by nine pages of concentrated delights for the Very Little Folk, for "Jack-in-the-Pulpit's" congregation.

There is no publication in this country that equals or in our opinion, makes a very close approach in excellence as regards educational matters to the New England Journal of Education, published in Boston. Its varied articles from the pens of the best Educators; its firm and independent tone; its rich summary of school news; and its whole spirit and character commend it to the warmest regard and the fullest patronage of teachers everywhere. We hope it will receive the attention it deserves from teachers in this section.

Sunday Afternoon ($3.00 a year; Springfield, Mass.,) for August is a hot-weather number, the articles being mostly brief and the stories numerous. Prof. Borden P. Bowne writes on The "As If" of Atheism. There are also The Election of College Studies, Some Opinions About Opinion, and contributions by Rose Terry Cooke, Susan Coolidge, and Mrs. Edward Ashley Walker. The poems are many and seasonable. The Editor's Table has these articles:—Rebels and Reprobates, The Colleges and Public Morals, Studying Scripture by Samples. The name of the magazine will be changed with an early issue.

The August Wide Awake will prove a rich vacation treat to its hosts of readers, young and old. It opens with a cool-looking frontispiece of some bare-footed boys angling over the mill dam, and is followed by the poem which it illustrates, "Willy's Mishap," by Elizabeth W. Dennison. There is a funny negro "Story of a Hoe-Cake." Capital installments of the three serials, St. Olave's" (an exciting base-ball chapter), "The Dogberry Bunch," and "Don Quixote Jr.; besides No. VIII. of our "American Artists," relative to T. W. Wood, with portrait and studio drawn by the artist himself. $2 00 a year. 20 cents a number. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston. Mass.

The International Review for August contains "Current Politics and Literature in France," a very valuable paper from the pen of E. De Pressensé. That singular character "George Sand; her life and writings" has a second entertaining article by Leopold Katscbe. I. A. Farrer's account of the "Zulus" will be read with particular interest in view of the events in South Africa. "Cabinet Government in the United States," by Thomas W. Wilson and "Some Political Notes and Queries" throw out important thoughts and suggestions as to government and the course of political parties. "The Thoroughbred Race Horse," and "The Capture of Chief Joseph and the Nez Perces," are, in their lines of thought and information, worthy of special note. This Review maintains steadily its high character and deserved patronage. A. S. Barnes & Co., New York.

Hon. Daniel F. Beatty.

Daniel F. Beatty, the newly elected Mayor of Washington, New Jersey, the famous piano and organ manufacturer comes out this year with his annual Mid-Summer Holiday Offer. It is by far the best offer of its kind yet made by this successful business man. Those of our readers who really wish to purchase a first-class piano or organ should not fail to read his advertisement in another column, and avail themselves of his magnificent offer at once.

The Forgetfulness of People.

The Oxford Professor who, to avoid the wind when taking snuff, turned around, but forgot to turn back, and walked six miles into the country, was no more forgetful than those who still use the huge, drastic, cathartic pills, forgetting that Dr. Pierce's Pleasant Purgative Pellets, which are sugar-coated, and little larger than mustard seeds, are a positive and reliable cathartic, readily correcting all irregularities of the stomach, liver and bowels. Sold by druggists.

It is Worth a Trial.

"I was troubled for many years with Kidney Complaint, Gravel. &c.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of 30, although I am 72, and I have no doubt it will do as well for others of my age. It is worth a trial."—(Father.)

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ELASTIC TRUSS
Has a Pad differing from all others, is cup-shaped, with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body, while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.
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Ecclesiastical Law
—AND—
Rules of Evidence:
With Special Reference to the Jurisprudence of the Methodist Episcopal Church.
—BY—
HON. WILLIAM J. HENRY,
—AND—
WILLIAM L. HARRIS, D.D., LL.D.
8 vo., 511 Pages.
Cloth, $3; Law Sheep, $4.50.
In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases.
In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.
Phillips & Hunt,
New Orleans, La.

MAKE HENS LAY.
An English Veterinary Surgeon and Chemist, now travelling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose one teaspoonful to one pint food. Sold everywhere, or sent by mail for eight letter stamps.
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The following is one of the very many testimonials we are receiving daily:
Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,
TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.
For Sale by Druggists and General Dealers Everywhere.

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THE CHOICEST AND CHEAPEST
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NEW NECKWEAR,
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Country Orders will have Prompt Attention
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110 CANAL STREET, NEW ORLEANS, LA.
n20 15t

Quarterly Conferences.

LAGRANGE, Texas, July 12, 1879.
We invite all friends to attend the camp meeting at LaGrange July 18, and also the district conference of the Austin district which will convene at the same time.
S. GATES, P. E.
C. YOUNG, P. C.

Murfreesboro District Conference.
PROGRAMME.
The conference will meet at Shelbyville, September 17, 1879.
H. W. Key, Opening Sermon.
B. B. Manson, State of the District.
B. James, Justification by Faith.
H. Robinson, Repentance.
E. Provine, Sonship of Jesus Christ.
H. W. Key, Baptism.
A. Philips, The Mode of Raising Preachers' Salary.
Wm. Miller, Christian Perfection.
G. W. House, Divinity of Jesus Christ.
P. Brooks, Personality of the Holy Ghost.
Charles Seward, How Does a Person Know He is Called to the Ministry?
O. Green The Resurrection of the Body.
F. Summerhill, Fall from Grace.
T. Werd, How are Sinners Saved?
C. Bullington, The Second Coming of Christ.
Wesley Lillard, The Best Way to Conduct Revivals.
E. Mason, What Relation Does the Sunday-School Retain to the Church?
A. Rucker, What Relation Exists Between the Local Preacher and the Society of Which He is a Member?
Wm. Gordon The Advent of Christ.
John Kinser, Temperance.
All other local preachers and exhorters will please select their own subjects.
H. W. KEY,
B. JAMES,
Wm. MILLER,
Committee.

Meridian (Miss.) Conference.
THIRD ROUND.
Scooba, August 9-10; Ex-Prairie, August 16-17; Brooksville, August 23-24; Macon, August 30-31; Mashulaville, September 2-3; Louisville, September 6-7; De Kalb, September 13-14; Philadelphia, September 16-17; Daleville, September 20-21; Lauderdale, September 23-24; Meridian Circuit, September 25-26; Shubuta, September 27-28; Waynesboro, October 1-2; State Line, October 4-5; Quitman, October 11-12; Enterprise Circuit, October 15-16; Enterprise, October 18-19; Paulding, October 25-26; Gerlandsville, November 1-3; Hickory, November 8-9; Meridian, November 15-16.
31-2 J. W. DUNN, P. E.

Okolona District, Mississippi Conference.
THIRD ROUND.
Corinth Circuit, August 16-17; Okolona Circuit, August 19; Buene Vista Circuit, August 20; Athens Circuit, August 22; Aberdeen Circuit, August 23-24; West Point Circuit, August 25; Columbus Circuit, August 26; Columbus Circuit, at Columbus, August 27; Crawford Circuit, August 29; Starkville Circuit, August 30-31; Whitefield Circuit, September 1; Union Circuit, September 6-7; Toppeshew Circuit, September 11; Elbethel, September 13-14; Houston Circuit, September 15; Union Grove Circuit, September 17; Pontotoc Circuit, September 20-21; Tupelo Circuit; September 23.
The above is the only notice which the brothers of the Okolona district will receive for the third round.
D. McLACHLAN, P. E.
Okolona, Miss., July 24, 1879.

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Students coming to this place are requested to bring a blanket, sheet and pillow.
Should those, who intend coming through Vicksburg, write me in time to that effect, I will send them a certificate in order that they may obtain passage on the packets at reduced rates.
For further particulars address
Rev. H. R. Revels, D.D.
RODNEY, MISS.
n24 je15 3m

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.
Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballaad, Lady Chairman of Sick Committee.

—:0:—

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.
This Society pledges relief to the sick and distressed members; and a decent funeral at death.
Emsley BROWER, President.
J. S. KING, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
PRINCE DUNCAN, Chairman Stewards.
DR. J. H. COKER, Physician.
Rev. SCOTT CHINN, Chaplain.
The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Rediford, Lady Chairman Committe on Sick; Finance Committee, F. Fapez, Chairman, L. Moore, B. F. Taley.
Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lobes. Cyrus King, Elemal Moore.
jan17'79-tf

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The Scholastic year is diveded into two terms of twenty weeks each. The first term commences on the 14th of July. Board and Tuition in English, Latin, French, and German per annum, including Washing, Lights and Fuel $150 in advance. Mrs. Tarrant has an experience of twenty-seven years in the class-room, as a successful teacher. Crab Orchard is the most health-inspiring locality in the United States.
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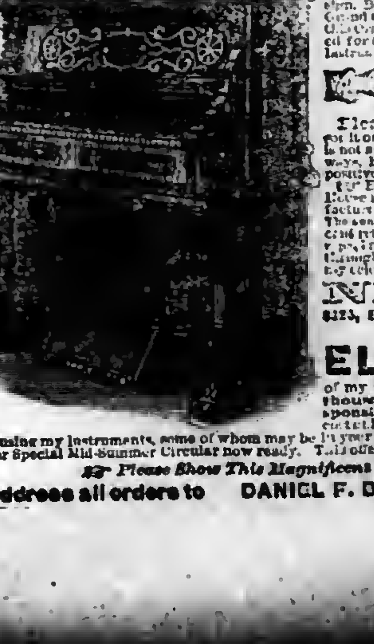
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PRAISE.

BY CHARLES F. RICHARDSON.

I praise Thee, God the Father, for this good
gift of life,
Else I had never known the joy that bright-
ens Christian strife.

I praise Thee, Christ the Savior, for all
thine earthly woe;
Hadst Thou not grieved and died for me, I
had not loved Thee so.

I praise Thee, Holy Spirit, thy grace hath
entered in;
Until Thy light fell on my heart, I could
not see my sin.

I praise Thee, blessed Trinity, Creator,
Savior, Guide;
O let the thanks that fill my soul forever
there abide!
—Sunday Afternoon for August.

A Boy Among Robbers.

How simply and beautifully has Abdel Kader, of Ghilon, impressed us with a love of truth in a story of his childhood. After stating the vision which made him entreat of his mother to go to Bagdad, and devote herself to God, he thus proceeds: I informed her of what I had seen, and she wept; then, taking out eighty dinars, she told me, as I had a brother, half of that was all of my inheritance; and she made me swear, when she gave it to me, never to tell a lie, and afterward bade me farewell, exclaiming, "Go, my son; I consign you to God; we shall not meet till the day of judgment."

I went on till I came near Hamadan, when our kafilah was plundered by sixty horsemen. One fellow asked me what I had got.

"Forty dinars," said I "are sewed under my garments."

The fellow laughed, thinking, no doubt, I was joking with him.

"What have you got?" said another.

I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood.

"What property have you got, my little fellow?" said he.

"I have told two of your people already," said I. "I have forty dinars sewed in my garments."

He ordered them to be ripped open, and found my money.

"And how came you," said he, in surprise, "to declare so openly what had been so carefully concealed?"

"Because," I replied, "I will not be false to my mother, to whom I have promised I never will tell a lie."

"Child," said the robber, "hast thou such a sense of duty to thy mother at thy years, and I am insensible at my age of the duty I owe to my God? Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it." He did so. His followers were all alike struck with the scene.

"You have been our leader in guilt," said they to their chief, "be the same in the path of virtue." And they instantly, at his order, made restitution of the spoil, and vowed repentance on his hand.

The Fire that Old Nick Built.

[illegible]

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—Taylor McEwen and Coleman McEwen went away from Oxford, Lafayette Co., Miss, in 1863, and I desire to know where they are. They used to belong to Asa McEwen, and one of the boys is named Lonis McEwen. Please write to me at Oxford, Lafayette Co., Miss. R. B. ISAM.

DEAR EDITOR—I desire information concerning my wife's brother, John Young. My wife is named Margaret. John Yoong used to live in Kansas. The last we heard of him he belonged to J. W. Lock, in Sumter Co., Alabama. Henderson Pierson, my nephew, I left in Meridian, Miss. We used to belong to Silas Ruff, in South Carolina. Millie Donald lived in Washington Co., Miss. If found please address me at Navasota, Grimes Co., Texas.
REV. SAMUEL GINYARD.

DEAR EDITOR—I wish information about my mother and sisters. I have two sisters, Mary and Eliza. Mother's name is Mary Burans. My brothers' names are Patrick and Pary Augustus. I left them in Russville, Kentucky, thirty years ago and have never heard from them. They all belonged to Mr. Burans. Any information will be thankfully received. Address me in care of Rev. W. B. Pullam at Houston, Texas.
W. M. STEWARD.

DEAR EDITOR—I wish to enquire about my brother, Thomas Turner. He was born in Baltimore, Md., was brought to New Orleans by Wm. Lusby and sold to Judge Cage who gave him (Turner) to his son-in-law, Harry Hays. Our mother's name is Hannah Turner; father's name Orange Turner. We were three brothers, Albert, Chas. Henry and Louis Turner. We had two sisters, Mary Melvina and Eliza Turner. Any information of the whereabouts of the above will be gladly received. Address me at Camp Parapet, care of Rev. John Brown, Carrollton, La.
CHARLES HENRY TURNER.

DEAR EDITOR—I hope that you can be of assistance to me in looking up my relations whom I left in South Carolina in the year 1856. I came from York City, S. C. My master's name was Bob McCloy. He died and I was sold at public sale with my entire family, consisting of father, mother, brothers and sisters. Mrs. Wm. Robinson bought father and mother. Father's name was Jason and mother's Rosa. My eldest brother, Jim, was a shoemaker. A man by the name of Hearn bought him. Hearn kept a tan yard. My other brothers' names are George, Jake, Sam, Bill, Jack and Dan: sisters', Morgaret and Jane. I left a wife with five children; her name was Martha and belonged to Edward Burse. Brothers Dan, Bill and Sam were sold to traders; the rest of the family were bought by the citizens. I am very anxious to hear from my family. My address is Anderson, Grimes Co., Texas. JASON McCLOUD.

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Rev. ——, Washington, D. C.

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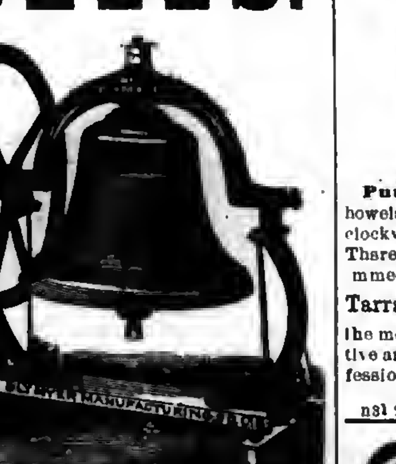

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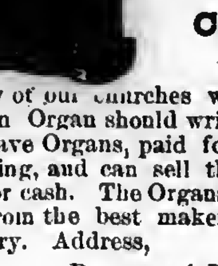

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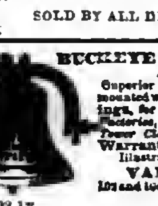

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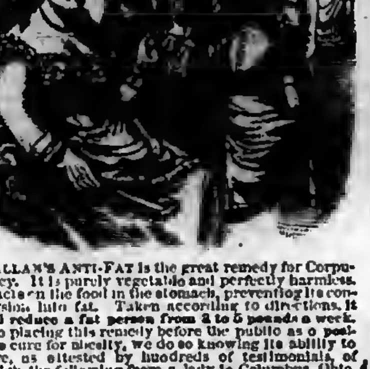

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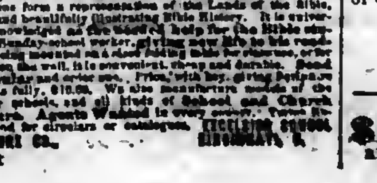
The following are among those diseases in which my Favorite Prescription has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorrhœa, Excessive Flowing, Painful Monthly Periods, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or Falling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriage, Chronic Congestion, Inflammation and Ulceration of the Uterus, Impotency, Barrenness, or Sterility, and Female Weakness. I do not extol this medicine as a "cure-all," but it admirably fulfills a singleness of purpose, being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.
Those who desire further information on these subjects can obtain it in THE PEOPLE'S COMMON SENSE MEDICAL ADVISER, a book of over 900 pages, sent, post-paid, on receipt of $1.50. It treats minutely of those diseases peculiar to Females, and gives much valuable advice in regard to the management of those affections.
Favorite Prescription sold by Druggists.
R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.



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Southwestern Christian Advocate.

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Southwestern.

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WHAT HE WAS AND WHAT HE WASN'T, AS DESCRIBED IN THE DOCTOR'S P I UPSILON POEM DELIVERED AT NEW HAVEN.

Behold the youthful preacher, as he stands,
While he receives, with laying on of hands,
The office of a pastor of the flock
That gushes [illegible] to interlock
[illegible] with his, and in obeisance sweet,
To touch the leadings of his careful feet.

* * * * * * *

The years pass on, and a great multitude
[illegible] grow gray at last in doing good,
And find in him a character whose light
Shines round him like a candle in the night.

* * * * * * *

O happy man! There is no man like thee!
Worn out in reverie of humanity!
Still working on through all thy failing years,
And dead at last, 'mid universal tears;
Thy name a fragrance in the speaker's breath,
And thy divine example life in death.
Then have I brought my pastor to your view,
[illegible] tell you what he did not do.

[illegible]

is offended, or is made weak."—Rom. 14: 21.

Probably you are not a Christian and you say you have no responsibility in this matter. True, you may not be a professing Christian; but you are concerned in this matter. Yes, all who "have seen the tears of the widow and orphan, and heard the low, sad wail of agony sent up by broken hearts" are concerned.

Pray how long, dear minister of Christ, will you allow strong drink to ravage your neighborhood and you exert no influence to stay his ravages? Dear reader, whoever you may be, to arms! to arms! Call your comrades; band yourselves together to fight the great destroyer, Strong Drink.

The Independent Order of Good Templars is an organization of nearly three million members. She opens her doors to all mankind: she knows no color, sex or clime; but all who desire to work for humanity and the honor of God, are invited. Send petition, signed by at least ten respectable citizens of your town, enclosing $8 for charter, books, etc., to the undersigned and receive charter etc., by return mail. Let nothing dissuade, but write immediately for full particulars. Your neighbors will thank you, your conscience will approve it and Heaven will bless you. Address

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For the SOUTHWESTERN.

A Relief Committee.

HOLLY SPRINGS, Miss., July 26, 1879.

DEAR EDITOR—At a meeting of the official board of Asbury Chapel on the 21st inst. the subject of yellow fever was discussed, as we had a fearful epidemic here last year, and many of our people suffered; and as the yellow fever now prevails in Memphis—a distance of only 50 miles—we apprehend the breaking out of the fever in our midst at any time. It was thought that in view of this fact precautionary steps should be taken, that in time of health we may be prepared for the possibilities of coming diseases; a meeting was called for the purpose of selecting a Relief Committee. On the following night the committee was selected as follows: Rev. J. M. Shumpert, chairman; J. Ogleaby, vice chairman; H. B. Brothers, secretary; Logan Gorman, treasurer; Henry Henderson and A. Burns; superintendents nurse department, Geo. Hill and Edward McGowan. This committee, having had the fever last year, have pledged themselves—should the fever break out this summer and fall—to stay in the city and do all in their power to relieve all who may need help. A great many, both white and colored, have already left the city. Congregations at all the churches are comparatively small, and times are extremely hard, especially to the laboring class—scarcely anything to do at all—yet we are cheerful, and thank God that it is no worse.

J. M. SHUMPERT.

The Business of the Preacher.

The business of the preacher is to save dying men, to induce them to renounce sin, and believe on the Lord Jesus Christ for salvation. This is declared in the very terms of his commission, to preach the Gospel that men may believe and be saved; and this result is to be sought in every sermon he preaches. He is not to wait to refute the errors of skepticism, or build a system of theology before he comes to the real point and purpose of his work to persuade men to be reconciled to God; but should go right to the mark and plead for, and expect, the salvation of souls. Mr. Spurgeon tells of a jail chaplain who preached on sin, and divided his discussion into two sermons: one Sunday the disease, and the second its cure. Between the two Sundays several of the prisoners were hanged. They had heard what they already knew, but failed to hear what they especially needed. That jail chaplain was not the only preacher who spends too much time on unessentials [illegible] before coming to [illegible] of his message. How [illegible] sermons do we hear that [illegible] the true end of preaching [illegible] the Lamb of God that taketh away the [illegible] and urging them [illegible] from the wrath to [illegible] preachers waste [illegible] be pleading [illegible] as a man [illegible]

Communion.

The following is the substance of a tract on Communion, issued by our Tract Society, New York:

There is no difference between communion and fellowship. They are both renderings of the same word in the Greek Testament. All the saints have fellowship with God, through Christ Jesus, by the Holy Ghost. In the same way they have communion with one another. They have, and shall forever have, a joint participation in the blessings of redemption. No Christian has any exclusive or superior right to approach God in the exercises of devotion or the privileges of the sanctuary.

Because the Lord's Supper is a high privilege and a delightful mode of expressing our love to Christ and our union with his people, that feast has been not inaptly called the communion. This mode of speaking seems to be authorized by the Scripture itself. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x, 16. The apostle seems clearly to refer to the Lord's Supper, and he at once adds: "For we, being many, are one bread and one body: for we are all partakers of that one bread."

It is a delightful fact that the Christian world seems to be coming more and more to the belief and practice of right principles on this subject. Some do still tenaciously adhere to narrow views, and will admit to the Lord's Supper none but those who adopt their sectional or denominational views. But the relative number of such is happily not on the increase. Large bodies of believers who once held to close communion now hold more scriptural views. In the days of Dr. John M. Mason the great body of the Associate Reformed Church in this country became enlightened on this matter, and have never gone back. In England it is said that two-thirds of all the Baptists agree with Bunyan, Robert Hall, and Spurgeon, in regarding questions of baptism as no bar to communion. This last named servant of Christ, in his sermon on the text, "These are they which separate themselves," (Jude 19.) says: "There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down and commune with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I loved them with a pure heart fervently, and I am not separated from them.

"The pulse of Christ is communion, and woe to the Christian that seeks to cure the ills of Christ's Church by stopping its pulse. I think it a sin to refuse to commune with any one who is a member of the Church of our Lord Jesus Christ. I should think myself grossly in fault if, at the foot of these stairs, I should meet a truly converted child of God, who called himself a Primative Methodist, or a Wesleyan or a Churchman, or a Independent, and I should say: 'No, sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you.' I should then think the text would bear very hard on me: 'These are they which separate themselves.'"

It is truly refreshing to find such sentiments openly avowed by this great preacher. It is devoutly desired that the day will soon come in this and in every land, when all ministers and Churches will heartily welcome to the Lord's table all who make a credible profession of faith in our Lord Jesus Christ. I do not doubt that that day is certainly coming.

The doctrine of the communion of saints is based on the broadest and clearest statements of God's word. There is no respectable body of Christians who deny that the Church of God is one. If this is so, let no friend of the Redeemer act as if Christ had two or more Churches on earth. Christ's people are his *one* body. There is *one* family of God named in heaven and earth. The Lamb has but *one* wife. The Beloved has but *one* spouse. There are not two Jerusalems, one of which is the mother of some of God's people, and another the mother of the residue of God's children.

The testimony of the Holy Ghost, given by Paul, is clear, and ought forever to settle this matter. "As the body is *one* and hath *many* members, and *all* the members of that *one* body, being *many*, are *one* body; so, also, is Christ. For by *one* Spirit are we all baptized into *one* body, whether we be Jews or Gentiles, whether we be bond or free; and have been *all* made to drink into *one* Spirit. For the body is not *one* member, but *many*." 1 Cor. xii, 12-14.

These words, in their connection and scope, ought forever to settle the question of visible and cordial recognition and fellowship between all the members of Christ's Church. The eye ought not to say. "I will owe the ear." The hand ought not to say to the foot, "I disown thee." Even the lame foot may need the hand the more on that account. *There is no sound and logical argument for close communion.*

Ripening for Glory.

Some of the planets finish their rotations in much less time than others. The nearer they are to the sun, the more speedily they revolve. Mercury, for instance, is not quite eighty eight days in accomplishing his year, while Saturn takes up considerably more than twenty-nine of our years in circuiting the same common center. Thus, some of God's converted people are soon matured for glory, by their nearness to and intimate communion with the Sun of righteousness. These are frequently known to outrun their brethern, and (like John at the tomb of our Lord) to reach the sepulchre, finish their course, and ascend to their Master's joy at a very early period; while other saints, who do not ripen so fast, or who have a large field of usefulness to occupy while on earth, are detained from their crown until they are full of years and good works. Each of these is gathered as a shock of corn in its season. O believer! if thy God summon thee away betimes, his Spirit will perfect that which concerneth thee; nor will Providence apply the sickle until grace has made thee white for the harvest. Or, if he lengthens thy thread, having much for thee to do, and much to suffer, he will show himself the God of thy old age, and not forsake thee when thou art grayheaded; for he hath invariably declared, "Even to your old, I and he; and even to hoar hairs will I carry you," Isa. xlvi: 5—*Toplady.*

Miscegenation.

The most monstrous legacy of the dark spirit of slavery and caste is the Marriage law of the Southern States, which forbids the marriage of a so-called white man or woman, however dark, with a colored woman or man, however fair, and punishes such a marriage, as is now done in poor dark Virginia, with imprisonment. The object of this law is professedly to prevent miscegenation, or the mingling of the blood of the African and Caucasian races; and there would be some show of sincerity in the law, though no justification of it, if it extended to all connection between these races—if it made prostitution of colored women by white men equally criminal with marriage. But whilst Southern law and custom have permitted the most unlimited miscegenation by old and young "massas" without marriage, it steps in and actually punishes the only Scriptural and proper way in which the mixture of races could take place. Such marriages, which, if everything were left free, would not occur once for a thousand cases of concubinage or fornication, are punished, whilst the latter are left free. The one case which is unobjectionable according to the law of God is punished by the pro-slavery laws of man in the South, whilst the thousand cases of connection condemned by the laws of God are passed over. And yet the pretence of the law, at which the devil must laugh his loudest, is to prevent miscegenation!—*New York Witness.*

"Methodism in Great Cities."

Here is a "stubborn fact" suggestive of an answer to the question sometimes raised in connection with the topic: During the last thirteen years the Wesleyans have increased 32 per cent, in London; the Baptists, 31 per cent.; the Presbyterians, 12 per cent.; Episcopalians, 13 per cent.; Roman Catholics, 28 per cent.; while the Independents have increased only 5 per cent.

John Milton.

Dean Stanley recently delivered a lecture at Westminister Chapel on John Milton. The body of the chapel was fully occupied by a deeply interested and appreciative audience and the lecture was in the Dean's happiest vein, abounding in felicitous allusion and illustration, and marked by exquisite literary taste, high moral and religious purpose, philosophic breadth and Christian charity. We propose to cull a few of the many rich statements of the lecturer and those only that relate to Milton as a poet.

With regard to the outward structure of Milton's works, as they were generally given to the public, there was one great drawback, which every educated man ought to correct for himself—namely, the neglect of the true chronological order. This was a misfortune which Milton's poems shared in common with the Bible. In the study of the Scriptures the recovery of the true chronological order of the books, where possible, as in the case of St. Paul's Epistles, had been found to be of astonishing advantage. In Milton's works the order was of importance, and so far as the poems were concerned might be stated as follows.—1, Comus, Lycidias, and several of the smaller poems, were written first, when he was quite young; 2, the Sonnets were written in middle life, mostly during his residence in York street; 3, Paradise Lost was written during a time of adversity, in the fullness of his powers, but in the decline of his fortunes; 4, Samson Agonistes was written in the decline of his life and powers. The Dean proceeded to give a few special instances of how the poems refer to scenes in Milton's life. In Paradise Lost there was an allusion to the late discoveries in the surface of the moon by Galileo. When a young man Milton had traveled in Italy and had seen Galileo, who was then blind, and had been greatly impressed by his interview with the philosopher and by the idea of the great importance of physical science. The scenes of Italy were frequently alluded to, and the allusions showed the accuracy of Milton's observations and the care with which he had treasured his remembrances. A striking example of this was afforded by the reference in Paradise Lost to the legions of lost spirits—

> "Who lay entranced
> Thick as autumnal leaves that strow the brooks
> In Vallombrosa."

Those who had visited Vallombrosa knew that there in the autumn the brooks were laden with leaves beaten from the branches of the adjacent trees. The well-known lines—

> "Ye mists and exhalations! that now rise
> From hill or steaming lake, dusky or grey,
> Till the sun paint your fleecy skirts with gold."

doubtless alluded to recollections of the Italian lakes, for at that time the English lakes were quite unknown. Milton afforded a fine example of the value of treasuring up the remembrances of objects seen in youth and in days of brightness and prosperity; these memories cheered and refreshed him in times of darkness and adversity.

In one respect we might use Milton's poems as we used the Bible. If we opened the Bible at random, or read it regularly, words fell upon our ear which we could carry away with us, and which would be of benefit to us. So with Milton. Atterbury, one of Dean Stanley's predecessors at the Abbey, was one of the first to appreciate the great merit of Milton's poetry. He was sent to the Tower as a political offender, and during his imprisonment there begged, as a special favor, that the scholars who were leaving Westminster School for the University might be permitted to visit him, as Dean of Westminster, according to a custom observed to this day. The request was granted; the scholars waited upon the imprisoned Dean, who took leave of them, quoting the closing words of Paradise Lost—

> "The world was all before them, where to choose
> Their place of rest, and Providence their guide."

Among other instances of apt quotation from Milton, Dean Stanley mentioned the touching incident related of the son of Burke, who, lying upon his death-bed, attended by his afflicted father, caught the sound of the rustling of the night-wind outside the chamber window. The dying youth, turning his eyes upon his father, repeated the lines:

> "His praise, ye Winds, that from four quarters blow,
> Breathe soft or loud, and wave your tops, ye Pines,
> With every plant in sign of worship wave."

The repetition of those noble words was not felt to be alien to the feeling of that solemn hour.

Turning to a few of the more general characteristics of Milton's poetry, Dean Stanley said that, with regard to one great controversy of the day—behind which he could not but think that there was something hollow—the controversy between what was called, in barbarous terms which he did not like to use, "denominational and undenominational education," he would like to know what is the position of the works of Milton in relation to the upholders of either side. He did not know what that relation was, but if Milton might be included as a school-book, we had all we could want. For Paradise Lost and Paradise Regained, especially Paradise Lost, had colored all English theology from top to bottom. It would be very curious if Paradise Lost were admitted to the school by "denominational and undenominational" controversialists! But it was of more importance to remember the number of passages which impressed moral and religious truth in such a way that, once heard, they never could be forgotten. One noble characteristic of Milton was his remarkable purity of thought and word. This was the more remarkable from a comparison with most other poets of that time, who were licentious both in word and act. His own words (in Comus) were a striking exemplification of his spirit, and supplied a safeguard against all defiling, sensual, miserable thoughts—

> "So dear to Heaven is saintly chastity,
> That, when a soul is found sincerely so,
> A thousand liveried angels lackey her,
> Driving far off each thing of sin and guilt:
> And, in clear dream and solemn vision,
> Tell her of things that no gross ears can hear;
> Till oft converse with heavenly habitants
> Begin to cast a beam on th' outward shape,
> The unpolluted temple of the mind,
> And turn it by degrees to the soul's essence,
> Till all be made immortal."

As a specimen of the solemnity, seriousness, and loftiness of Milton's view of life, and of the importance of taking the right step in the choice of a profession, the Dean quoted part of Milton's Sonnet written on arriving at the age of 23:—

> "Yet be it less or more, or soon or slow,
> It shall be still in strictest measure even
> To that same lot, however mean or high,
> Toward which Time leads me, and the will of Heaven;
> All is, if I have grace to use it so,
> As ever in my great Task-Master's eye."

It was impossible to put more finely the thought of the responsibility of choosing our walk of life. Another very striking characteristic of Milton's poetry was the stress placed upon the nobleness and value of independent, undaunted, moral courage. The representative of this spirit was the angel Abdiel, described in Paradise Lost—

> "Faithful found
> Among the faithless, faithful only he;
> Among innumerable false, unmoved,
> Unshaken, unseduced, unterrified;
> His loyalty he kept, his love, his zeal;
> Nor number, nor example, with him wrought
> To swerve from truth, or change his constant mind,
> Though single.
>
> * * * * * * *
>
> Servant of God! well done; well hast thou fought
> The better fight, who single hast maintain'd
> Against revolted multitudes the cause
> Of truth, in word mightier than they in arms;
> And for the testimony of truth hast borne
> Universal reproach, far worse to bear
> Than violence; for this was all thy care
> To stand approved in sight of God, though worlds
> Judged thee perverse."

Can the English language, asked the Dean, can the Christian religion, can the teachings of morality go higher than this? or express in more fitting or harmonious words the sense of man's supreme obligation to his Maker? One other characteristic of Milton's teaching—his power of suggesting consolatory thought to the suffering—might be illustrated by reference to the well-remembered sonnet on his blindness—

> "When I consider how my light is spent,
> Ere half my days, in this dark world and wide,
> And that one talent, which is death to hide,
> Lodged with me useless, though my soul more bent
> To serve therewith my Maker, and present
> My true account, lest He, returning, chide;
> 'Doth God exact day-labor, light denied?'
> I fondly ask. But Patience, to prevent
> That murmur, soon replies, "God doth not need
> Either man's work, or His own gifts; who best
> Bear His mild yoke, they serve him best; His state
> Is kingly; thousands at his bidding speed,
> And post o'er land and ocean without rest;
> They also serve who only stand and wait."

Such were the high thoughts which sustained him when that great affliction overtook him, so that, although the world was dark to him, "the celestial light shown inwardly." The last lines of Samson Agonistes might be regarded as summing the experience of that changeful, eventful, lofty, and steadfast life:—

> "All is best, though we oft doubt
> What the Unsearchable dispose
> Of highest Wisdom brings about,
> And ever best found in the close.
> Oft He seems to hide His face,
> But unexpectedly returns,
> And to His faithful champion hath in place
> Bore witness gloriously; whence Gaza mourns,
> And all that band them to resist
> His incontrollable intent.
> His servants He, with new acquist
> Of true experience, from this great event
> With peace and consolation hath dismiss'd,
> And calm of mind, all passion spent."

Learning in the Ministry.

No learning ever comes amiss to one who has to interpret, expound, and illustrate the Word of God. The preacher who would instruct and edify the flock, and win men to the knowledge of the truth, must be a well-read and intelligent as well as a devout man. He must subsidize all literature, and science and art, so far as possible, for the purpose of enriching his discourse and illustrating and simplifying the truth. True learning will make sermons more simple and plain and easy to be understood, and not less so. It is half-educated preachers who involve their meaning in a cloud of crude phrases and ill-chosen words, and astonish their hearers by loud-sounding adjectives. "How much learning it needs," said Archbishop Usher, "to make these things plain." Hence the necessity of wide reading and observation on the part of the preacher. McCheyne was noted as a minister of great devoutness and spirituality, and a great winner of souls. But he did not undervalue learning. His biography tells us that "in his days of most successful preaching, when, next to his own soul, his parish and his flock were his only care, he had been known to express a regret that he had not laid up in former days more stores of all useful knowledge; for he found himself able to use the jewels of the Egyptians in the service of Christ. His provious studies would sometimes flash into his mind some happy illustration of divine truth at the very moment when he was most solemnly applying the glorious gospel to the most ignorant and vile."

Learning in the ministry must never be preferred to piety; that was the grevious mistake in New England in the Standing Order, a century ago—a mistake which led to disastrous results. Better is piety without learning than learning without piety. But far better than either is piety conjoined with learning. The pulpit has suffered and may suffer from an excess of intellectualism, but it may also suffer from the lack of it. The religion that will meet the wants and do the work of the age, must be an intelligent one. Especially must those who assume to be teachers of others have somewhat to teach. The care of the heart with students for the ministry, and with ministers themselves, must ever be the first thing; next to this, they should seek, as Lord Bacon did, to make all knowledge their portion. "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—*Watchman.*

Escaping from a Roman Catholic Prison.

According to the *Court Circular*, a *nun* has just effected her escape from the Convent of Clarisses, at Cambrai. She took the veil twenty-six years ago, but after a brief novitiate she found that she had mistaken her vocation, and for twenty-five years she has been imploring the Lady Superior to permit her to return to her family; but the doors were barred, she was carefully immured, and for a quarter of a century she has been planning her escape, which she at last effected by creeping through a breach made in a wall which some masons were repairing.

Patagonia is a vast country which forms the southern limit of the American Continent. Its area is about 350,000 square miles, nearly one and a half times the size of France. It was discovered in 1520, and in the days of Spanish domination nominally formed part of the viceroyalty of Buenos Ayres. The territory was afterward disputed by the Chilians and Argentines, but finally the former were allowed to occupy the whole of the Pacific coast region. Patagonia is sparsely peopled, the efforts to found colonies there having invariably failed.

General News Items.

The cholera is abating in Cabul.

One case of fever has occurred in Mobile.

The potato bug has appeared in county Cork, Ireland.

England has guaranteed Yakoob Khan $600,000 a year.

The Exchange Bank, St. Louis has gone into liquidation.

There has been no yellow fever at Key West this season.

Gen. Butler will be a candidate for governor of Massachusetts.

The second annual association of paper-makers met in Saratoga.

Greenville established a strict quarantine against New Orleans.

Spain has signed a treaty of commerce with the republic of Columbia.

The Charlotte (N. C.) *Democrat* reports the discovery of a vein of tin ore.

Judge Ballard of the United States court, died in Louisville, Ky., on the 29th.

Cunningham's starch factory burned at Vincennes, Indiana. Loss $150,000.

In Havana there were 117 deaths from yellow fever during the week ending July 26.

Preparations for a negro exodus from North Texas to Kansas are assuming shape.

The British commanders in the Afghan war have been made knights commanders of Bath.

One thousand Bristol, England, masons ended their strike by submission to the master's terms.

A disease akin to cholera has appeared near Centre Point, Iowa. Over twenty deaths in two weeks are reported.

Germany proposes to purchase some islands in the South Pacific ocean for use as a commercial and naval station.

A cannon burst on board the German gunboat Renown at Wilhelm's Haven, killing five and wounding twenty-five persons.

A fire at Ortakeni on the Bosphorus destroyed the Jewish quarter. Hundreds of families encamped on the roads.

The reporting of four cases of yellow fever in New Orleans created some excitement, but physicians now assert that two of them, not fatal, were not yellow fever.

Seven out of nine members of the Senatorial committee favor the passage of Jules Ferry's bill to remodel the educational council.

Prince Alexander, of Bulgaria, demands the immediate recall of Turkish troops who have violated Bulgarian territory near Dubritza.

Large numbers of negroes are leaving Lynchburg, Va., for Cincinnati to work on the extension of the Chesapeake & Ohio railroad.

Before the Southern Historical Society at Greenbrier Springs, Va. August 15, Gen. Chalmers, of Mississippi will speak on "Forrest and his Campaigns."

Gov. Colquitt of Georgia lately preached in Atlanta's most fashionable church, and his colored coachman, in consequence of the gallery being closed, was permitted to sit in a front pew.

A novel sight was witnessed in the Police Court at Richmond, Va., in the appearance of a colored lawyer as the counsel for a white man who was arraigned for some trifling offence.

A ghastly incident in the voyage of a Russian transport ship with 700 Nihilist prisoners for Saghalia is related by a Paris paper. The ship was so overcrowded that 200 of the prisoners died on the voyage, and 150 more were landed in a dying state. It is asserted that the prisoners were packed like cattle in the hold of the ship.

In a letter to a friend in Washington, Gen. Grant expresses the opinion that the Chinese are making wonderful improvements of every description throughout the empire. He predicts that within the space of fifty years that nation will have made such progress and development as will both surprise and astonish the other nations of the world. The General takes occasion to renew his expressions of interest in the interoceanic canal project. The General was a warm friend of the project while he was in the White House, and frequently expressed a desire to have the work commenced during his administration. He took all [illegible] steps to secure the interest of the government in the scheme.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, AUGUST 7, 1879

An Ohio correspondent writes to the mission rooms: "Every member of the church shall be personally solicited by the pastor to contribute to each of the benevolent causes of the church. There is such an enthusiasm in these causes that we expect to go beyond our assessment in every cause."

A correspondent writes from Houma, La.: "The whole parish is pervaded by a spirit of restlessness in consequence of the Kansas movement. Colored people are saving their money, none are investing in real estate, no substantial improvements are being made by those who own property, for they live in doubt as to what the near future will demand."

Last year, says a correspondent himself a liberal giver and old pastor, there had been but $38 given and he brought it up next year to $125, and was disappointed that he did not get $200. He says of his work: "I usually do much preparatory work before Missionary day, then follow it with gleaning. I often say to men of means on a country circuit: 'I want for missions $5, $10, $20, and not unfrequently bring them up to that, when they had been giving but 50 cents, or a single dollar."

On Monday morning, while Gen. A. S. Badger, Collector of the port of New Orleans, was ascending a staircase, William Brown fired at him with a pistol, but the collector succeeded in pushing it aside, and escaped unhurt. Brown was disappointed in his endeavors to secure a position in the collector's office, it is said, and sought revenge for his failure. He was remanded by Judge Miltenberger in default of bonds. We congratulate the collector on his escape from this [illegible] result in common with his great host of friends.

The Austin, Texas, *Iron Age*, [illegible] the conviction of a white [illegible] Francoise, for marrying a woman of color, apparently a [illegible], and his sentence to hard [illegible] in the State penitentiary for [illegible]. Judge Turner refused [illegible] a new trial. The case [illegible] appealed to the U. S. [illegible]. While adulterous cohabitation between the races is never [illegible], it is more than mockery [illegible] that such a conviction [illegible] within it a single element of [illegible] or justice. The case of [illegible] is simply an exercise of [illegible] race malignity under legal [illegible].

It is a prevalent custom in many [illegible] to assign different portions of the missionary field to different persons, to report from at [illegible] concert. It might [illegible] in some places to [illegible] the plan, allowing the re[illegible] to five, but assigning the [illegible] objects to be prayed [illegible]. Is it not at least [illegible] that these various [illegible] of the great field be r[illegible] supplicatingly before God [illegible] is it that the story of [illegible] be repeated to men? [illegible] greetings for the [illegible] Gaffe kingdom, [illegible] report from any [illegible] as once by [illegible] for his work? [illegible] concert such [illegible] wished the [illegible] to hold when [illegible] pray "for all [illegible]

[illegible] the Illinois [illegible] for 1878-9 [illegible]. The collegiate [illegible] the academic [illegible] their [illegible] [illegible] 434. [illegible] of the [illegible] of that [illegible] the [illegible] Law de[illegible] of pro[illegible] with [illegible] commence[illegible] the [illegible] Law de[illegible] of pro[illegible]

[illegible] wished the [illegible] to hold when [illegible] pray "for all [illegible]

[illegible] the Illinois [illegible] for 1878-9 [illegible]. The collegiate [illegible] the academic [illegible] their [illegible] [illegible] 434. [illegible] of the [illegible] of that [illegible] the [illegible] Law de[illegible] of pro[illegible]

[illegible] for his work? [illegible] concert such [

Shall Our Organic Law Establish Vice?

To the People of Louisiana:

As a long-time member of this commonwealth, who has labored much—though, perhaps, vainly—for her advantage; has paid tens of thousands of dollars into her treasury, and never sought for or received favors, I beg leave to protest most earnestly against the action of the Convention on this subject.

In article 171 of the new Constitution, "gambling is declared to be a VICE," while article 167 provides that as many companies as choose to pay a certain sum may carry on the worst and most pernicious form of gambling for fifteen years! This is something for the people to rectify, and the moral duty of it rests now upon the voters.

The fifty-two delegates who voted against the clause, with the absentee who agreed with them, constituted a large majority of the Conservatives of the Convention, and an overwhelming preponderance of the moral and intellectual force. But the "solid" Radicals held the balance of power, and it was they that foisted on us this curse.

I beg leave to ask why the Convention should decide this question as to the lottery and destroy the case, which is made up in the United States Court, between the Commonwealth and the Company, and thereby prevent the Federal Supreme Court from passing on it, when that court has actually reserved for us the vital question involved.

In "Boyd vs. Alabama," [4 Otto], the Court say: "We are not prepared to admit that it is competent for one Legislature, by any contract with an individual, to restrain the power of a subsequent legislature *to legislate for the public welfare*, and, to that end, *to suppress any and all practices tending to corrupt the public morals.* 48 Miss., 147; 34 N. Y., 663."

Other most respectable courts have either reserved this great question, or decided in the negative.

Now there is but little fear of the Federal Supreme Court deciding against us, for, in doing so, they must declare that the sovereignty's legislative power, which is charged with the defence and welfare of the people and the protection of public order, safety, morality and health, can charter a big groggery, a big [illegible], or a gambling establishment, and put the business of it out of the [illegible] control for [illegible]. The very idea is [illegible] the power to do im[illegible] do, and is always [illegible] to do, when nec[illegible]

[illegible]

Convention is by management made to do the contrary! When the State tries to relieve herself of the curse, and is actually on the judicial way to the highest tribunal under God, the Convention, (which possesses *no power whatever except to plan and propose*), stops her, and says: "You shall have no decision; and your legislature shall let the lottery alone. Nay, more; you shall have no new constitution, unless you take with it not only this lottery company, but as many others as can flock here for fifteen years! *You shall either swallow this pill, gilded with $40,000, even though it be poison, or you shall have no medicine for your maladies!*"

I beg leave to urge, then, that the Convention should not be allowed to prevent the courts from decision, or the legislature from lawful repeal.

AS TO THE POWERS OF REPEAL,

I will venture to say a few words, as it is another point seemingly misunderstood. Unremitting vigilance and care over men and things are required of her rulers by the State as a *general rule*. Exemption from such control, under charters, is necessarily exceptional, and must be strictly construed. And these charter exemptions can only be presumed to be intended for business that is unquestionably *promotive of the public good*. In Angell and Ames on Corporations is set forth the principle of public policy to be kept in view: "The *public benefit* is deemed *a sufficient consideration* of a grant of corporate privileges; and hence when a grant of such privileges is made (being in the nature of an executed contract), it cannot, in case of a private corporation, which involves private rights, be revoked. The *object* of creating a corporation is * * * the successful promotion of some design of *general utility*. * * * The principle is, as Domat says, 'that the design of a corporation is to provide for *some good that is useful to the public*.'" (See Dartmouth col. case)

And this was precisely the view of our wise and provident legislators of 1825, in recognizing the possibility that a seeming good might prove to be a blistering curse, and providing for legislative remedy. So they put in article 447, C. C., the legal condition upon which all subsequent charters (including the Lottery Company's) have been granted, that they are repealable on indemnification—thus establishing, in these cases, a mode of expropriation—so to speak—a sort of taking of private property, with previous compensation, for public use. In view of this, I ventured to forewarn the last Legislature to PROVIDE INDEMNIFICATION IN ITS ACT OF REPEAL, but, like bad boys, repudiators, or tyrants, they said: "*We can*, and therefore *we will*, do this thing." Article 447, C. C., reads as follows: "A corporation, legally established, may be dissolved: 1. By act of the Legislature, if they deem it necessary and convenient to the public interest; provided that when the act of incorporation imports a contract, on the faith of which individuals have advanced money or engaged their property, it cannot be repealed without providing for the reimbursement of the advances made, or making full indemnity to such individuals. * * *"

Our legislators remembered the man who put on the shirt of Nessus—clean, well starched, buttons all right—but who afterwards wanted to shuck himself and—couldn't! and they provided the above article. Why should this Convention virtually change itself into a Legislature and nullify it?

Is it not astonishing that when just judicial action, and wise legislation, were ready and willing to attack this monster, the Convention—mighty to save—should rush and DECLARE GAMBLING TO BE A "VICE" (Article 171), AND IN THE SAME BREATH MAKE IT INSTITUTIONAL FOR FIFTEEN YEARS! (Article 167.)

To put it as mildly as I can, I beg leave with due deference to [illegible], that the establishment of [illegible] an article as the one in question, among the many legitimate [illegible] excellent ones that make up [illegible] prospective organic law, seems [illegible] case of an artisan, employed to make a chain of gold, who puts [illegible] brazen and cankering, [illegible] gilded links.

[illegible] AND PRETENSES.

[illegible] said "THE MONOPOLY [illegible] DONE AWAY [illegible] and it makes Louisiana [illegible] *par excellence*, [illegible] of the world [illegible] proletarians, [illegible]—all in short [illegible] without care [illegible] increase that [illegible] people, [illegible] be out in [illegible] of men as a [illegible] said "THE [illegible] AND [illegible] has the

ingenious delegate did not say that the company will demoralize our people, corrupt our politics, and become most potent, (as it has been already) in our city and State affairs. For fifteen years we are to have a Frankenstein monster, above the Legislature, above the law, and above even the commonwealth!

Finally, it is said: "THIS IS AN IRREPRESSIBLE EVIL, AND THE EFFORTS TO PREVENT IT HAVE BEEN VAIN; THEREFORE WE RECOGNIZE IT AND MAKE IT PAY." All the vices and crimes of society are "irrepressible evils," therefore let us recognize all of them and make them pay. I beg leave to say I have never seen or heard anything like this in the writings, speeches or talk of any statesman or jurist. We certainly should base all our policy on principle, and aim at promoting the welfare of the States, the people, and coming generations. The line between good and evil, virtue and vice, honor and dishonor, is plain; and there can be no doubt on which side all public men and acts should be.

In conclusion, I beg leave to press upon our people immediate reflection on the idea of VOTING FOR THE CONSTITUTION EXCEPT SUCH AND SUCH ARTICLES; so that they will not be obliged to vote down a great blessing in order to get rid of an ensconsed curse.

Respectfully, B. J. SAGE.

Religious press of the State please copy.—*S. W. Presbyterian*.

Temperance Notes.

A school-teacher, in a locality where drinking water is somewhat scarce, called his scholars to bring their bottles of water to him. Upon inspection, he discovered that out of sixty-five bottles, all but three were labeled with the following significant labels: "Old Tom Gin," "Old Bourbon," "Old Rye," etc. Mark those scholars, unless they be surrounded in the near future by a decided temperance sentiment their end will be awful. "The way of the transgressor is hard."

A wreck of a man is sojourning in Houma. He came all the way from Pointe Coupee with what is called a "wheel of fortune," but from his appearance you would judge that he came with a half dozen wheels of misfortune. He has been drinking very hard, has had two or three spells of the blue devils and looks generally shattered. He appears to have been of some culture. Gambling and strong drink conquered him.

The Constitutional Convention, after a most disgraceful backdown, declared the Liquor Traffic a police ordinance. Brethren in the glorious cause of temperance will please take notice and govern themselves accordingly. Get ready to pound your police juries. Bring facts and figures to them—backed by strong petitions.

Rev. A. E. Albert, of Houma, La., writes that he is teaching, preaching and spreading temperance; has seven temperance societies in flourishing condition, aggregating 300 members; has traveled 1300 hundred miles on horseback, about 400 miles on cars and in buggy within limits of his circuit since conference. Last Saturday it was expected to have a grand demonstration of societies on parade in full regalia, headed by the Thibodaux brass band. Thos. H. Jones, P. W. G. T., and other officers were to deliver orations.

The First Victim.

Rev. B. F. Tillar, pastor of our St. John's Chapel, Memphis, Tenn., died of yellow fever May 26. On the 19th Bro. T. spent part of the day with the writer *en route* to his family who were sick at Shelbyville. He said: "I shall return shortly to Memphis and do all I can for the people and God." He reached home Saturday at midnight: one hour afterwards was a victim of fever, and one week after was in his grave. A noble, true, earnest minister has fallen—a hero who fell at a trying post. He leaves a wife and children, who, with a host of friends, will feel the loss. He loved the Methodist Church as he loved his life. Four years of his life was spent in the ministry of our church—years full of success. He is the first pastor of our church to lose his life in the Memphis epidemic. R.

Nashville, Tenn.

Marriages.

On the 29th of June, at Vicksburg, Miss., by Rev. D. D. Goodwin, Mr. O. Gibson to Miss E. Plateron.

At the residence of Mr. Jack Carter, by Rev. N. Cannon, Mr. Lawen Watson to Miss Lucy Carter, both of Jackson county, Miss.

At the residence of the bride's father, Corinth, Miss., by Rev. P. Bliss, July 24, 1879, Mr. G. W. Davis, of Texas, to Miss Lucy Phillips, of Corinth.

Sunday School.

August 10, 1879.—THE FRUIT OF THE SPIRIT.

SCRIPTURE.—Gal. 5: 22-26; 6: 1-9.

GOLDEN TEXT.—"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."—6: 6.

TOPIC.—The Two Harvests.

[Condensed from the National S. S. Teacher]

Introductory.—The key-note to the Epistle to the Galatians is: "Stand fast, therefore, in the liberty wherewith Christ hath made you free." He declares that if they are circumcised the death of Christ will profit them nothing; for the reason that then they would be depending upon the works of the law, and not upon the efficacy of his atonement. Then he shows them, that to walk after the Spirit really is to fulfil the law—for love is the fulfilment of the law.

Walking in the Spirit (24-26).—"If we live in the Spirit, let us also walk in the Spirit." In other words, the life should correspond with the profession. And "if" we live in the Spirit, we will walk in the Spirit. The inward revolution will show itself in outward fruit. A change in heart will always exhibit itself in a change in life. Many men are virtuous simply because they never have been tempted. They do not know the struggles that other men daily experience. It is easy for one whose table is always well supplied to condemn a man who for hunger steals a loaf of bread. Those who are the loudest to condemn usually are those who themselves have never been tried. Those who have fought the battle and come off victorious, know how hard it is, are always compassionate and pitiful. The apostle deduces the general truth: "Bear ye one another's burdens." "Burdens" refer not merely to guilt, but to any weights that are hard to bear. Poverty, sickness, affliction, bereavement—anything that sympathy and aid may remove or alleviate. "And so fulfil the law," or, rather, "thus shall ye fulfil the law of Christ." One who does not thus "fulfil the law of Christ" has no right to consider himself as belonging to Christ's disciples. "But let every man prove his own work." It is a terrible thing to be mistaken. In a matter so momentous he needs to be sure that he is right. And he is to prove, not his own opinion—but his work. He is to test his Christian profession by what he has done. Whose burdens has he borne? Whose trials has he made lighter? What brother has he reclaimed? And, when he has done this, if he has found instances of which his conscience approves, "Then shall he have rejoicing in himself alone, and not in another." "Let him that is taught in the word communicate unto him that teacheth in all good things." It is an injunction that the [illegible] should support the pulpit.

Sowing to the Spirit (7-7).—"Be not deceived; God is not mocked." The idea meant to be conveyed is, that excuse for not giving may seem good and valid unto men, but God can not be deceived with them. The proof that he does so is exhibited in the fact that "whatsoever a man soweth, that shall he also reap." There are two kinds of soil—the flesh and the Spirit. Every husbandman knows that some sorts of soil are adapted to one kind of seed, and others to kinds totally different. He must not only sow good seed, but sow it where it will best come up. Just so in spiritual husbandry. The flesh is the proper soil for all evil desires and passions. Those who "sow unto the flesh" sow with reference to gratifying them. And they of the flesh reap corruption—for that is the final result of all that pertains to the flesh. The sinner's death, be it noticed, is not any arbitrary decree, but the natural and inevitable consequence of his own act. It is the legitimate consequence of his own sowing. "But he that soweth to the Spirit shall of the Spirit reap life everlasting."

Murfreesboro, Tenn. District.

We are holding a protracted meeting at Officer's Chapel, Cookville circuit, Murfreesboro district, O. Bolliton, pastor. Prospects are very good for a revival. We are making a united effort of it. Bro. Hegergoss, a white preacher of the Methodist Episcopal Church South, preached for us Sunday evening at 3 p. m.

Brethren, please give attention to the programme of the literary exercises of the district conference signed by the committee on programme. Our district conference will be held at Shelbyville, Tenn., commencing September 18, 1879. The introductory sermon will be preached on Wednesday evening, Sept. 17, at 8:30. Please take due note thereof, and govern yourselves accordingly.

B. B. MANSON, P. E.

The new Turkish foreign minister will appoint commissioners on the Greek boundary question.

Deaths.

Sister Susan Drayton, wife of Rev. James Drayton, died July 10. Sister Charlotte Green, May 22.

D. D. G.

Vicksburg, July 29, 1879.

Sister Louise Williams, a member of the First St. M. E. Church, died on the 18th of July 1879, one of the happiest deaths a Christian could die. She had her senses until the last moment. She said she was waiting until the moment when the ship of Zion would come along and take her home. She often spoke of sister Ambrose, her sister in the Lord. She leaves one son and daughter to mourn her loss. REV. HENRY GREEN. Pastor.

M. H. Powells departed this life on the 18th of July, 1879, in the full triumph of faith, after an illness of nine months. He was converted to the Lord, and a visitor of the First Street M. E. Church. His last words to his mother were, "I am going home to rest from my suffering," to tell his sister goodbye and meet him in heaven. He leaves his mother and sister to mourn his loss. Rev. H. Green visited him frequently during his illness. A FRIEND.

Sister Kate Smith departed this life July 21, six months after her husband's decease. Sister Smith, after suffering from consumption for 10 months and 21 days, passed from suffering to her reward. She had been a member of the Methodist Church for 8 years, was patient and resigned to the will of God. She often said, "I am just waiting on the Lord." One week before she died she said she viewed heaven, and saw her little children there. Just before she died she said, "All is well, don't grieve after me." She leaves three daughters to mourn her loss. "Servant of God, well done." P. BLUE, P. C.

Corinth, Miss., July 28. 1879

NIJNE NOVGOROD FAIR. The great market of the eastern world has been held at this junction of the Volga and Olga Rivers in Russia, every summer for hundreds of years. Here the nations of Europe and Asia meet with their products for trade. Cossack, Chinese, Turk and Persian meet the German and the Greek with every variety of merchandise that mankind employs, from sapphires to grindstones, tea, opium, fur, food, tools and fabrics, and last but not least, medicines. J. C. Ayer & Co.'s celebrated remedies from America were displayed in an elegant Bazaar, where the Doctor himself might sometimes be seen. They are known and taken on steppes of Asia as well as the prairies of the West, and are an effectual antidote for the diseases that prevail in the yaourts of the North as well as the huts and cabins of the western continent.—*Lincoln (Ill.) Times*.

The body of Joseph Standing a Mormon elder, recently shot in Georgia, was received by a large concourse of people at Ogden and Salt Lake city.

Russian troops have been ordered to Turkestan.

New Books.

SOUTHERN STUDENT'S HAND BOOK of selections for Reading and Oratory. By John O. James, superintendent of Military Institute, Austin, Texas. A. S. Barnes & Co., New York, Chicago and New Orleans. Price $1.50.

About one fourth the selections of prose and poetry in this book of over 400 pages are excellent, but of the balance the majority are very common-place. The authors from which all the quotations are made are selected from the Southern States. And not only are all the authors Southern as to residence, but also extremely Southern as to sentiment, on whatever points they are quoted, touching any political question. Henry Clay and Southerners of his type have no place in this book. Only men who believed in secession and the confederacy, etc., can, according to the judgment of the author, rightly put words into the mouths of Southern youth. All the selections on subjects which could at all touch political issues present or past, present the extreme Southern views. Robert Toombs is quoted on "The Territories Common Property of the People;" and, in one sentence he declares the duty of the United States to be "to remove all impediments to their free enjoyment by all sections and people of the Union, and slave-holder and the non-slave-holder." In another quotation from Toombs we have this: "These people of the Southern colonies are much more strongly, and with a higher and much more stubborn spirit, attached to liberty than those of the northward. Such were all the ancient commonwealths, such were our Gothic ancestors, and such, in our day, were the Poles; such will be all the masters of slaves who are not themselves slaves." One selection depicts "Federal despotism in Maryland," others give the Southern views on slavery, reconstruction, State rights, etc. The United States government in its unity and greatness, the Declaration of Independence which gave birth to the Republic, and other like topics which it would be supposed American youths should be instructed upon, find no place in this Southern Hand Book. This is the very worst type of a book to put in the hands of Southern youth. Sectionalism plunged the South into the war and curses it to-day. How supreme the folly of putting thoughts and arguments into the mouths of the school-boys of the South by which to perpetuate this sectionalism! And yet this book is but a specimen of the school-books that are being put in to the public and private schools all over the South!!

MARRIAGE. By Joseph Cook. Published by Houghton, Osgood & Co., Boston. $1.50.

This volume contains ten lectures and as many preludes on current events by Joseph Cook, whose fame as a lecturer on scientific and practical topics has become world wide. The subjects of the lectures are: 1. Infidel Attacks on the Family. 2. A Supreme Affection Between Two. 3. The Leper's Theory and Practice. 4. Marriage Without Love. 5. Obstacles to Marriage. 6. Love Without Marriage. 7. Elective Affinities; or, Who Should Marry Whom? 8. Goethe and Shakspeare on Marriage. 9. Inherited Educational Forces. 10. Hereditary Taints in Blood. The discussions on current events, one of which precedes each lecture, are on the following topics: 1. The Reformation of Romanism. 2. American Bondage to the Uneducated. 3. Ruskin's Charter and Writings. 4. Falstaff and Lord Verisopht as Theologians. 5. Why I am not a Universalist. 6. Cause and Effect in the Soul's Future. 7. Equal Educational Rights for Black and White. 8. Literary Conferences at World's Exhibitions. 9. Virchow's Reply to Hackel's Materialism. 10. What Lies Behind the Key-board of the Nerves? In these lectures Mr. Cook bases his views of Marriage on natural laws. He takes several instances of pure and noble types of wives and husbands among the pagans, who in practice and teachings gave examples of supreme love and affection in their homes. One of these was Panthea, wife of Abradatus, who said, "My home is on my husband's breast," and who, when her husband was dead, died with his dead bosom as a pillow. These instances show that among the pagans the ideal marriage had as its natural basis a supreme affection. A second fundamental proposition is that a supreme affection can only exist between two, and again only as a supreme affection exists can a marriage naturally take place. Mr. Cook claims "That when marriages are natural according to this definition, the best possible means for the preservation of the best of the race are brought together." These principles are sound, and lie at the basis of all true ideas of marriage. We have scarcely ever had a book from any author which has given more genuine pleasure. Beginning right as to true marriage, the lecturer is right all the way through. He shows all phases of freeloveism to be unnatural, and therefore unscientific and wicked. He ridicules the laws which make divorces easy. Some of his best points are made in discussing the pre-natal influences which effect character. This is a book for every thoughtful person to read.

New Publications.

The Popular Science Monthly for August comes freighted as usual with very rich and valuable matter. Black's article on "Removal of Inherited Tendencies of Disease" is one of special value as showing how hereditary predispositions to special disease, like consumption, may be counteracted by the wise use of hygienic principles. "Food and Feeding," in relation to the preparation of food and the combination and service of dishes to form a meal is very entertaining and suggestive. "Re-education of the Adult Brain" is quite curious in the facts it presents, and is important as a contribution to mental science. "Chloral and other Narcotics" shows how easily a simple scientific discovery, valuable as a medicine, becomes a great evil by abuse, and how readily mankind attach themselves to varied cravings after intoxicants which end at last in deterioration and destruction. In Physics we have a number of remarkably able discussions as "The Molecular Theory," and "The Brightness of the Fixed Stars." The article on "Neuter Insects," "Agnosticism as Developed in Huxley's Hume," "Of the Age of Cave Dwellers in America," "Dry Rot in Lumber," "Generic Images," "Geographical Evolution," "Monarchy and Its Drawbacks," are followed by the editor's table, Literary notices and Popular Miscellany, all of which are particularly worthy of the special attention of every reader.

THAT THE PHONOGRAPH can "bottle up" the voice and pass it down to future ages is indeed a wonder, but is not the restoration of a *lost* voice more wonderful? And yet Dr. Pierce's Golden Medical Discovery speedily restores a lost voice, cures hoarseness, sore throat, bronchitis and consumption. Many ministers who had abandoned the pulpit, by reason of sore throat and general debility, have, by the use of the Discovery, been restored to perfect health and strength. Sold by all druggists.

It is Worth a Trial.

"I was troubled for many years with Kidney Complaint, Gravel, &c; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of 30, although I am 72, and I have no doubt it will do as well for others of my age. It is worth a trial."—(Father.)

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates, Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

Manufactured by the Dr. Harter Medicine Co., No. 213 N. Main Street, St. Louis.

The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,

TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

For Sale by Druggists and General Dealers Everywhere.

SHIRTS.

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NEW NECKWEAR,

Good Shirts as Low as 75c.; Undershirts 40c.; Drawers 50c.; Collars $1 a doz.; Cuffs $3 a doz.

EVERYTHING ELSE EQUALLY LOW.

Country Orders will have Prompt Attention

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Quarterly Conferences.

Murfreesboro District (Tenn.) Conference.

FOURTH ROUND.

Murfreesboro, Aug. 30-31; Summerville Circuit, Sept. 6-7; Alexandria, Sept 13-14; Shelbyville, Sept. 20-21; Canefork, Sept. 27-28; North Lebanon, Oct 4-5; Murfreesboro Circuit, Oct. 11-12; Woodberry Circuit, Oct. 18-19; Cooksville, Oct. 25-26; Sparta, Nov. 1-2; McMionvile, Nov. 8-9; Stone's River, Nov. 15-16.

B. B. MANSON, P. E.

Cooksville, Tenn., July 28, 1879.

Meridian (Miss.) Conference.

THIRD ROUND.

Scooba, August 9-10; Ex-Prairie, August 16-17; Brooksville, August 23-24; Macon, August 30-31; Mashulaville, September 2-3; Louisville, September 6-7; De Kalb, September 13-14; Philadelphia, September 16-17; Daleville, September 20-21; Lauderdale, September 23-24; Meridian Circuit, September 25-26; Shubuta, September 27-28; Waynesboro, October 1-2; State Line, October 4-5; Quitman, October 11-12; Enterprise Circuit, October 15-16; Enterprise, October 18-19; Paulding, October 25-26; Garlandsville, November 1-3; Hickory, November 8-9; Meridian, November 15-16.

31-2 J. W. DUNN, P. E.

Okolona District, Mississippi Conference.

THIRD ROUND.

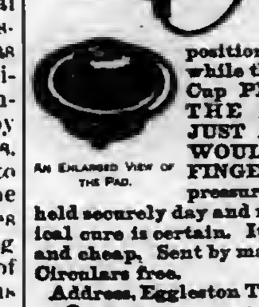
Corinth Circuit, August 16-17; Okolona Circuit, August 19; Buena Vista Circuit, August 20; Athens Circuit, August 22; Aberdeen Circuit, August 23-21; West Point Circuit, August 25; Columbus Circuit, August 26; Columbus Circuit at Columbus, August 27; Crawford Circuit, August 29; Starkville Circuit, August 30-31; Whitefield Circuit September 1; Union Circuit, September 6-7; Toppeshaw Circuit, September 11; Elbethel, September 13-14; Houston Circuit, September 15; Union Grove Circuit, September 17; Pontotoc Circuit, September 20-21; Tupelo Circuit, September 23.

The above is the only notice which the brothers of the Okolona district will receive for the third round.

D. McLACHLAN, P. E.

Okolona, Miss., July 24, 1879.

THIS NEW ELASTIC TRUSS



An Enlarged View of the Pad.

Has a Pad differing from all others, is cup-shaped with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

Address, Eggleston Truss Co., Manfrs. Or C. H. EGGLESTON CO., Chicago, Ill.

n26 52t

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New term begins Thursday, September 18.

For catalogue, rooms and special information, address

Prof. D. P. Kidder,

MADISON, NEW JERSEY.

n24 jul2 4m e o w

Our Class Leaders.

We are often asked for the names of books suitable for class leaders. We recommend the following and ask the Presiding Elders and Pastors to do all they can to put these books in the hands of the leaders.

1. The Class-Leader: His Work, and How to do it. With illustrations of principles, needs, methods and results. By Rev. John Atkinson, A. M. 12mo., $1.50.
2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

For any of these books address Phillips & Hunt, New Orleans.

TARRANT COLLEGE, For Young Ladies.

The Scholastic year is divided into two terms of twenty weeks each. The first term commences on the 1st of July. Board and Tuition in English, Latin, French, and German per annum, including Washing, Lights and Fuel $150 in advance. Mrs. Tarrant has an experience of twenty-seven years in the class-room, as a successful teacher. Crab Orchard is the most health-inspiring locality in the United States.

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Special attention is given to the preparation for county examinations.

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$2.00 PER WEEK.

Students coming to this place are requested to bring a blanket, sheet and pillow.

Should those, who intend coming through Vicksburg, write me in time to that effect, I will send them a certificate in order that they may obtain passage on the packets at reduced rates.

For further particulars address

Rev. H. R. Revels, D.D.

RODNEY, MISS.

n24 ja 15 3m

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month. Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Ooins, Secretary.
Lee Blakemore, Treasury.
Onbrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

EMSLEY BROWER, President.
J. S. KING, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. OOINS, Secretary.
PRINCE DUNCAN, Chairman Stewards.
DR. J. H. COKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Olover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Redford, Lady Chairman Committee on Sick; Finance Committee, F. Papez, Chairman, L. Moore, B. F. Taley.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.

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SPECIAL RATES GIVEN FOR SUMMER MONTHS.

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TRY THEM YOURSELF.

PALO, IONIA, Michigan, Feb. 27, 1879.

Messrs. Craddock & Co.:

GENTLEMEN:—Fifteen years ago I used your three remedies with grand success, and now write to ask if you are still in business, as I want more of those EAST INDIA REGULATING PILLS. After twenty years' suffering with CHRONIC COSTIVENESS, they entirely cured me. I now want them for a friend. Answer at once. CHARLES A. HAWLEY.

BURLESON, FRANKLIN, Ala., Jan. 15, 1879.

Please mail me two boxes of Dr. H. James' East India Regulating and Purifying Pills. I have been using them for some time, and feel that they have raised me from the last stages of CONSUMPTION. Enclosed are $1.50 for the same. What deduction can you make for larger orders. Respectfully J. R. COX.

Eighty pills in a box, each pill a dose. Sent by mail, prepaid, upon receipt of $1.25. Ask your druggist for Dr. H. James' EAST INDIA REGULATING PILLS, or send to us direct.

CRADDOCK & Co., 1032 Race st., Philadelphia, Pa. Importers of Eastern Remedies.

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Be sure to send for our LATEST CATALOGUE and CIRCULARS with NEW STYLES, REDUCED PRICES ($54, $56, $58, $84, $90, $99, $108, $105, $114, $120, and upwards), and much information. Sent Free. MASON & HAMLIN ORGAN CO., Boston, New York or Chicago.

JUST PUBLISHED—Sent Free

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

Young Folks' Corner.

AS A FLOWER OF THE FIELD.

BY ALEXANDER R. THOMPSON, D.D.

Buttercups and daisies,
Silver threads and gold,
In and out the green grass
Of the meadows old.
Sown by—who hath sown them?
Who may have a care?
God himself did sow them
In His garden fair.

Garniture right radiant
Over hill and dale,
Specks of golden sunshine,
Points of moonlight pale.
King-cups with their gold rims,
Stars that fell in showers
Where flit by the bird wings,
Over grass and flowers.

Then the earth is winsome
As she were a bride,
When their eyelids open
In the sweet springtide.
Broidery of beauty
For the eyes of God,
Delicately woven
Over the brown clod.

Like as does God's spring-breath
Breathe fair life and bloom
Over frozen meadows,
Locked in winter's tomb;
So might God's own Spirit
Breathe His life in me,
Dull and sere heart hiding
With love's broidery.

—S. S. Times.

Self-Sacrifice.

One day six boys, ranging in age ... six to ten years, were playing ... gravel pit. Suddenly a high ... above them fell, and covered ... up. Some men who were ... saw the bank fall. They had ... before seen the boys, and con... that they must be buried ... the ground ran quickly to ... them out. They soon un... the head and neck of one ... fellow six years old, and were ... on to help him clear out, ... he exclaimed, "Here are ... boys under the ground. I ... it now until you help ... out."

... the little fellow pointed ... a gesture of his head, and ... where the other boys were ... bravely in his prison of ... his companions were ... from death.

... boy lives to become a ... acts as he did when a ... be brave and generous ... whining about his own ... discomforts, he will look ... are apt others in a ... and will try to re... This single boy is ... whole army of selfish ... cry out, "I look out for ... first."—Selected.

... of Japan.

... of Japan are quite an ... and are the funniest ... imaginable. They look so ... and children that ... been deceived when I ... in the arms, car... the streets. Besides ... with the dolls at New ... and any other when ... there are two days ... April for what is called ... Festival," and all the ... seven big women, make a ... of it. They take them ... and visit and get new ... them, and treat them ... tenderly as if they were ... You may think it ... women to do this, but ... Japanese women have a ... life, and I think play... is about as harmless ... to get pleasure as ...—Mrs. Pruyn, in the ...

Friction.

... I come and see how ... when I rub it ... through the board ... hot enough to set ...

... said Frank, ... wisdom of ... Bible lesson ...

... who ... do you ...

35 years since, to Rob't. Seward, in Richard, Va. Have never heard from them yet. I went to Texas with Seward, who died, and I was sold to Gen. Armstead, whence I came to Mississippi. Had four brothers and one sister. Sister's name is Margaret Carter, oldest brother, Henderson Carter. Address me at Oxford, Lafayette Co., Miss. MARY FERGUSON.

DEAR EDITOR—I am seeking the whereabouts of my Uncle Jonah Hartly. Mr. Edwin A. Glover bought him from his first owner, Capt. Hartly, and brought him to Texas. Uncle being very sickly, and unable to work, he sent him back to Alabama, Marengo Co., about one year before emancipation. He left his wife here. Her name is Mary Ann. My mother, Jonah's sister, is named Sear, and my father's name is Frank Jackson. Preachers and readers, sympathize with me in my search for my uncle, Jonah Hartly, and if found, address me at San Felipe, Austin Co., Texas.

W. H. JACKSON.

MR. EDITOR—I am seeking the whereabouts of Mother, two brothers and one sister. Mother's name is Julia Echoles; sister's Ellen; brothers' Lowen and Tom Echoles. I received a letter from her in the year 1870. She was then living in Desoto Co., near Cold Water Springs, Miss. I have not heard from her since we used to belong to Larkin Echoles. I was brought from there by a negro trader by the name of Henry Vanhusen and sold in Texas to a man by the name of Wm. English. My uncle George was sold with me, but I know not where he is. Any information leading to the whereabouts of the above-named persons will be gladly received. Address me in care of Prof. W. H. Jackson, San Felipe, Austin county, Texas.

ALFRED ECHOLES.

Signs of the Times.

I am an old man; yet in material things I have seen the creation of a new world. I am contemporary with

The Railroad,
The Telegraph,
The Steamship,
The Photograph,
The Sewing Machine,
The Steam Plow,
The Friction Match,
Gas Light,
Chloroform,
Nitro-Glycerine,
The Monitor,
The Caloric Engine,
The California Gold Discoveries,
The Oil Well Discoveries,
Gutta Percha,
Canned Fruits,
The Electric Light,
The Telephone, etc.

Gentlemen conservatives, these are some of the footprints of material progress of the present generation. Do you think the moral world will remain the same as before? that society will be unaffected by these changes? If you do, let me call your attention to the fact that this same generation has seen the abolition of slavery on a grand scale, the ascendency of republican America, the opening of China and Japan, the institution of world's fairs, the spread of the insurance system, and the agitation for the freedom of women. And the march is steadily going on, with accelerating motion. What is its meaning? Where will it end?

Wicked for Clergymen.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."

Rev. ——, Washington, D. C.

Benson's Capcine Porous Plaster.

Celebrated the World Over.

The manufacturers were awarded the highest and only medal given rubber plasters, at both the Centennial and Paris Expositions.

Far superior to common porous plasters, liniments, the so-called electrical appliances, etc. It is the best known remedy for Lame and Weak Back, rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster and see that you get nothing else. Sold by all Druggists. Price 25 cts. Mailed on receipt of price by SEABURY & JOHNSON, 21 PLATT STREET, NEW YORK.

45 Years Before the Public.

THE GENUINE

DR. C. McLANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

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Carpet Warehouse,

Finest Assortment and Lowest Prices in the South of

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UPHOLSTERY GOODS

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WIRE SCREENS

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BRIGHT, NEW, INSPIRING SONGS, GLEES, CHORUSES, etc.

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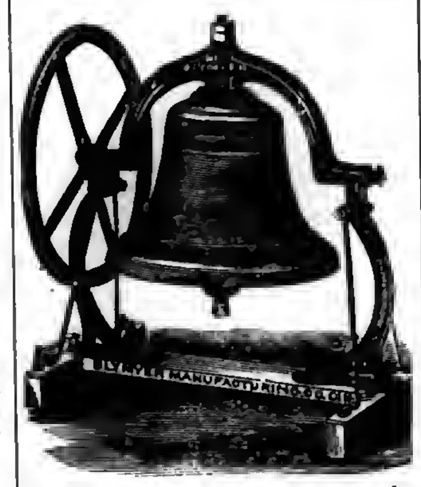

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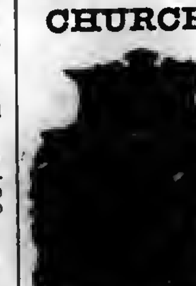

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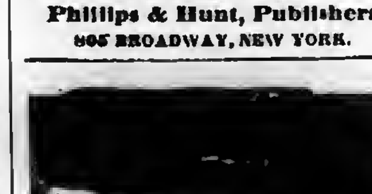

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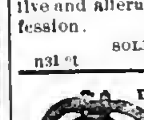

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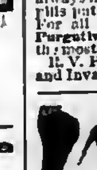

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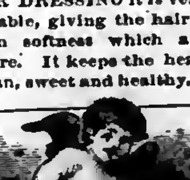

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IN THE MORNING SOW THE SEED.

In the spring the soil is richer;
And the rains more frequent, fresher,
Sow thy seed.
Let the grain grow strong and healthy
Ere the insects, countless, stealthy,
Bide in hurtful numbers come.

When the summer's sun is shining,
And the world is in its blooming,
Pull the tares.
Watch the fences, make them stronger,
Watch and wait a little longer.
Harvest joyful comes at last.

Here is autumn—take the sickle,
Fear no more the season fickle,
Bind the sheaf.
Reap, for plenty crowns thy labor;
Rest in peace, nor dread the winter;
Happy, rest, for toil is past.

While the heart is young and tender,
While the spirit's fresh and eager,
Sow thy seed.
Let the sun of gladness beaming,
In the early morn go streaming,
Warming, waking it to life.

When the noon-day's sun is glowing,
And its fervent heat is pouring
On thy head
O be faithful, watchful, earnest,
And the fruit for which thou yearnest—
Fruit abundant comes at last.

For the Southwestern.

[illegible] from Augusta, Ark., Circuit.

DEAR EDITOR — Thinking perhaps a short communication descriptive of our work and the condition of the people in this part of [illegible] be interesting to [illegible] readers, I venture to [illegible] article.

[illegible] appointment was read [illegible] I had many fears [illegible] as to the results of [illegible] home, but putting my [illegible] who said: "Go and [illegible] you," and in the good [illegible] our beloved Bishop [illegible] at once to go [illegible] do my best for the [illegible] in company with [illegible] charge of our [illegible] we started to [illegible] labor, walking [illegible] of the distance, [illegible] what means [illegible] going to confer[illegible]. This [illegible] not having [illegible] here,) I [illegible] arrival, foot[illegible] I looked out [illegible] me, the [illegible] very encour[illegible] White [illegible] Newport, [illegible] district [illegible] of [illegible] people. [illegible], the [illegible], and [illegible] [illegible]. [illegible] there [illegible]

it is taught in God's Word. The story of the cross is an old story with them, but they carry it in their hearts along with their voices, and it is next to impossible to dislodge either. False teachers have been among them for these many years, teaching them that they can do most anything so they confess it to God and ask pardon. Before these people can be saved, other churches will have to be planted among them, where a christianity will be taught that will include a strict observance of the commandments and holiness of life as a test of membership.

I have now three regular appointments, and have organized one society with a few members, besides, I preach whenever and wherever I find an opportunity, and I am confident, by the help of God, from present indications, ere this conference year closes I will have at least three flourishing societies on this circuit; that is, if the whites will let me stay and labor for the salvation of these poor people, but I am doubtful as to whether they will or not.

The SOUTHWESTERN comes to hand each week as a welcome visitor, and every word is read by me with great interest and profit.

Very respectfully,

LOUIS M. LAYTON.

For the SOUTHWESTERN.

Letter from Huntington.

HUNTINGTON, Tenn., Aug. 4, 1879.

DEAR EDITOR—We are having a glorious time here: forty or fifty come to the anxious seat nightly, Seven or eight have professed a hope in Christ and still the work goes on. I am doing all I can to point sinners to the Lamb of God which taketh away the sins of the the world. We have 113 scholars in our day school, many of whom are inquiring the way to Jesus, while others confide in Him. We spend half an hour every morning in singing and praying with them. The Lord showers down blessings upon us. A great many of the little ones weep bitterly on account of sin. Oh! the good that we might do as teachers in bringing our scholars to the Savior if we would only talk, sing and pray with them a little at the proper time. Sometimes the souls of my scholars get happy and they come to me, throw their arms around me and ask me to pray for them. We had a written examination on the 25th July. All the advanced scholars were examined and reflected credit upon themselves, it being the first written examination they had ever tried to pass. At night we had a spelling match at which many of the parents were present and seemed to enjoy it. We have succeeded in awakening an interest in the cause of education. We have been trying to get the teacher of our district to have a teacher's institute and think we will succeed in having one the last of this or the first of next month. Our Sabbath-schools are in a flourishing condition.

I write this to let my brethren know that I am still trying to do my duty as a teacher and local preacher of the M. E. Church, which has and is still doing so much for our people. G. N. JOHNSON.

It has been estimated that there are in the State of New York no fewer than 6,400 ecclesiastical organizations of all denominations, occupying nearly as many edifices, which furnish seats for over 2,000,000 persons, and having an enrolled membership of 1,300,000 in round numbers. The aggregate value of the church edifices and the lots which they occupy is about $101,110,000, to which should be added, say $16,500,000, the value of the parsonages and other real estate belonging to the various denominations. The Methodist Episcopal Church is the most powerful one in the state, all things considered. It has the largest number of edifices, the largest number of sittings, and pays its clergymen 20 per cent more money in salaries than any other denomination.

[illegible] Cincinnati Board of Education [illegible] passed resolutions demanding [illegible] that teachers of the [illegible] qualifications [illegible] be employed, [illegible] consideration by [illegible] of the propri[illegible] of the rules [illegible] and [illegible] all dis[illegible] leaving the [illegible] the [illegible] [illegible] of

The Austin, Texas, Miscegenation Case.

Last week we noticed the sentence of Emile Francois to five years in the penitentiary for marrying a quadroon, by the judge of the Texas District Court. In the Austin *Gazette* of July 27, we find the summary of the brief of C. T. Garland, Esq., the attorney of Francois, who has appealed the case to the United States Circuit Court.

We have it from valuable authority that there is quite a talk of resisting the decision of the United States Court should that decision release Francois. The decision and result will be awaited with interest. The brief before us makes the following points in substance:

Article 386 of the Texas criminal code is unconstitutional and void so far as it prohibits the intermarriage of the white and negro races.

Said article 386 has been abrogated by the thirteenth, fourteenth and fifteenth amendments and the "enforcement acts" in so far as it makes intermarriage a crime and punishable criminally as to only the white race.

Various legal authorities are cited in support of these two propositions, particularly the second, upon which the case is expected to turn. The ground upon which the Texas court of appeals held contrary to the second proposition in State vs. Frasher, was that the late amendments were made especially for the negro, and that, therefore, Frasher, not being colored, could not take advantage of them on the ground that said article 386 discriminated against his race in the matter of punishment. As opposed to this theory of our court of appeals the recent case of Ho Ah How vs. Mathew Nunan, sheriff of San Francisco, is cited, wherein Justice Field of the United States supreme court, (Judge Sawyer concurring) held that the notorious San Francisco queue-cutting ordinance (providing that all petty criminals shall have their hair cropped short) discriminates against the Chinese in the matter of punishment and is therefore in conflict with that provision of the fourteenth amendment which declares that no State shall "deny to any person within its jurisdiction the equal protection of the law."

This decision of Justice Fields sustains that of Judge Duval in *ex parte* Lou. Brown (a miscegenation case brought before him in 1877 from Waco). Judge Duval discharged this woman because said article 386 punishes only the white race and not the black. These decisions of Judge Field, Sawyer and Duval are shown to be really in harmony with the decision of the U. S. Supreme Court in the famous "slaughter-house cases," wherein it was held that "the letter and spirit of these articles (the thirteenth, fourteenth and fifteenth amendments), must apply to cases coming within their purview whether the party concerned be of African descent or not."

The brief before us maintains, therefore, that our appellate court's decision, in Frasher vs. State, must be regarded as distinctly overruled by the federal courts; that the "civil rights bill" of April 9, 1866, passed to enforce the thirteenth amendment, really put an end to inequality of punishments as between the races, that the fourteenth and fifteenth amendments and the *later* enforcement acts have an infinitely stronger bearing in the same direction; and that, the courts having held that the benefits of said amendments are not restricted to the African race, therefore the Caucasian, as well as the Mongolian, should be permitted to enjoy them, unless a Chinaman's "pig-tail" is to be more sacredly protected than a white man's liberty.

An account of a communion service in the Presbyterian Church at Atlanta, Ga., when Senator Gordon and Congressman Candler sat at the Lord's table with a colored woman, has been going the rounds. The report from Atlanta said "that the matter caused some talk, but was generally approved." The *Presbyterian* quotes this, and adds editorially: "We do not know why this should occasion any 'talk.' Twenty years ago the writer was a pastor in a Southern church, in the days of slavery, and then white and black sat together in his church at the same communion table. Separate communion services for white and black were never thought of or hinted at in that church."—*Christian Intelligencer.*

Last Day of Eve.

BY MISS MARY A. CHESTER.

It approached the evening twilight. The mother of mankind was placed by her descendents in front of her tent, reclining on a rude couch. The western wind fanned her pale cheek, and played amidst her gray locks. Near her sat her husband. Eve turned her eye upon him with a look of sadness, yet of deep affection, and as she saw his wrinkled brow, bent form, and head of snowy whiteness, seemed to call to mind other days.

Inwardly she reproached herself. "Ah! not thus was it I saw him, when first given to me by our God. Where has vanished that manly form—where is the elastic step—where the eye that beamed with brightness—where now the rich and mellow voice? Alas, how changed! And it was I who tempted, who destroyed him—I, the wife—the cherished companion—I bade him eat, and now what is he who but for me had known neither pain nor sorrow nor age! And what remains of her on whose beauty he then gazed with unsated pleasure! A trembling, wrinkled form, just sinking into the grave. Where is now that paradise with its rich fruits—that balmy air, which brought on every breath a tribute to each happy sense—those rays which warmed but never scorched? And sadder, sadder still, where now is that blissful intercourse with Him who made us rich in the happiness of living? His voice is no longer in our ears—driven from bliss—from scenes so lovely—the earth cursed—sin, sorrow, and death, the inheritance of of our children."

Our mother was overcome by the rush of recollections. Her eyes, long dry, found new fountains, and her aged form shook with deep emotion.

It may be that Adam had been indulging in musings not unlike, for he was startled, as if from a revery, by the emotions of his wife. The old man placed himself beside her—she laid her head on the bosom which had so often soothed its throbbings. "What ails thee, Eve."

"Oh, my husband, how can'st thou show kindness to her who has done all this? Thou wast young, and knew only happiness, and all around was formed to delight our every sense, and I, who should have strengthened thy virtue, fell, and dragged thee with me, the partner of my sin, to this depth of ruin. And after a few years of toil and anxiety, we are about to lay these worn-out frames in the dust.

"But for sin, we had lived in perpetual youth, and feared no change. The threatened death has worked slowly but surely, and now his work is nearly done.

"The first to sin, it was meet that I should first return to dust. Had the guilt and the curse been only mine, I might endure it; but I see thee now, and I compare thee with what thou wast, as it seems to me but yesterday.

"A few days will lay thee low. Let our children place us side by side in the cold earth. I know not why it is, yet it seems to me there will be pleasure in our bodies dissolving together, as if there were something of consciousness in the lifeless chest. Little of comfort as is now left in life, yet I cannot endure the thought that I shall utterly cease to be.

"Adam, thou hast given me words of consolation. Is there aught to cheer me, now I am to bid thee farewell?

"Thou seest yonder sun—thou wilt again see it rise and set—he is bidding me a last adieu.

"Sense shall soon cease forever, and no light shall again enter these eyes."

The old man wiped the tears that fell on the wrinkled brow of his partner. A sudden light was on his countenance, as if a new lamp had been lit up in his soul. Eve saw it, and it brought to her a gleam of hope; she gazed on his face as if death had lent new powers to her faded vision.

"First of woman," said Adam, "claim no pre-eminence in guilt—together we sinned—together we have borne the punishment. But there is redemption—there is hope.

"Whilst thinking of the fearful change which betokened to my heart that its partner was about to be taken away, a heavenly light beamed on my thoughts, and taught me to understand the visions which have often visited me on my couch. We shall not die—there is costly ransom provided. We must sleep under the cold earth, but we shall rise again in the freshness of that youth which we first enjoyed; and, purified from all sin, we shall walk in our own Eden, seven times more beautiful than when we first roved amidst its fruits and flowers.

"And there will be the ten thousand who, inheriting our evil natures, will have found a powerful Physician, and there will be that mighty Physician, whose presence shall wake ten thousand harps to melody.

"This earth, too, so long grieviously cursed for our sin, will come forth more than purified from every stain, and in more than its pristine youth.

"Thou wilt go a little before me to the grave; but we shall rise together with the glad shout of gratitude, and with us millions of our posterity ransomed from the curse." Adam paused—his eye fell on the face of his wife—a smile seemed to play in the brightness of hope on her pale lips, but the heart had ceased to beat, and that sleep had fallen on her which the trump of the arch-angel only shall disturb.

The Refugees in Kansas.

We daily receive letters from all parts of the country asking questions concerning the colored people who have come to Kansas this spring and summer, and to give a general answer to all such inquiries we write this article: For the past four or five years colored people in considerable numbers have been coming to this State, but their coming attracted no more attention than that of other nationalities, until, when they in large numbers and destitute condition, brought their coming directly before the people of the State in such a manner as to produce considerable excitement, and, in some quarters, a great deal of bad feeling was excited, and decided opposition expressed. All of this, however, had no effect whatever toward stopping the influx of these poor, destitute refugees, they kept on coming, and are still doing the same thing. As soon as the matter was brought to the attention of our noble-hearted Governor, he joined in with others to organize a relief association, the object being to render temporary aid to the destitute till such time as they could provide for themselves. At first money and clothing in abundance came in from all directions, until the first four or five thousand were pretty well provided for. But for the last two months very little money has been received, and as a natural result the treasury of the association is now empty, and the officers of the Relief Board are now unable to render any further aid to either those of the refugees who have been here for some time nor to those who are daily arriving, and to speak right out in plain English, unless the great hearted people of the North again pour out their money there will necessarily be great suffering among this people, and that right soon, to say nothing of their fate this winter. To this date, counting from last March, there have been about, in round numbers six thousand arrived in this State, that is, about that number have been taken notice of by the Relief Board. In answer to the question, "What has been done with these people," we answer: "They have pretty generally scattered throughout the State." Some have been sent upon lands in Wauhaunsee county, some to the Dunlap colony in Morris county, some to Hodgeman county, and many others scattered in almost every direction, wherever the labor was needed or demanded. With those that are now here, it is difficult to say, at this writing, what will be done. The funds of the association being exhausted, it is apparent that they will have quite a hard time, but it is hoped that money will soon be forthcoming. The chief cause of it being withheld at present can easily be traced to the lying meanness of such papers as the Kansas City Times. That paper is filled almost every day with the vilest abuse of all persons connected with the Relief Board, and its matchless lying is only equalled by its miserable hatred of every man, woman and child on earth who happened to be black instead of white. In conclusion, we would say plainly to our poor people in the South that it is a bad plan to move to Kansas without money. If you can bring one or two hundred dollars with you, come on; but if you be entirely helpless after you get here it would be wise to wait until a little money can be obtained. The people of Kansas have done most nobly, but there is an end to all things, and their willingness to give to this cause there is of necessity a limit. We love our race, and this love causes us to say to all its members, it is not wise to move to a new country without money.—*Colored Citizen, Topeka.*

Curtness.

EXAMPLES, VERBAL, DISPATCHED AND OTHERWISE.

The King of Zulu-land is said to have recently addressed a note to a British officer in South Africa, as follows:

"Excellency—First came the missionary; next the Consul; now the army. Cetywayo."* This brief letter recalls some short speeches and curt correspondence, which will doubtless be delightful reading in these times of long harangues at Albany and Washington. A Western judge once upon a time addressed the grand jury in these words: "Gentlemen—The weather is extremely hot; I am very old; you know your duty—perform it." Another American judge once intervened in an odd way to prevent a waste of words. He was sitting in Chambers, and seeking from the pile of papers in the lawyers' hands that a certain case was likely to be a long one, he said: "What is the amount in question?" "Two dollars, your Honur," said the plantiff's counsel. "I'll pay it," said the Judge, handing over the money; "call the next case." An English Judge was more patient. He listened for a couple of days to the arguments of counsel as to the construction of an act, and finally observed, when they were done: "Brothers, that act was repealed a year ago." One morning a woman was shown into Dr. Abernethy's room. Before he could speak she bared her arm saying. "Burn." "A poultice," said the doctor. Next day she called again, showing her arm, and said: "Better." "Continue the poultice," the response. A few day afterward she came again; then she said: "Well. Your fee?" "Nothing," said the great physician; "you are the most sensible woman I ever saw." Lord Berkeley, wishing to apprise the Duke of Dorset of his changed condition wrote: "Dear Dorset: I have just been married, and am the happiest dog alive. Berkeley." The answer came: "Dear Berkeley: Every dog has his day, Dorset." The editor of a Chicago newspaper wanting the details of a terrible inundation in Connecticut, telegraphed to a correspondent at Hartford. "Send full particulars of the flood." The reply came quickly. "You will find them in Genesis."

The wonderful recuperative powers of France are directly traceable to the large population engaged in agriculture. While England has but 250,000 landholders France has 6,000,000. She has according to statistics, 5,000,000 small farmers. England, it is estimated, has 1,000,000 paupers, while in France they are a small factor. That France should come out of a devastating war and so soon be able to pay a billion dollars of her debt in gold, has astonished the world. The fact we have mentioned largely accounts fur it. According to statistics, the farming lands of France are mortgaged to only 5 per cent. of their value, while in England the mortgage resting against the land is 58 per cent. There is no mistaking the fact that the permanent wealth of a nation, and the prosperity of its people, are more certainly assured by agriculture than by the arts or manufactures. In this we can see the grand future of our own country. Let the broad and fertile acres yet unoccupied be sacredly held for the small farmers. Let the government and benevolent organizations everywhere co-operate in the good work of locating the bone and sinew of the nation upon them. It is health and comfort and happiness to the individual; it is prosperity and strength to the entire people. As France has solved the question of pauperism in a great measure by encouraging agriculture, so should America, whose opportunities in this direction are a thousand fold greater. At present the United States has 3,000,000 proprietary agriculturists.

You cannot dream yourself into a character, you must hammer and forge yourself one.—*Froude.*

A Chinese Prayer Meeting.

Last Wednesday, with two friends from the South, we spent a pleasant hour in the prayer-meeting of the M. E. Chinese Mission, conducted by Rev. Dr. Otis Gibson. About forty Chinese, including half a dozen women and girls, with three or four Japanese, were present. The singing, which was the chief feature of the evening, seemed to be greatly enjoyed by the Chinese and was rendered with most astonishing correctness, both with regard to musical sounds and English words. One acquainted with the horrible jargon of a Chinese orchestra can understand how much these people have to unlearn to become melodious and harmonious. The book used was "Gospel Hymns and Tunes," and never in any Sunday-school or prayer-meeting have we heard them more heartily or harmoniously sung. A prayer in Chinese by one of the class seemed earnest and was certainly fluent. Dr. Gibson evinces remarkable talent in his position. He is a man of character, no mamby-pambyism about him. Fearless and frank, strong in will and voice, he impresses himself and his subject upon these people.

We are surprised to learn from him that there is not much indication of interest among the Christian people of this city as to the work of the Mission. Whatever may be the political and social views of our people with regard to the Chinese, there can be but one sentimet among Christians as to the spread of the gospel of Jesus Christ. And no Christian can be so narrow as to deny and avoid the opportunity which the residence of these Chinese among us presents. It any Christian tires of metaphysical, scientific, and theological, (so-called) disquisitions, let him go to the Mission rooms and hear the simple, pure, ingenious statement of the story of Christ to these heathens by these teachers and his heart will be warmed to the work. It is very refreshing. God speed Bro. Gibson and his helpers.—*Pacific Methodist.*

When the missionary steamer owned by the mission of the Free Church of Scotland was to be placed on Lake Nyassa, the leader of the expedition applied to the chief of the tribe for reliable help to carry the craft around the Murchison Cataracts. The chief responded by sending eight hundred women,—a compliment certainly to the trustworthiness of the sex. "Some of them came fifty miles, bringing their provisions with them. These women were entrusted with the whole, when if a single portion of the steamer had been lost, the whole scheme would have failed. They carried it in two hundred and fifty loads in five days, under a tropical sun, seventy-five miles to an elevation of 1,800 feet, and not a nail or screw was lost. They 'trusted the Englishman,' asking no questions of wages, and receiving each six yards of calico; and for the sake of being liberal each was given an extra yard."—*Heathen Woman's Friend.*

The Ground of our Obligation to Socrates.

Our obligation to Socrates is great. It rests upon the exceptional evolution in his own experience of the finer institutions that are in some degree common to all men; upon his clear perception of their transcendent import, and the gigantic facility with which he reduced them to axioms and even to scientific order. Our obligation may be said to be even enhanced by his heroic devotion to his perceptions of truth, and to what he considered his proper service to mankind. His well-used endowment, by which he became not only the gifted thinker but also the practiced reasoner, coupled with his singular faith in a divine goodness and deference to a divine will, these together mark him at once the wisest and the most child-like among ancient princes and philosophy.—*Sunday Afternoon, for August.*

The people of Ireland have realized so much benefit from the prohibition of the sale of drink on Sunday that they wish to place still further restrictions on the trade. Mr. Sullivan, an Irish member of Parliament has introduced a Saturday-closing bill, which, if passed, will have the effect of closing the drink-shops at an early hour on Saturday evening. There is a strong body of opinion in favor of the measure, most enthusiastic meetings are being held, and influential petitions adopted in its support.

General News Items.

Chas. Fechter, the actor, is dead.

The grain crop is excellent in South France.

A statue of M. Thiers will be unveiled at Nancy.

A North pole expedition will leave England in 1880.

The Chilian blockade of the river Iquique has been raised.

Yellow fever continues on its steady course in Memphis.

It is feared that civil war is about to break out in Hayti.

The American Dental Association held its sessions at Niagara Falls.

San Domingo exported 4500 tons of sugar to the United States this season.

The Mobile quarantine against New Orleans went into effect August 1.

The Bulgarian government has declared several districts in a state of siege.

A large fire at Chatinos, near Strasburg made 2000 peasants homeless.

The first bale of new Georgia cotton was received in Savannah on the 1st.

Rev. John Graham, D. D. of England, was drowned in the surf at Cape May.

Cholera is raging among the English troops on their return from the Afghanistan war.

The Corsicans of Richmond, Va., held memorial services in honor of the Prince Imperial of France.

At the funeral of the Socialist Deputy Geib, at Hamburg, twenty thousand persons followed the bier.

Cardinal Ledochowski has petitioned the emperor of Germany to allow him to return to the See of Posen.

James E. Morrison was appointed police commissioner of New York, vice Gen. Baldy Smith removed.

A son of ex-Judge Morgan, of Louisiana, drowned in Lake W[illegible]piseogee while bathing on Wednesday, 6th inst.

Gen. Lazaroff's expedition into Turkestan is suffering from eye diseases caused by the heat of the sun and sand.

Water burst into the Luddingluck mine, Prussia. Two bodies have been recovered, and eleven more are supposed to be in the pit.

The Republicans have made legislative gains in Kentucky. The Democrats elect the State ticket by from twenty to forty thousand majority.

The Home Rule League will discuss at an early meeting the proposal for converting the league into a regularly elected convention of the Irish nation.

King Menelk, who rules over the southern portion of Abyssinia, has sent a letter to the Anti-Slavery Society, announcing the abolition of the slave trade throughout his dominions.

The magistrates of West Meath, Ireland, ask for an increase of the constabulary force, and additional executive powers, in consequence of the increasing amount of undetected crime.

As England and France insist on the promised reforms being carried out in Asiatic Turkey, the porte has requested them to select persons to be nominated as financial and judicial inspectors and organizers.

The West Chester (Penn) *Republican* says that Mr. John Hall, of that place, has deposited $1,[illegible] with some bankers, to be at the disposal of the Governor of Kansas to aid the refugee colored people in building houses and relieving their wants.

Keith Johnson, leader of the expedition to explore the head of Lake Noassa, died of dysentery on the 28th of June, at Dero[illegible] 130 miles inland from Dar[illegible]. The expedition will be continued by Mr. Thompson, scientific assistant of Mr. Johnson.

A traveler from Abyssinia states that the treaty of peace between King John, of Abyssinia, and the Khedive of Egypt has never been signed by the former, and that the king has ordered fifteen thousand men to take possession of the various districts on the frontier. The Egyptian garrisons consist of [illegible] hundred men of Massowah, and [illegible] hundred at Jennite, but Col. Gordon has left Khartoum for the latter place with three thousand men and twelve canon.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, AUGUST 14, 1879.

Endorsement.

At a recent meeting of the New Orleans preachers the following was adopted by a rising vote:

WHEREAS, The Rev. Dr. Hartzell has with so much self-denial, energy and success during the past years, done the difficult and toilsome work of Presiding Elder and Editor in our midst. Therefore

Resolved, That as a Preachers' Meeting we give him our hearty endorsement and prayers as a successful fellow laborer among us.

Writes a colored brother in Kansas: "God bless your ADVOCATE in the South for the rights of all men."

We have received from S. L. Clark, a copy of the catalogue of the Tullahoma, Tenn., College. This college was chartered in 1877, under the auspices of our church, and offers excellent advantages to the student. I. F. Maynard is mentioned as a principal contributor to the enterprise. Enrollment of pupils will begin September 1.

We believe the Pittsburg *Christian Advocate* is correct when it says: "If the suffrages of all [illegible] were taken upon the [illegible], we do not doubt that [illegible]-tenths would vote that the [illegible] meeting of the period is an [illegible] of demoralization, instead of religious edification. Call [illegible] it a holiness camp meeting does [illegible] change its nature."

New Orleans physicians say the [illegible] fever has run its course for [illegible]. No cases reported for [illegible] days. In Memphis it is to [illegible] epidemic, and is on the [illegible]. Strict regulations are to [illegible] to prevent unacclimated [illegible] from entering that ill fated [illegible]. The Howards have assigned [illegible] additional nurses to duty. [illegible] five cases were announced [illegible] three days.

[illegible] of Louisiana can not vote [illegible] separate provision of the [illegible], as their best [illegible] might dictate. Political [illegible] too shrewd to allow [illegible] interference with their [illegible]. The constitution [illegible] for as a whole, with [illegible] exception of the debt [illegible]. [illegible] the debt ordi[illegible] provisions of drawing [illegible] on its subject [illegible] adopted or re[illegible] is simply the repu[illegible] the legal obligations of [illegible] which will dishonor her [illegible] money centers of the [illegible] her bonds are sold or [illegible]

[illegible] that Governor Stone [illegible], when notified [illegible] mob at Yazoo City, and [illegible] the sheriff and civil [illegible] in sympathy with it, [illegible] for Federal troops, [illegible] of the State. He said [illegible] for it, but would [illegible] of Yazoo county [illegible] all citizens the [illegible] law. He referred [illegible] to the man who led [illegible] them. It would [illegible] Stone dares not [illegible] against mobs. [illegible] the present [illegible] of Mississippi [illegible] organized mob [illegible] be no popular [illegible] until dissen[illegible] the ball do[illegible] the national [illegible] compared by [illegible] in both [illegible]

[illegible] of Con[illegible] writes: [illegible] for Chau[illegible] [illegible]

A Museum of Health.

The science of health, the system of principles or rules which preserve health, should receive special attention in every scheme of public education. In its highest forms it is the special study of the physician; but its simpler elements should be universally known. This can never be until it becomes a part of common education in all schools. What can be more important to our earthly well being than pure air, pure light and pure water and proper food? The necessity of cleanliness, ventilation, the suitable preparation and use of food, drainage, and a variety of other subjects relating to the health of the people, ought to be leading considerations with all classes from the highest ruler down to the humblest peasant! We are particularly pleased to notice the inauguration in London of "The Parkes Museum of Hygiene."

The *Christian World* says:

"A brilliant company assembled on Saturday afternoon, to witness the opening of the Museum, the temporary abode of which is at University College, and it was gratifying to find cardinals and peers, statesmen and scientists, uniting in an effort to honor the memory of a wise and good man in so practical and useful a way, and one which would have commanded the warmest sympathy of Dr. Parkes were he still among us. Mr Cross, the Home Secretary, who presided, after commenting upon the deplorable want of sanitary knowledge among the people, justly observed that they were engaged in an effort to hunt down diseases into a corner, nay, to prevent its having a beginning. Pure light, pure air, and pure water were, he maintained, the birthright of every Englishman, and it was impossible for any one at all acquainted with the way in which the poor are housed, not to join in his hearty denunciations of the carelessness, indifference, and selfishness of those who undertake to erect dwellings for the working classes. Matters relating to sewage, food, clothing and cooking, will be illustrated in the Museum. Nothing, indeed, which concerns the health of the people, however simple it may be, will be excluded from its shelves and cases. And as the Duke of Northumberland, who was one of the speakers, remarked on Saturday, a great deal more is learnt by seeing than by hearing. It is to be hoped that the contents of this Museum, which, we are glad to add, will be open free to the public on Tuesdays, Thursdays and Saturdays, will do not a little to stimulate inquiry and suggest reflection upon the part of both poor and rich.

Humorously as it was put, yet terrible enough was the fact stated by Mr. G. Godwin, F R S., who assured the audience that he had recently seen four families living in the corners of one room, not fitted to hold more than two persons, whilst a bachelor rented the center. Seventeen persons were huddled together in this squalid hole. But it is not only the extreme poor who need to be educated in sanitary matters. Viscount Cranbrook told of a large country house, the lower part of which was flooded with sewage, in consequence of the drains being made to empty themselves into a disused coal-mine, from which receptacle heavy rain caused the foul matter to be washed back. That improved sanitary regulations can effect a vast saving in life was clearly proved by Cardinal Manning, who showed from statistics that whilst the death rate in the army was 27 per 1,000 in 1858 it is now only 9. As the Cardinal well said, the restoration of the domestic life of the working man is wanted, and nothing but increased healthy, and therefore comfortable, conditions of home life will bring that about. To this the attention of all Governments, whether Conservative or Liberal, must be far more directed than it has been, and, as Sir William Jenner observed, amidst prolonged cheering, and evidently to the discomfiture of the Cabinet Ministers who were present, sanitary reform will give to them a better title to the gratitude of the country than waging war in almost every quarter of the globe. With remarkable appositeness, Prof. Huxley, who was the last speaker, quoted the text, "The people perish for lack of knowledge"—the knowledge which will enable them to preserve sound minds in sound bodies. To awaken the desire for that knowledge, and, in a large measure, to supply it, "The Parkes Museum of Hygiene" has been called into existence. It is now in its infancy, but we have no hesitation in predicting for it a rapid growth and a large sphere of usefulness."

Affairs may be ripe enough for a movement of this kind in this country, but of its utility none even doubt. But begin with teaching, in the simplest manner, the conditions upon which the preservation of [illegible] depends, and how diseases [illegible] prevented. It is not necessary [illegible] medical lectures be deliv[illegible] [illegible] pupils become medi[illegible]. But certainly they [illegible] be ignorant of element[illegible], nor continue indif[illegible] laws which control [illegible] Domestic and city [illegible] considera[illegible] [illegible] which is necessary to health. If it be true that cleanliness is next to godliness, then with cleanliness duly attended to, we may look for more general attention to godliness. Purity in air, food, clothing, dwellings, habits and living will be eminently favorable to purity of mind. "Blessed are the pure in heart, for they shall see God."

The Francois Miscegenation Case.

On the first page of to-day's ADVOCATE will be found a synopsis of the brief filed by the attorney of Francois, convicted to penitentiary, for marrying a colored woman in Texas. We have been favored with a summary of the decision of Thos. H. Duval, U. S. District Judge, Western district of Texas, rendered on the 4th inst. Emile Francois was formerly a resident of New Orleans. C. T. Garland, his attorney has appealed from Judge Duval's decision to the U. S. Circuit Court, with an almost absolute certainty of final success. Says the Austin *State Gazette*:

On Monday in the case of *ex parte* Emile Francois, Judge Duval refused to writ of *habeas corpus* for the following reasons, in substance: The reasoning of the Texas court of appeals in the case of Frasher vs. (3 Tex. Ct. App., 263) and a more through consideration of the subject in the Francois case, have induced a doubt of the correctness of the opinion in the case of *ex parte* Lon. Brown.

The regulation of marriage belongs exclusively to the states, and in no wise pertains to the general government. It is not clear for instance, that the federal constitution and laws would prevent any state from prohibiting the intermarriage of uncles with nieces, or Christians with Jews, and imposing a punishment therefor upon the man alone. If a state could do this, then it could certainly prohibit marriage between a white person and a negro, and affix a penalty for the act upon the former alone. If the Texas statute punished the negro in such case, and not the white person, then it would be clearly opposed to the civil rights bill. But the converse of this proposition may be regarded as doubtful upon mature consideration.

In its discrimination against the white race there can be no doubt that the State law is unwise, unjust, and repugnant to the spirit of the constitution and the civil rights bill. But it is not clear that it violates the letter of either. Unless it plainly did so, it would hardly be justifiable to declare it abrogated by the federal constitution and laws.

For such unnatural marriages as those between whites and blacks, the former are mainly to blame by reason of their superior education and intelligence, giving them an overwhelming influence over a race so long held in a subordinate position. This fact may furnish some excuse, if not a justification, for punishing the whites alone, in such cases, as a means of prevention.

In refusing the writ prayed for, the judge expressed gratification that an appeal from his decision lies to the U. S. Circuit Court, where a higher tribunal can weigh and pass upon the important question presented by this case.

The *Pacific Methodist*, of Ju'y 25, has this: "Rev. S. Halsey Werlein, pastor of Louisiana Avenue Church, New Orleans, called at our office this week. Bro. Werlein is with his parents on a visit to his sister, Mrs. Lilly Werlein Ware, the gifted and popular instructress of music at Pacific Methodist College. He will make visits to places of interest in our State and go back to his Louisiana work rejuvenated. We would be glad to lay violent hands upon him and keep him for California, but that he has left a young wife in the Louisiana lowlands. However, the Western work and its needs will doubtless so impress him as to make him useful to us on the other side."

Letter from Pontotoc, Miss.

PONTOTOC, Miss., July 29, 1879.

DEAR EDITOR—I have just closed my protracted meeting, which resulted successfully. It lasted nineteen days, and we had 30 converts, 6 reclaimed and 19 additions. We baptized 16 adults and 7 children. It was a continual revival for two weeks, day and night. I had written to two of the brethren to help me, as they had promised to come if I would call, but they failed to come. This made it quite a struggle for me.

Rev. S. Bradford, of the Baptist Church, took a liberal part in our revival, and was greatly rejoiced at the conversion of his eldest son and daughter. Two twin girls were converted at the same time. Rains have greatly improved the crops.

J. H. COOK.

A letter from Kingston, Jamaica, dated June 24th, represents the financial and agricultural prospects of that country as very gloomy. Officers are recklessly extravagant, and resort to increased taxes to meet the deficiency of the revenue. A large and excited public meeting has been held in Kingston to protest against the [illegible] to which the colonists [illegible] subjected by the officials, by [illegible] the system of government [illegible] is utterly irresponsible.

Total Abstinence.

The sound, fundamental principles of total abstinence are unmistakably laid deep and broad in the faithful, unwavering lessons, both of nature and revelation. The Creator of all organized matter furnishes His natural creatures with all things necessary to develop, sustain or rejuvenate their physical nature; yet in all the broad acres of nature we fail to discover the presence of alcohol. Hence the quotation in defense of alcohol, that "God saw everything that he had made, and behold it was very good," is both inapplicable and false, for God is not the Maker of alcohol; neither can He be, unless He be the Originator of moral and physical evils. Examine the manifold windings of Nature. Trace every line, explore every field, follow her in her hidden recesses; but you fail to discover any traces of this unnatural, inflammable substance. Stand upon the banks of some gentle running stream, with its shores trimmed with rippling, laughing waves. The merry songster with plumage dipped in gold, fresh from his cozy nest, wings his way to this enchanting bowl—drinks his fill of Nature's only choice drink. In his sweetest notes of joy he invites stubborn, dissatisfied man to come and partake of this delicious draught. But in vain is he invited. He is dissatisfied. He seeks, virtually, to disparage the wisdom of God by substituting his deadly invention, for what God in His wisdom made and declared "good" for man's only beverage. Observe the king of day as he faithfully, though unobservedly, draws up from God's inexhaustible fountains, the drink for all of God's creatures, and stores it in His mighty reservoir. Analyze the morning dew, that kisses the blushing flowers, and nowhere except in man's inventions do you find this poisonous substance—alcohol. Being an alien to nature, he is ever at war with her subjects, conquering and slaying his millions. He enters the mouth, charges the blood with his venom, steals away the brain, and drags his victims to destruction. Against such a monstrous enemy we ask you, in the name of the countless victims who are chained to his triumphant chariot, to take a vow of perpetual warfare. He is branded an alien, an enemy, a criminal, not only by nature, but revelation, too, with its unerring index, points him out as the arch-enemy of the human race. The mighty agent that brings destruction to the body, and damnation to millions of unsuspecting souls. There is an old story current that a Quaker once discovered a thief in his house, and taking down his grandfather's old fowling piece, quietly said: "Friend, thee had better get out of the way, for I intend to fire this gun right where thee stands." So do we warn you, dear reader, that you had better drive alcohol out of your house, for we are about to bombard it with red hot shells of Bible truths, unless the thief is driven out. It is an intruder. It is in the wrong place. It has no more business to be there than the thief in that honest Quaker's house. That decanter of yours stands right in the range of the following inspired words of revelation.

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth." While nature recounts to us the curses of strong drink, Revelation thunders in our ears: "Be not among wine-bibbers; among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Again it peals forth: "Do not drink wine nor strong drink—thou nor thy sons;" and "look not thou upon the wine when it is red (with the blood of millions) when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." These are only a few of many passages that condemn this foul demon. Fearing that we might be beguiled by his cunning deception, again Revelation for our soul's sake commands that we have no dealing with him, for "no drunkard can inherit the kingdom of God." Alcohol being denied by both nature and revelation, let all the children of nature, and heirs of revelation join heart and hand together to battle against this enemy till he is banished from our world.

A. E. P. ALBERT.

Houma, La.

Article 203, of the New Constitution, to be voted on for Louisiana provides for a tax "to supply the citizens of the State who lost a limb or limbs in the military service of the Confederate States with substantial artificial limbs during life."

OUR SOUTHERN METHODISM

TEXAS.

John Jackson, Jefferson: "I have received into the church since the second quarter 30, and baptized 17."

M. Henson, Austin: "On the 20th Isaac Leonard Henson, my oldest son, fell off a fence and broke his right arm between the elbow and wrist. He is doing well."

H. Christmas, Hondo circuit: "Our membership has slowly increased this year, but the prospect seems to be brighter. Have added seven to the church since April, Sunday-school is doing well."

W. H. Jackson, San Felipe: "Rev. L. Lane has just closed a protracted meeting, resulting in 18 converts, 14 accessions, and many mourners at the altar. At Hutchinson there is a great revival. Elder Malloy will be with us during the camp meeting. Pray for our success."

C. Young, Lagrange: "The camp meeting convened July 18th and closed the 27th, resulting in three converts and 13 accessions to the church. District conference convened on the 24th, Rev. S. Gates and 18 preachers present. Rev. Geo. Smith, of Columbus, visited us, among others. The whites say that Rev. M. Henson preached the best sermon ever heard in the city. We had a glorious time."

MISSISSIPPI.

Rev. A. Rankin reports favorable progress at Red Creek church, Augusta circuit.

W. Brown, Garlandsville: "Our elder has been with us on his second round. The work is still growing."

M. Adams, Meridian: "We sent from the M. E. Church, for children's day, $5 to Phillips & Hunt, New York, and have their receipt for the same."

E. S. Sealey, Greenwood: "Our Union Sabbath-school is in a good condition. Will have love feast on the second Sabbath of this month. Sixty-five pupils in attendance, under B. L. Paster."

B. L. Crump, Greenwood: "I have just closed a two weeks' meeting, and added 39 souls to the church. Members are all in good spirit. Sabbath-school is prospering. We had a picnic July 11, and a concert at night. The object was to get a library, and $31 15 was taken in. The Kansas fever is here, but it does not stop us from working and improving upon our church. Henry Martin, a young man, will be hung here on the 29th for rape."

LOUISIANA.

Rev. S. Duncan says that Clinton Street Church, Carrollton, is now clear of all debt. The new parsonage has been paid for.

T. Jackson, Fairfield Chapel, Shreveport: "At our protracted meeting there were 5 converts and 6 added to the church. At our basket meeting the collections were: Anderson Pearce, $4 03; Daniel Grantom, $5 05; T. Jackson, $6 90; P. Hall, $2.50; M White, $2."

Rev. A. E. P. Albert, Houma: "Our church is in a very prosperous condition. Three precious souls have recently found Christ Jesus, a pardoning saviour. The influence of our church, is certainly transforming the character of the community. Will not some friend send us some temperance tracts, books, etc? Our temperance work is extensive and we need these tracts to help us."

ARKANSAS.

A pastor writes: "This is my first year in the ministry. The late Bro. Todd and I joined the conference together and were intimate friends. I little thought when we parted in Little Rock last winter that he would so soon be called away. I am anxious to stay here and try to save souls, but I have oppositions on every side to work against, and I am afraid of the whites on a part of my work. Would you be kind enough to advise me? The white people object to me stopping with the colored people, but I think I can do more good by so doing. I admire the firm stand you have taken for God and humanity."

An Assertion Corrected.

BRENHAM, Texas, Aug. 2, 1879.

DEAR EDITOR—When I came to this county in 1870 the colored people had horses, oxen, cows and hogs almost without number and they have them to day, and many of them have buggies and wagons also. I think the assertion made by your correspondent at Corpus Christi should have been confined to the county and not made general. It may mislead some, and I think, from personal observation, it has a tendency to shake the faith of others in the paper. May the good Lord direct us to take steps for the people's good and His glory, for Christ's sake, amen.

MRS. ISABELLA HOWELLS.

A Missionary Meeting at Chautauqua.

The results of mission work by the various evangelical churches was the theme of the speaking at the 4 o'clock meeting on Sunday afternoon, Aug. 3, at Chautauqua.

The world is open to receive the missionary. The countries which have hitherto been closed to the gospel, have, by the recent events transpiring in the political world, been opened wide to the Word of Life. Rev. W. E. Simpson, of the Wesleyan Church of England and a missionary from India, gave accounts of the progress of the truth in Southern India. He told of the terrible power of superstition on the minds of the people and illustrated it by an incident. Two of the students of his own school, knowing the truth of the gospel by experience, determined to whip an image of a goddess, which was worshipped in the neighborhood of the school. At night they went to the place where the image stood. One shrunk at first from the fearful work of attacking, irreverently, the object he had been so long accustomed to reverence, but the other, with great trepidation went on and gave the image a gentle tap with a slipper, and then waited to see how the goddess would avenge the insult; but there was no mark of appreciation of the insult on her part and then another slap was given, and still no response. Then the other young man, emboldened by the result, came up boldly and helped to administer a sound slapping with the slipper. The next morning the priests came to complain about the indignity offered to the goddess. The young men answered that if the goddess could not defend herself, she was not worth honoring. This was the beginning of the iconoclastic work in Southern India. That young man who led in their attack on the idol is now preaching the Gospel, within a few feet of the place where that image stood. He illustrated the kind of preaching done in the bazaare, or what we would call the public squares or markets. He read, on one of his preaching tours, in the bazaar, the third chapter of John, and when he came to the passage, "Except a man be born again he cannot see the kingdom of heaven," one of the five hundred Brahmins who had gathered around him interrupted him by saying, "You have taken our words, and you have no right to them." The answer was that you have corrupted these words, and we bring them to you purified. One of the crowd told the preacher not to mind the interrupter, but asked permission for an old white-headed Brahmin to speak. This being granted, the old man came forward and said: "You, sir, Missionary, see these hairs, white with years. Once they were black as the raven, and they have grown gray while I have been waiting to hear such words as you have spoken to-day." The words of Jesus fell on the ears of this old Brahmin as the sweetest music, cheering and refreshing the soul. Now there are thousands of native Christians in Southern India, and hundreds of native helpers in the various mission fields.

Bishop Harris gave the account of Ling Chung Ting, the Chinese preacher who was beaten in the bazaar, taken to the city gate, and threatened with death if he should return. The poor man rose up, walked to a little stream near by, washed his bloody wounds, sent up a prayer for Divine guidance, then went back to the same place, preached, and was again mobbed, beaten, taken to the city, and told that he would be killed if he dared to return. Ling Ching Ting again washed his wounds, again prayed, and returned to the same place and preached. He was now thrust into prison. The Mandarin now came to the rescue, and in accord with the law of China that no one shall be persecuted for opinion sake, they sent officers to the prison, brought out the preacher, placed him in the very spot where he had preached, and then told the mob that the first man who interfered with the preacher should die. The multitude heard the gospel with respect, if not with gladness, from the lips of the preacher. Hundreds of Christian Chinese now rejoice in the love of Jesus. The converted heathen give the same evidence of their faith that was given in apostolic times, by those who endured persecution for the sake of Christ. The result of the conference is that the testimony in favor of Christian Missions as a grand success—is overwhelming. From any standpoint they have been blessings to the world. They open the way for enlarged commerce, for better forms of civil government, for a purer, higher social life, for more healthful intellectual development, for the more general spread of knowledge among the people, for a pure religion and a high state of Christian piety. The results point clearly to the time when the prayer shall be answered, "Thy kingdom come."

J. BEADEN.

Chautauqua, N. Y., August 5, 1879.

Grand Temperance Demonstration in Houma.

Saturday, August 2, was a grand day in our little town. The day opened in splendor. The balmy morning air, freighted with the silvery dew, was pleasant and refreshing. Early in the day you could discover that something more than usual was about to take place. Everybody seemed to expect something. Ere the clock struck ten the Thibodaux brass band had invaded our quiet little town and were loading the breezes with their "Sweet By-and Bye." At 12 m. the grand temperance procession had formed in front of the M. E. Church on Canal street in the following order: Brass band, followed by the Albert Total Abstinence Society with colors flying and about 100 members in rank; The Band of Hope, a total abstinence society composed of about 117 children whose ages range from 9 to 16 years. This beautiful band, with their colors flying, formed quite an important part of the procession. Last, but not least, followed Evening Star Lodge No. 1, I. O. G. T., with their beautiful banner mounting upon the breeze and with 42 members in the rank, all dressed in full degree regalia. Their banner, which is truly a rare specimen of superior taste and workmanship, was presented by Bro. T. H. Jones, P. G. W. C. T. of G. L. of this State. The sight was really imposing. Nearly 300 total abstainers in rank, dressed tastefully and in full regalia, with three beautiful banners and appropriate mottoes thrown to the breeze, marching to the strains of sweet music right in front of coffee houses and dram shops; in a town of less than 800 inhabitants is certainly grand.

These temperance organizations number about 367, but Saturday being "pay day," many could not "turn out." Having paraded the principal streets, they proceeded to Fowler's Park where the temperance [illegible] of war had prepared to open fire on the arch fiend—Alcohol. Hon. E. W. Williams, who was a member of the late Constitutional Convention, and labored so faithfully for a Sunday prohibition clause, spoke on legal prohibition; doing credit to himself and the cause. Mrs. M. E. Mason and Mrs. Lou Williams delivered very impressive addresses on "Woman's Duty," and "Home Protection;" followed by Bro. M. C. B. Mason, W. C. T., who chose for his theme "Moderate Drinking." His fiery eloquence convinced many. After Mr. Mason's brilliant effort all eyes centered upon Rev. A. E. P. Albert, D. D. R. W. G. T., who was to deliver the closing address. His subject was "Alcohol the Outlaw of all Laws." In his arraignment of this giant evil one could almost see the criminal in his crime, the jury hearing the evidence and the judge passing the sentence of eternal doom to the monster. Bro. Albert is certainly doing a great work here. Why will not some other of our ministers join hands with him and help him extend the I. O. G. T. or ordinary temperance organizations, that our fair State may be saved from a plague much more destructive than yellow fever, smallpox or cholera.

Houma may well appreciate her temperance organizations: they will do her more good than all her other enterprises. Evening Star Lodge is certainly a blessing and an ornament to this town. It was born in a storm, the memorable 4th of June 1879, and we pray that her days may be long and her history bright. We have heard nothing but promises on all sides. If the ministers of Christ, of all denominations and races, would labor as faithfully in the cause of temperance as Rev. Albert has done here during the last 18 months, not only Louisiana, but the whole country would be free from this curse of intemperance. Pray for us. More anon.

A.

Houma, La., August 10, 1879.

Letter from Columbus.

COLUMBUS, Miss., August 7, 1879.

DEAR EDITOR—I write to inform you how we are getting on with our work here. Last Sabbath being the first of the month, it was very interesting. Attendance was 149. The pupils recited 206 verses. Miss Mary Richards recited 103. Our collection was good also. Then Rev. B. F. Penney, our beloved pastor, gave the children some encouraging words, telling them that each had work to do, let them be ever so small. Mr. Silles, a visitor, made some acceptable remarks.

On Monday the funeral service of Loular Erwin was attended by the Sunday-school at 3 p. m. She was a faithful pupil for three years, and died at the age of sixteen. She had learned to love Jesus, and while sick she repeated many of the Sabbath school hymns, and desired the school to sing at her funeral "Shall we gather at the river?" Two persons united with the church in the afternoon. Mrs. S. B. Merrill, a well known lady and worker for Christ, is mentioned in the following article, published in the July number of the *American Messenger*. Yours,

E. S. SPRIGGS.

THE FREEDMEN IN MISSISSIPPI.

A lady in Columbus, Mississippi, a voluntary laborer among the freedmen, is cheered by the following fruits of her labors in tract distribution:

"A wonderful revival of religion has been going on among the colored people here for several weeks. One remarkable feature is that so many of them are converted at home, under no peculiar excitement. Heretofore their meetings have been held late at night, and with noise and shouting; now they go away subdued.

"The tracts which have been sent to me from time to time from your society have done much good. I gave a number to the colored preacher a few months ago, and an appropriate one was put into the hands of a very wicked young girl living in known sin, and she was converted, and joined the church. She has been ever since a worthy member.

"Last week I read two tracts to some washerwomen at work where I board. An old woman, named Aunt Betty, a very good Christian, asked me to let her have them to take home to her son, eighteen years old. He read a leaflet beginning in large letters 'The Wages of Sin is Death,' 'The Gift of God is Eternal Life,' etc. He was converted, as we hope, that night.

"An old man read a tract and repeated it all through to a teacher who is instructing his children; they also repeat the hymns which were on the tracts which had been given them.

"I take great comfort in teaching them in their Sunday-school. There are about three hundred in one school. The order is good and they sing well. I am almost carried away when I hear their choruses.

"Last Sunday thirty united with one of the churches and were publicly baptized. The meeting was marked by great solemnity; 1500 were present.

"No one can tell how much is done among this people by these tracts. I often hear of good from them, but now every day I have to deny those asking, for I have none. Colored men and women seek tracts who a year or two ago ridiculed the idea of reading them. I have taken great pains to distribute all I have had to those that I knew would read them. Now is the time. May the Lord incline our Christian friends North to help us."

Colored Voters and Greenbackers.

BYHALIA, Miss., July 24, 1879.

MR. EDITOR—The colored people of the South before going into the National Greenback party should enter into an agreement with that party like this: "We, the National Greenback party, do pledge ourselves to the colored Republicans in the Southern States, that if they vote with us, we will see that each colored man shall have a fair chance to register and vote for the candidate of his choice, without being molested in any way whatever; and also pledge ourselves to give the colored people an equal representation, on the State and county tickets." If this arrangement were made with the colored people of the South, and carried out in good faith, not a single colored man would go to the State of Kansas to live, but stay just where they are, educate their children, and work their former master's land or buy it.

We simply appeal to the wise world for justice. Here we are, millions in number in the United States, and only one Representative in Congress—Senator Bruce. We are entitled to one half from the Southern States. This is why the negro desires to go to Kansas or some other State. He can not vote nor hold office in the Southern States under Democratic rule.

Mr. Editor, I hope you will not think for a moment that I am a politician or an office seeker, from this letter. My friends requested me to express these views through your paper. I long to see the day come in the South when every man white and black can think and act for himself. A great many white people are bolting from the Democratic party up here and are organizing the National Greenback party, and asking colored Republicans to go with them and elect certain candidates. But not a single word has been said about "the Nigger" yet in connection with an office. This is wrong and unjust.

I remember the time, in 1877, in Lafayette Co., Miss., when there was a colored Republican candidate for the State Legislature, and he beat the Democrat 175 votes at one box in town that night, but next morning he was behind 25 votes. A white man, Mr. R. C. said to a colored man John F.: "Why did you not come to the counting school last night, John. You Republicans quit counting at sunset, but we Democrats counted all night and brought you Republicans out behind 25 votes. How is that?"

P. C. POWELL.

If we want to conquer the world for the Lord Jesus Christ, we must take men one by one.—*Spurgeon*.

Foreign Missions.

The Methodist Church South report of their Mexican Missions twelve native preachers, eight teachers, and 258 members. Of their Brazil Mission they report 19 members, six of whom are Brazilian citizens and thirteen foreigners—these are in Rio de Janeiro.

The Presbyterian *Record* for August has the following beautiful story of the endeavors and outcome of a colored congregation of their people in Kentucky to procure a church for themselves. They commenced by depositing small sums in bank, praying for success. Yet not daring to hope that their prayers would be answered so soon—but hear the pastor's letter: "God has heard and answered our prayers. He has given us a church building of our own, where we can worship without fear. One of our members, a plain, ordinary man—an old bachelor—purchased the building from the German Methodists, paying them $4,800 cash. I saw every dollar counted. This gentleman has been a member of the Presbyterian Church for nearly thirty years. He never spent five cents for a cigar, a drink of whisky or a chew of tobacco in his life. The act, I think, is unparalleled in history of black men.

The Wesleyans, in their Executive Committee, recommend that during the year some method be devised by which all the present advantages of the Breakfast Meeting may be secured with less cost to the society. In a scheme for increasing their annual income by £10 to £200,000, that measures be adopted for the more thorough canvassing of the non-members who worship in their congregations.

The Presbyterians in their "Foreign Missionary" say: "Our board [illegible] the full responsibility of the field of Brazil. Nor could we [illegible] anywhere on the globe a more [illegible] so far as concerns the [illegible] the government, and [illegible] desire of the authorities [illegible] progress and enlightenment.

[illegible] Home Missionary.—[illegible] gotten up organ of [illegible] on the second of [illegible], "Better than your [illegible] you have money, the [illegible] of which you may require [illegible] during your life, but at [illegible] you wish to devote to [illegible] the society, the [illegible] it and give you [illegible] semi annual [illegible] you live. We [illegible] Missionary Society [illegible] Episcopal [illegible] same thing in [illegible] aged persons who [illegible] the active duties.

[illegible] Capt. Challis in [illegible] July 8 that [illegible] just received [illegible] at [illegible] this year [illegible]

[illegible] and practice [illegible] by the [illegible] I make it a [illegible] sermon [illegible] myself [illegible] them [illegible] of my [illegible] in my [illegible] my [illegible] from [illegible] illustration [illegible] that is [illegible] of the [illegible] I do [illegible] effect for [illegible]

[illegible] Missionary [illegible] The [illegible] faith [illegible] other [illegible]

Sunday School.

August 17, 1879.—THE CHRISTIAN ARMOR.

SCRIPTURE.—Eph. 6: 10-20.

GOLDEN TEXT.—"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—11.

TOPIC.—Christian Warfare.

(Condensed from the National S. S. Teacher.)

Connection.—The apostle shows to the Ephesians that they are called—"he hath chosen us in him before the foundation of the world." 1: 4. Their calling had been effectual—"and you hath he quickened, who were dead in trespasses and sins." 2: 1. They had been called for a purpose—"created in Christ Jesus unto good works." 2: 10. In this election, it was the purpose of God that the Gentiles should be "fellow-heirs" with the Jews. 3: 6. Having thus laid the foundation, the exhortation to walk worthily of their vocation follows as a natural sequence. They were to walk "with all lowliness and meekness, with longsuffering," etc. They were to "put off," concerning the former conversation, "the old man," and, instead, "put on the new man." Lying, corrupt communications, filthiness, foolish talking and improper jesting, were not to proceed out of their mouths.

The Christian's Foes (10 12)—The warfare is to be a severe one. It is no ordinary foe that the Christian has to fight. The Christian needs, not only to be strengthened within but protected without—not only to have the courage to fight, but also to have a proper defense against the attacks of the enemy. He is safe only as he puts on the armor of God—that spiritual panoply that only God can furnish to him. It is not enough, as a great many seem to do, just to take up the shield of faith. It is a great protection, but it does not furnish a complete safeguard. Neither does the breastplate of righteousness alone afford safety, nor the helmet of salvation when worn by itself. Each piece is indispensible, but not in itself a perfect defense. One must "put on the whole armor of God." The foes with whom the Christian has to fight are: 1. The devil. The Scriptures are not at all uncertain in declaring the existence of such a being. They distinctly affirm the fact, over and over again. 2. The rulers of the darkness of this world." 3. "Spiritual wickedness in high places."

The Christian's Armor (13-17).—The first three pieces mentioned for the Christians to put on are in the nature of garments. 1. "Stand therefore, having your loins girt about with truth." With that he wants to girded—as it were, to have it buckled on so that it never can come off. "And having put on the breastplate of righteousness." The righteousness here intended is that which is the result of the work of the Spirit." "And your feet shod with the preparation of the gospel of peace." The war-sandals of those times were thickly studded with nails to give the soldier a firm footing. Just so do the principles of the gospel give to the Christian a secure standing He is not easily tripped up. The Defensive Armor. 1. The shield of faith. "Above all"—or, rather, "over all"; for it refers to the shield that covered the whole body—"taking the shield of faith." Faith then, is the largest piece of Christian armor. "Wherewith ye shall be able to quench all the fiery darts of the wicked one." 2 "Take the helmet of salvation." Rather, "receive" it. God alone gives that. It is to be noticed that there is nothing for the back. It was meant that the Christian always should face the foe!

The Offensive Armor. There is only one offensive weapon. "The sword of the Spirit, which is the Word of God." It is called the sword of the Spirit because it was inspired by him. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21.

The Christian's Duty (18 20).—In these three verses are set forth three obligations of the Christian. 1. Prayer. The old couplet is still true:

> Satan trembles when he sees
> The weakest saint upon his knees.

2. Watching. One can not pray [illegible] asleep. If he is not on the [illegible] he will cease to pray. 3 [illegible] ing. "That I may open my [illegible] boldly." There was nothing [illegible] so much dreaded as [illegible] in the preaching of the [illegible] was nothing that he [illegible] of. He wanted with[illegible] to proclaim the [illegible] the gospel!" Paul [illegible] Christian soldier—[illegible] taken prisoner. [illegible] of this un[illegible] Christ. May [illegible] be multi[illegible]

[illegible] has

Notes from Victoria, Texas.

DEAR EDITOR—In the days of our prosperity we feel like giving the glory to God, and publicly acknowledge his mercy. Since our revival here about three months ago our classes have been strong. The prayer-meetings have been well attended, and the Sunday-school is increasing in numbers and usefulness. We cannot speak too highly of our excellent Bro. Starnes, who came to us about eight months ago from the Central Tennessee College to teach our public school. He is a competent teacher, a devoted Christian, and a useful worker in our Sunday-school. He is the assistant superintendent, and teaches a Bible-class of about thirty. If that college has any more like him that they can spare it would be a great blessing to us away out here on the southwestern frontier if they will send them on.

Our members are studying the Bible and the M. E. Discipline. They mean to be Bible Christians and Methodists, for the two words mean the same thing. Our people are waking up to the fact that whisky and the spirit of the Lord don't go together. The temperance work among us is helping us in every way—religiously and financially. People have more money to build and repair churches and pay the preacher and buy Sunday-school books and educate their children and make home happy when they pay no saloon bills. We are just putting new seats in our church, and intend to be ready to take care of the annual conference next December in good shape.

It would almost seem that Bro. Madison thinks the "preacher in charge of Victoria" is selfish because he won't consent to have the conference moved to Austin. Now I want to say to Bro. Madison and those who think the conference ought to be moved, that the vote was almost unanimous which fixed the coming session of the conference here, and we do not want to go against the wishes of the majority of our brethren.

We had our third quarterly meeting last Saturday and Sunday, and the presiding elder, G. W. Richardson, was with us. His talk in the quarterly conference on the subject of family prayer and home piety cannot fail to do good. About 110 persons took the sacrament on Sunday, and two adults were baptized. Nine have been received on trial since the last quarter. We believe our members are growing in grace and in the knowledge of our Lord and Savior—Jesus Christ. To God be all the glory.

PRIMUS GATES.

Victoria, August 6, 1879.

Notice of Meeting.

The Louisiana Sunday-school Association will meet at Austerlitz Baptist Church, Jefferson, Tuesday, August 19. There will be several addresses delivered upon Sunday-school work, and its relation to pastoral work. T. F. Clanton, H. C. C. Astwood, G. W. Walker, Rev. J. W. E. Bowens and Rev. John Marks will address the association.

I. H. NORWOOD, Pres't,
GEO. W. WELLS, sec.

Marriages.

On the 6th inst at the residence of her sister Mrs. Anna Johnson, by Rev. Emperor Williams, Miss Susan Thomas to Mr. John Jenkins

In the M. E. Church, by Rev. M. Adams, Thursday night, June 26. Mr. Nelson Hyde to Miss H. Hnston.

Also, July 17, Mr. Anderson Rhodes to Miss Charlotte Hill, all of this place. M. ADAMS.

Meridian, Miss., Aug. 1.

Deaths.

Sister Sarah Trotter departed this life on the 3d inst. She had been a member of Asbury Chapel for many years. J. M. S.

Holly Springs, Miss., August 9, 1879.

Mrs. Rachel Ann Key died at Nashville, Tenn., June 1, 1879, aged 21 years. She was converted six years ago at a camp meeting conducted by Rev. H. W. Key, on the Mason and Pleasant Grove circuit. She subsequently united with the M. E. Church, and it is believed that the various duties growing out of this new relation were performed by her in a manner that has left no room for any one to doubt her thorough consecration to Christ. During her illness, which was brief but painful, she exhibited true Christian fortitude, and when the summons finally came, she seemed filled with rapture, and sweetly fell asleep in the arms of Jesus. At the time of her death, she was a member of Thompson Chapel, in this city. D. W. HAYS.

Satan selects his disciples when they are idle. Christ chose his when they were busy at their work, either mending their nets or casting them into the sea.—*Farrendon.*

New Books.

SHAKESPEARE'S KING RICHARD THE SECOND, with introduction, and notes explanatory and critical, for use in schools and classes, by Rev. Henry N. Hudson, Professor of English literature in the School of Oratory, Boston University. Ginn & Heath, Boston.

We decidedly prefer to have advanced classes carefully go through such a volume as this rather than to be spending their time in reading scraps of various authors as contained in the readers which are numbered five and six for our schools. Give us the production of an author as a whole, and let us bring all the lights of history, literature and criticism to bear upon it. Our young people will then have gotten such a taste as to long for more, and be the more disposed as well as the better prepared to possess themselves of the rich stores of the best authors. We like the idea, the plan, and the execution of this book, and desire to see it have an extensive use.

CORONATION HYMNS AND SONGS FOR PRAYER, PRAISE AND SOCIAL MEETINGS, by A. S. Barnes & Co., New York. Post-paid, 35 cents.

On opening this new candidate for popular favor, our good-will was at once excited by seeing the name of Rev Chas. F. Deems as one of its editors, although that of Theodore E. Perkins was not unknown to us as among the highest in this much beaten path. The authors say that in this little book they believe "will be found more hymns that the world will not suffer to die, and more new hymns that deserve trial than in any other book extant." As the price is small, our readers can easily test this claim. The authors even go farther, and say that in their opinion "it is the best book of the kind now for sale in Christendom." Well, that is certainly modest, but as Dr. Deems says so, we are willing to trust the statement.

ON DISCIPLINE. Eldredge & Brother, Philadelphia. 50 cents.

This is the fourth of a series of manuals for teachers. The preceding volumes have been on the "Senses," "The Cultivation of the Memory, or The Use of Words" Originally published in England by distinguished educators, they are revised and adapted to the wants of American teachers. We have been very highly impressed with the value of these manuals. We most warmly commend them to every parent and teacher. The particular volume before us treats of one of the chief matters pertaining to schools, for what is a school without discipline? The characteristics of good discipline as regards results and as regards its exercise; the instincts to be ratified and the motives to be cultivated in education. Motives and habits form a series of chapters very rich in thought and valuable in suggestion. The small price of the volume puts it within the means of most teachers, and if they would get and ponder it, there would be a speedy improvement in the order of even the best schools.

Perhaps the most remarkable literary enterprise of the time is the publication of the Library of Universal Knowledge, in 20 volumes, of nearly 1000 pages each, handsomely bound, for 50 cents per volume, or $10 for the set. It is a reprint entire of the last (1879) Edinburgh and London edition of Chambers' Encyclopedia: A Dictionary of Universal Knowledge for the People, with very large additions upon topics of special interest to American readers. The amount of matter somewhat exceeds that of the cyclopedia of Appleton or Johnson, though the price is but a fraction of their cost. Volume one is to be ready early in September, and the others will follow at very short intervals. The remarkably low prices are accounted for by the method of sale, to the subscribers direct, saving them the large commission, often 50 or 60 per cent., paid to agents or dealers; also, by the recent great reduction in the cost of making books, and by making very large sales. This certainly is a work that the millions will appreciate. Special inducements are offered to early subscribers and to clubs. The same publishers have recently issued editions of Chambers' Cyclopedia of English Literature, 4 volumes, $2, formerly sold in 2 volumes for $9; also, Rollins' Ancient History, and Josephus' Works, large type editions for $2 25 and $2, and Smith's Bible Dictionary, $1. They also publish, in August and September, the Acme Library of Biography, 12 vols, and the Acme Library of Modern Classics, 9 vols., the former at 35 cents and latter at 50 cents per vol. In these series are presented such authors as Carlyle, Macaulay, Gibbon, Goldsmith, Lamartine, Michelet, Thos. Moore, Walter Scott, and Fouque, and such subjects as Cæsar, Cromwell, Burns, Joan of Arc, Vicar of Wakefield, Picciola, Lalla Rookh, etc. Full catalogue of publications, terms to clubs, etc., will be sent free on request by the publishers, the American Book Exchange, 55 Beekman St., N. Y.

New Publications.

The Sunday School Blackboard, published by W. F. Schneider, Cleveland, Ohio, will be found useful by all practical instructors. We have examined specimens and can recommend it.

Charming indeed, is the cover page picture, of Haus und Herd for August, and it attracts the attention of every body. There are as usual, several nicely illustrated articles, as "Berea," "The Mosquito," "The Old New York," etc; some fine essays, as "How to Preach in Our Days," from the editor; and some very interesting stories. The magazine is popular in all respects, and shows a variety which must satisfy any reader, of whatever age or profession he may may be. The Sunday-school department, the lessons, etc., are carefully prepared and well provided for. Hitchcock & Walden, Cincinnati; Phillips & Hunt, New York, Publishers. Henry Liebhart. D. D., Editor.

The numbers of The Living Age for July 26 and August 2, contain the following articles: The Talmud. Church Quarterly Review; Malta and Chesterfield's Letters to his Son, Fortnightly; Food and Feeding, by Sir Henry Thompson, and Our Wheat-Fields in the North West, Nineteenth Century; Gray and his School, Cornhill; Benjamin Franklin, Contemporary; Patronized by Royalty, Mayfair; A New Caledonian Rising, All the Year Round; Oxygen in the Sun, Spectator; the continuation of Jean Ingelow's "Sarah de Berenger;" Miss Keary's "Doubting Heart;" and Sarah Tytler's "The Bride's Pass," and the usual amount of Poetry. For forty-two such numbers of sixty-four large pages each (or more than 3 000 pages, a year) the subscription price ($8) is low. Littell & Co., publishers.

'Frank Leslie's Sunday Magazine for September comes to us as bright fresh and lively as ever, richly freighted with choice, entertaining, and delightful reading-matter. Among the illustrated papers are another of Mr. Guernsey's on the "Persecutions of the Lollards"—containing sketches of notable Pontiffs. "The Zuni Legend," by Major Calhoun; "The Jains of India;" "Lavalette's Escape from Prison;" "Chivalry and Knighthood," etc., are admirable articles. Among the stories worthy of particular mention are "Rush and Reaction," by Rev. Mr. Baker; "Arthur Moreland's Fortune"; "A Thorny Path"; "Reuben Holmes's Faith," etc. The poems are original and possess merit, sustaining the reputation which the magazine has won for itself in this department of literature. The more strictly religious papers include "Remember," by Thomas A. Hoyt, D D.; "The Invalid's Portion"; a sermon by the Editor on "Secret Discipleship"; "Popular Exegesis," etc. The Editor discusses various timely subjects. There is a comprehensive and interesting miscellany. The number contains 128 quarto pages, and illustrations number nearly 100. The subscription price is only $3 a year; six months, $1.50; four months, $1. Single copies, 25 cents, postpaid. Address, Frank Leslie's Publishing House, 53, 55 & 57 Park Place, New York.

Lost Seven Pounds in Three Weeks.

Allan's Anti-Fat is a genuine medicine, and will reduce corpulency from two to five pounds per week. Purely vegetable and perfectly harmless, acting entirely on the food in the stomach, preventing the formation of fat. It is also a positive remedy for dyspepsia and rheumatism.

BOSTON, Mass., Feb. 11th, 1878.
Botanic Medicine Co., Buffalo, N. Y.:
GENTLEMEN—The lady alluded to lost seven pounds in three weeks, by the use of Allan's Anti-Fat. Yours truly,
SMITH, DOOLITTLE & SMITH,
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Drunken Stuff.

How many children and women are slowly and surely dying, or rather being killed, by excessive doctoring, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, who can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion etc., which is so pure, simple and harmless that the most frail woman, weakest invalid or smallest child can trust in them. Will you be saved by them? See other column

THIS NEW
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An Enlarged View of the Pad.

Address, Eggleston Truss Co., Manfrs. Or C. H. EGGLESTON CO., Chicago, Ill.

n26 52t

TRY THEM YOURSELF.

PALO, IONIA, Michigan, Feb. 27, 1879.
Messrs. Craddock & Co.:
GENTLEMEN:—Fifteen years ago I used your three remedies with grand success, and now write to ask if you are still in business, as I want more of those EAST INDIA REGULATING PILLS. After twenty years' suffering with CHRONIC COSTIVENESS, they entirely cured me. I now want them for a friend. Answer at once. CHARLES A. HAWLEY.

BURLESON, FRANKLIN, Ala., Jan. 15, 1879.
Please mail me two boxes of Dr. H. James' East India Regulating and Purifying Pills. I have been using them for some time, and feel that they have raised me from the last stages of CONSUMPTION. Enclosed are $1.50 for the same. What deduction can you make for larger orders. Respectfully J. R. COX.
Eighty pills in a box, each pill a dose. Sent by mail, prepaid, upon receipt of $1.25. Ask your druggist for Dr. H. James' EAST INDIA REGULATING PILLS, or send to us direct.
CRADDOCK & Co., 1032 Race st., Philadelphia, Pa., Importers of Eastern Remedies.
n31 m

NOTICE.

There will be a commemoration meeting at Morris Brown's Chapel, corner of Villere and St Anthony streets. Third District, on Wednesday evening, August 18, 1879, at 8 o'clock, in respect to the memory of the lamented

WILLIAM LLOYD GARRISON

Under the auspices of the following well-known pastors: Rev. ISAAC H. HALL, of the Morris Brown's Chapel; Rev. P. ROYAL, of the Laharpe Street Church; Rev. H. A. RUFFIN, of the Howard Street Church; Rev. P. WESLEY, of the Urquhart Street Church; Rev. CHAS. MALONE, of Morales Street Church; upon which occasion the following gentlemen are expected to deliver eulogies on the life of the deceased: Rev. M. NEWMAN, of the First Free Mission Baptist Church; Mr H. C. C. ASTWOOD, Hon. W. G. BROWN.

The public are invited to attend.

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates, Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

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The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,

TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

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Quarterly Conferences.

West Tennessee Quarterly Conference.

FOURTH ROUND.

Crittenden, Ark., Aug. 23-24; Memphis, Centenary Chapel, Aug. 30-31; Memphis Circuit, Sept. 6 7; Fayette Circuit, Sept. 13-14; Mason Circuit, Sept. 20-21; Cypress Circuit, Sept. 27-28; Gardner's Circuit, Oct. 4-5; Mansfield Circuit, Oct. 11-12; Henderson Circuit, Oct. 18-19; Purdy Circuit, Oct. 25-26; Waynesboro Circuit, Nov. 1-2; Lawrence Circuit, Nov. 8-9.

W. S. BUTLER, P. E.

Nashville District, Tenn., Conference.

FOURTH ROUND.

Franklin, August 30-31; Mill Creek, September 6-7; Hartsville, September 13-14; Mitchellsville, September 20-21; Gallatin, September 27-28; Lebanon, October 4-5; Springfield, October 11-12; Dickson, October 18-19; Dover, October 25-26; Nashville Circuit, November 1-2; Clark Chapel, November 8-9. C. PICKETT, P. E.

Gulf (Miss.) District.

THIRD ROUND.

Hazlehurst, Aug. 14-15; Crystal Springs, Aug. 16-17; New Hope, Aug. 19-20; Union Church, Aug. 21; Fayette, Aug. 23-24; Hamburg, August 30-31; Meadville, Sept. 3-4; Liberty, Sept. 6-7; Brookhaven, Sept. 13-14; China Grove, Sept. 15-16; Columbia, Sept 17-18; Augusta, Sept. 20-21; Pascagoula, Sept. 23-24; Bay St. Louis and Pass Christian, Sept 27-28; Handsboro and Ocean Springs, Sept. 29 30; Simpson, Oct. 4-5. J. CAMPBELL, P. E.

Brookhaven, Miss., Aug. 8, 1879.

Murfreesboro District (Tenn.) Conference.

FOURTH ROUND.

Murfreesboro, Aug. 30-31; Summerville Circuit, Sept. 6-7; Alexandria, Sept 13-14; Shelbyville, Sept. 20-21; Canefork, Sept. 27-28; North Lebanon, Oct 4-5; Murfreesboro Circuit, Oct. 11-12; Woodberry Circuit, Oct. 18-19; Cooksville, Oct. 25-26; Sparta, Nov. 1-2; McMinnville, Nov. 8-9; Stone's River, Nov. 15-16.

B. B. MANSON, P. E.

Cooksville, Tenn., July 28, 1879.

The New Hymnal.

The Mississippi and Louisiana Conferences at their late sessions, made it the duty of every preacher having charge of a station or circuit to see that their pulpits were supplied with a New Hymnal, and all were to use their influence in having the people supply themselves with Hymnals and to use them in the public congregation and in social meetings.

We are now prepared to supply the following styles of the Hymnal at the prices named. Our terms are cash before sending, or we will send by express C. O. D. Specimen copies sent by mail on receipt of price

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Students coming to this place are requested to bring a blanket, sheet and pillow.

Should those, who intend coming through Vicksburg, write me in time to that effect, I will send them a certificate in order that they may obtain passage on the packets at reduced rates.

For further particulars address
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RODNEY, MISS.
n24 je 15 3m

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretary.
Lee Blekemore, Treasury.
Gabreil Clayton, Chairman of Sick Committee.
Edward Honter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Keziah Ballard, Lady Chairman of Sick Committee.

—:o:—

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

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Curled up on the floor.

Never hears the whisper,
"Mamma, don't you tell!"
Nor the little laughter,
Muffled, like a bell!

Off he scampers wildly,
Hunting here and there,
Overturning everything,
With the greatest care!

Canary has a visit,
Sitting on his perch,
Mamma's apron pocket
Suffers by the search!

"Now I am so tired—
Elephant at play—
That I must take a rest
A minute by the way.

I'll lay my weary head
On this little rug."
Under mamma's towel,
Lay her darling snug!

Then the merry scrambling
Papa laughed to see!
"And you didn't fink, now,
That it could be me!"

A Child's Heart.

The other day a curious old woman, having a bundle in her hand, and walking with a painful effort, sat down on a curb-stone up Woodward avenue to rest. She was curious because her garments were neat and clean, though threadbare, and curious because a smile crossed her wrinkled face as children passed her. It might have been this smile that attracted a group of three little ones, the oldest about nine. They stood in a row in front of the old woman, saying never a word, but watching her face. The smile brightened, lingered and then suddenly faded away, and a corner of the old calico apron went up to wipe away a tear. Then the eldest child stepped forward and asked:

"Are you sorry because you haven't got any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I'm awful sorry," said the little girl, as her own chin quivered. "I'd give you one of my little brothers here, but you see I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever," sobbed the old woman, and for a full minute her face was buried in her apron.

"But I'll tell you what I'll do," [illegible] continued the child. "You may kiss us all once, and if little [illegible] isn't afraid, you may kiss him four times, for he's just as sweet as candy!"

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go:

"Oh, children, I'm only a poor old woman, believing I'd nothing to live for, but you've given me a lighter heart than I've had for ten long years!"—*Detroit Free Press.*

[illegible]

[illegible] busy with her household [illegible] was obliged to go into an [illegible] room and leave two little [illegible] for some time. So she [illegible] books and toys to amuse [illegible] answered very well [illegible] but by and by the [illegible] to grow so still and [illegible] began to feel afraid. [illegible] to the foot of [illegible] and calling with a [illegible] said, "Mamma, are you [illegible] darling," said the [illegible]. "All right!" said [illegible] more to herself than [illegible]. So she went back [illegible] for a time. After a [illegible] was repeated, [illegible] result. Oh, how [illegible] and sadness [illegible] we forget that [illegible]! But if we [illegible] to him, [illegible] a comfort [illegible] "What [illegible] to thee," [illegible] darkest [illegible] for God [illegible] whom [illegible] the [illegible] for rest.

cage. Henceforth they lived like bosom friends.

Thus you see even a fierce tiger can be grateful for a little favor. How much more, then, should children learn to be grateful to their friends for the great favors they have received? When I see boys and girls unkind and insulting to their parents, who have done and suffered so much for them, I tell them the story of the tiger and the dog, and say: "Children, don't be less grateful to your kind parents than the tiger was to the little dog."

What a Spider Eats.

In order to test what a spider can do in the way of eating, we arose about day break in the morning, to supply this fine web with a fly. At first, however, the spider did not come from its retreat, so we peeped among the leaves, and there discovered that an earwig had been caught, and was now being feasted upon. The spider left the earwig, rolled up the fly, and at once returned to his "first course." This was 5:30 a. m. in September. At 7 a. m. the earwig had been demolished, and the spider, after resting awhile, and probably enjoying a nap, came down for the fly, which it had finished at 9 a. m. A little after 9 we supplied him with a daddy-long-legs, which he ate by noon. At 1 o'clock a blow-fly was greedily seized, and then immediately, with an appetite apparently no worse for his previous indulgence, he commenced on the blow-fly. During the day and toward evening, a great many small green flies, or what are properly termed midges, had been caught in the web, of these we counted one hundred and twenty, all dead, and fast prisoners in the spider's net. Soon after dark, provided with a lantern, we went to examine whether the spider was suffering from indigestion, or in any other way, from his previous meals; instead, however, he was employed in rolling up together the various little green midges, when he took them to his retreat and tea. This process he repeated, carrying up the lots in little detachments, until the web was eaten, for the web and its contents were bundled up together. A slight rest of about an hour was followed by the most industrious web-making process, and before daybreak another web was ready to be used in the same way. Taking the relative size of the spider, and of the creatures it ate, and applying to a man, it would be somewhat as follows: At daybreak a small alligator was eaten; at 7 a. m., a lamb; at 9 a. m., a young camelopard; at 1 o'clock a sheep, and during the night one hundred and twenty larks. This, we believe, would be a fair allowance for a man during twenty-four hours, and could we find one gifted with such an appetite and digestion we can readily comprehend how he might spin five miles of web without killing himself, provided he possessed the necessary machinery.—*Classmate.*

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to inquire through you for brothers, sisters and relatives. My mother's name was Matilda Earhart and father's Dan Earhart. I had a sister, Vickey, and a brother, Jim, that I remember. I left my mother and sister in the State of Georgia with old man Earhart. My father, my brother and a woman by the name of Sarah was brought to Texas about 20 years ago by Dr. George Earhart. My father died some time ago. The last I heard from brother, he was in Taylor, Smith Co., Texas. I remember of having struck one of my sisters on the head with an axe, but I was too young to remember much about it. Any information will be gladly received. Address me at Bryan, Texas, in care of Rev W. W. Brown.

CHARLEY SHELTON.

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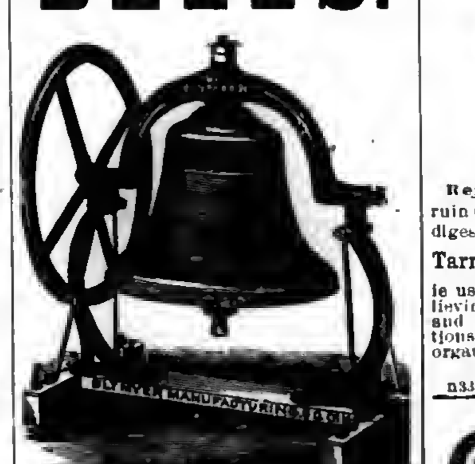

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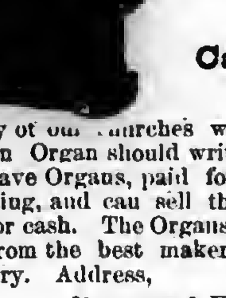

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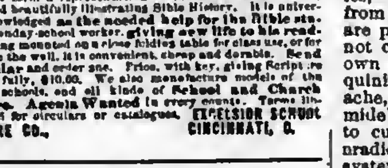

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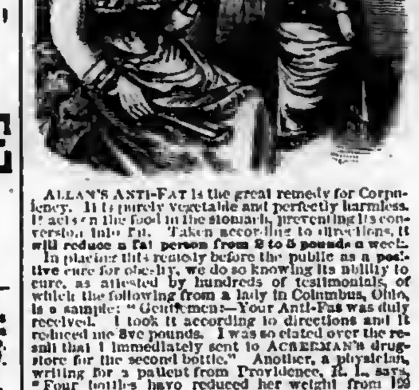

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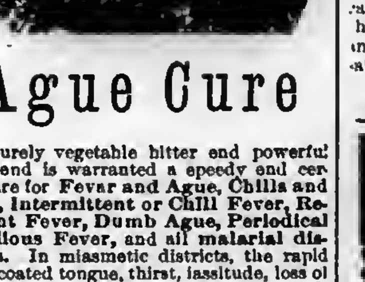

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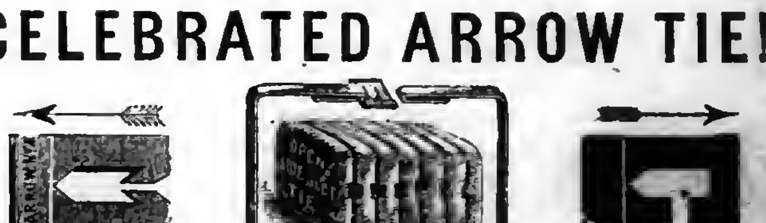

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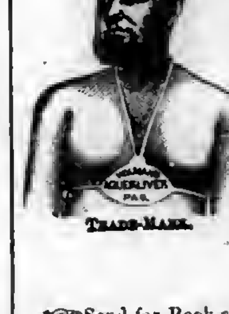

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Southwestern.

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A LITTLE TIME.

BY M. F. A. CROZIER.

Only a little time
Of walking with weary feet,
Patiently over the thorny way
That leads to the golden gate.

[illegible] if God shall will—
Work for the Lord while ye may;
[illegible] Calvary's cross to Zion's crown,
[illegible] only a little way.

[illegible] time for prayer;
[illegible] a few short days;
[illegible] the rest—the quiet rest,
[illegible] the praise!—Christian.

[illegible] Protection of Labor.

[illegible] delivered in Clinton Street [illegible] church, New Orleans, La., Aug. 11, 1879.

BY [illegible] EMERSON BENTLEY.

[illegible]—The strikes [illegible] miners, engineers [illegible] every kind, and the [illegible] of which the press [illegible] chronicles, indicate [illegible] of a considerable [illegible] labor circles. If we [illegible] origin of these demonstrations [illegible] that all along [illegible] is an earnest desire [illegible] the laboring classes [illegible] and pre[illegible] more perfect [illegible] [illegible] ance, prejudice, and un-American religious fervor. We have land enough, room enough, and it is to be hoped that we will be hospitable enough, to welcome the Chinese during the period that American vessels trade in Chinese ports, and American missionaries penetrate the interior of China with bibles, telegraph lines, railroads, and probably every product of our workshops. For so the policy of justice will undoubtedly be compensated.

Of late years industrial changes have been wrought by skillful workmen, in the production of labor-saving machinery; by the great civil war, the growing density of population, and consequent increased competition in the older labor centres. The laboring classes have been stirred to their depths by the advancing encroachments upon their time and wages. Having imbibed the noble philosophy of the wisest teachers of mankind, the heart beats, the blood leaps, the soul protests against the conversion of humanity into mere instruments, mechanical and almost soulless, dominated by the rich and powerful for their almost exclusive benefit. Inspired by the genius of our government, which expects and honors the exercise of a high state of individuality, the eight hour men desire more of sunlight, and less of lamplight for mental improvement and social pleasure. However, impracticable it may be to earn within the space of eight hours the means of a comfortable livelihood for an entire day, is to be determined by the time and place of its operation. But we can not fail to applaud an honorable ambition.

The laborer sees the laws of supply and demand enforce a reduction of wages, almost without warning, and apparently by an arbitrary caprice. The attendant loss of accustomed comforts is sore of itself; but, at the lowest ebb, when succeeding labor barely furnishes a family the mere necessities of life, his murmurs and complaints become louder. In this mood, the ostentatious display of the more successful or grasping is naturally provocative of envy and discontent. But the wise laborer may ease his sore pathway by bearing in mind that just so long as there shall be strong and weak, there will be rich and poor, the just and the unjust man, and with due regard to the infirmities of his changeable being, use only the weapons of peace and love in the struggle to better his worldly condition.

How to preserve fair relations between employers and employes is always a question appealing to the intelligence of the parties concerned. It requires a general, sometimes an intricate knowledge of the movements of the commercial world to prepare with fortitude for its reverses. These overshadow us all in the course of life, and prudence dictates that both employer and employee, in times of prosperity prepare to tide over those of adversity, or join hands in leaping the yawning chasm. How impotent force is in securing adjustments the history of thousands of strikes that have completely failed of their purpose will bear witness. Arbitration, wherever possible, cannot be too highly commended as a measure of protection. Reason and unselfishness are indispensable factors in such a settlement of a controversy. It is observed, however, that, as a general rule, compromises originating in the necessities of, and yielded to by the weaker party, are not long binding, and seldom remove the spirit of discontent.

The exercise of the citizen power [illegible] should be made in [illegible] with their fellow citizens [illegible] to press special issues [illegible] class organization [illegible] experience has [illegible] antagonisms [illegible] minority and [illegible] at the polls. Nay, [illegible] fall too [illegible] of self- [illegible] who bring [illegible] well intended [illegible] The [illegible] workingmen [illegible] their place at [illegible] schools, [illegible] of their [illegible] urged upon the attention of laboring men. They should know that the slaves of the world are the ignorant, and its masters the learned. The poorer tradesman is overreached by the more skillful; the farmer who studies the soil and the rotation of crops, and brings to his aid the latest experiences and inventions is the prosperous. The man who neglects, wilfully or ignorantly, to give to his vocation the better powers of mind, will always suffer in competition with the one of superior foresight who does. From the cradle up the survival of the fittest is the burden of man's philosophy. The perfect man is enthroned with the gods. It is neither possible nor desirable to change this order of progress.

The foundation of all measures of self-protection is, therefore, the acquirement of a fair education in all the practical concerns of life. Public schools are supported by the State in recognition of the well established fact that educated labor and citizenship conduces to the highest prosperity. Never was this better illustrated than in the recent history of our country. By examining the colored plates and tables of the official census report of 1870 it will be seen that the division between free and slave territory was also the division between progress and re-action, patriotism and disloyalty, education and ignorance, in a very comprehensive sense. In one division man toiled with a reasonable hope of remuneration, in the other, hope flickered feebly in the socket. We have witnessed the democracy of the public school arrayed on the side of the nation's highest aspirations, hurl its thunderbolts against tyrannical task-masters, until it has broken shackles clear round the world. Even now the tremblings and upheavals of European States show that the echoes and reverberations have not ceased. We may safely say, that whosoever, by voice or vote aims a blow at the public school system is a deadly enemy of the working classes, and should be so estimated. Let it be affectionately and jealously guarded from the insidious assaults of both secret and open enemies, who may be found in every community.

Mill, mine, machine-shop, and landed capitalists form associations of a co-operative character, and exercise their powers to the utmost to regulate the markets for their wares, and incidentally to control the rates of wages. These proprietary combinations consult proprietary interests, and the laborer complains that in these councils he is neither represented in person nor by proxy, but is seemingly estimated on a par with the live stock and machinery used in the production of a commodity. Because the adjustments made by them are exclusive of the laborer's voice and vote, they often work unnecessary hardships, or infringe upon his rights in a manner which in self-protection he is compelled to resist. These proprietary combinations, however objectionable they may be, viewed in a moral sense, or even injurious to mutual interests, are generally made within the limits of the law, use common agencies, and it is scarcely possible to prevent or punish them by such legislation as a well ordered democracy could safely or consistently approve. In seeking practical remedies it is evident that laborers must bring to bear upon the unjust or burdensome proprietary combinations all the reasonable elements of power they possess. On a careful review, it will be seen that the laborer is admirably armed for his self-protection. Girded with the armor of righteousness, directed by intelligence, his assaults upon the lines of his adversaries may become almost invincible.

Primarily, an appeal should be made, in the spirit of manly brotherhood, to those who mistakenly or wilfully restrict or oppress. This leads to a better understanding, if not the removal of the cause of complaint. Secondly — If selfishness, indifference, or the arrogance of power prevents a satisfactory adjustment, associates may be consulted, and a common course of action agreed upon. Broken contracts are covered by the statutes, and may be enforced by ordinary legal procedure. Equally binding on all parties, they should never be signed carelessly, or in bad faith. The best interests of the laborer require him to be governed by the very soul of honor, in the [illegible] by letter and spirit, of [illegible] contracts.

Thirdly—Associations may be formed for purposes of consultation, mutual improvement and protection. As the protest of an association is weightier than that of an individual, so will its resources be found greater. A common fund may be used in seeking redress for violated contracts, or attempts to defraud. By means of association unwise counsel may be exposed and rejected, a fraternal sympathy cultivated, reading rooms opened, and enlightening influences placed within the reach of all which the means of none singly could command. A farm could be purchased and run on a share system. In like manner provision stores, the trades and manufactories may be conducted, ships sailed, newspapers published, and public opinion formed.

The abuse of such organizations is seen in strikes, and the forcible coercion of persons not members, or those who, Judas-like, desert their their fellows. Such demonstrations are unwise assaults upon the rights and liberties of the persons against whom directed; they are punishable under the law of conspiracy, in several States of the Union, and are on an equal footing in dignity and effect with other species of mob violence. As measures of self-protection the days of strikes and senseless mobs are on the decline. The progressive workingmen of the future will be expected to husband their resources in schemes of co-operation, and not waste their hard earnings in fruitless endeavors, unlawfully endangering the welfare of society at large. With well defined purposes, void of any unreasonable or vindictive class spirit, co operative associations will encourage self-reliance, and lead to many other most happy results.

It must always be borne in mind that the increase of population tends to an increased competition in laboring circles in any community; and the wages of labor will vary according to the number engaged in a like pursuit, the need of a given species of a labor, or the commodity it produces. The overplus in a department of labor may even be so great at times as to prevent success by co-operation at one point. The alternatives are acceptance of other employments temporarily, migration, or submission to the inevitable reduction of wages in such cases. The population of many of our States and Territories, is largely due to migrations from the crowded labor centres, and still the tide rolls on to the westward, opening up new fields and placing new stars on our banner of civilization.

When semi-military political societies, as in many parts of the Southern States, are operated to the exclusion of the laborers from the equal exercise of their citizen rights with planters and merchants; and where these capitalists have entered upon one great strike against the laws of the country useful and protective to laborers; where minorities count out legislators elected, and even drive out those whom majorities desire to to elect, there are several alternatives in self protection. The principal ones are: 1, A patient submission to serfdom, which is objectionable, because few men desire to sell their birthright for a mess of pottage; 2. Removal, en masse, from a place of oppression to a vicinity of more humane employers; 3, Migration to other States where the fruits of toil may be reaped free and unmolested; 4, By the co-operation of a score or more of associations, directed by a central head in the capital of each State, with authority to employ legal counsel to seek redress for infractions of the laws, and a common treasury with which to speedily withdraw all field labor from bulldozed communities; and also a labor bureau at which to warn others from entering them, and direct to such plantations or counties where labor is guaranteed to be unmolested. Such a plan, if determinedly entered upon, would cure extreme manifestations of intolerance and lead to better conditions of society.

All of this world are laborers, in the performance of allotted functions, working out the common destiny. No pride of caste should allow the use in an opprobrious sense of the distinctive appellations "laborer" and "capitalist." In the ups and downs of life the laborer may become a capitalist, and the capitalist a laborer according to the terms in popular use. As citizens we are equals; in the possession of virtues and talents some are large, and some small capitalists, and hence proceeds the train of inequalities. Virtues and talents are inherited more or less by all, and may be acquired to a certain extent from experience. This should inspire the laborer to the honorable, industrious and temperate pursuit of his chosen calling. The State that turns a deaf ear to his wrongs or complaints is doomed to willing or compulsory submission to inexorable decrees from the throne of Justice. Abide your lot patiently, laborers; look well to your laurels, statesmen, in view of this gracious provision in the regulation of the universe.

THE VALUE OF CHRISTIAN CHURCHES.

Why the M. E. Church is in the South.

AN ADDRESS BY REV. M. A. DAUGHERTY, AT THE LAYING OF THE CORNER STONE OF TRINITY M.E. CHURCH, IN SAN ANTONIO, TEXAS, AUG. 6, 1879.

Why do we invest so much money in churches? This country has about $300,000,000 in churches. Fifty millions are annually expended in their support. Can we defend this immense outlay? I reply that it is the best investment that we have as a nation; that it is our chief glory that it is so great, and our chief misfortune that it is so small.

The sum seems large—$300,000,000 permanent investment, and $50,000,000 annual expenditure. But contrasted with some other of our investments it seems small. We have employed in the liquor business fifteen hundred millions, and annually expend nearly $700,000,000 for intoxicating drinks. The government derives nearly $61,000,000 of revenue from this business alone, $500,000,000 in distilleries, breweries and bar-rooms, and $300,000,000 in churches; $800,000,000 annually for whiskey and as much more for the crime and pauperism it creates, and $50,000,000 for Christianity. Our city has not less than $200,000 embarked in the business of making drunkards, and possibly $80,000 in churches She expends $200,000 per year for intoxicating drinks and possibly $25,000 for keeping open her churches. Who will call us extravagant until we expend at least as much for *saving* men as we do for *destroying* them?

But let us look at some of the considerations that make Christian churches valuable to communities and nations. 1. They are our public recognition of the being and providence of God. Houses of worship are the natural and only tangible expressions of a people's faith in God and his divine authority. Man is everywhere a worshipper and has covered the earth with temples. He is often gross and sensual in his conceptions of deity and rude may be his temple, but never so sinks to the level of the brutes below him as to be without a God and a place of worship—All heathendom is filled with temples, exponents of false gods, while Christendom points a spire heavenward from every hilltop and every valley, proclaiming the true conceptions of diety.

This public recognition of the God of the bible, his authority and word, embodied in our temples of worship, not only propitiate his favor but prepetuate the true idea of the one only God. Every Christian temple is an educator of all the people in the true conceptions of deity, his sovereignty, love and mercy, and man's accountability. Give to a people these ideas and you have furnished the strongest incentives to virtue and the most powerful restraints to vice.

2. But they also teach the true position and character of man. Men forget amid the excitements and absorbing pursuits of this life that there is anything beyond. The old Spaniards looking out upon the boundless Atlantic, through the narrow pass between the pillars of Hercules, concluded there was no land beyond their peninsula, and so they joined the Pillars of Hercules with a scroll and inscribed upon it, "*Ne plus ultra*," nothing beyond, and stamped the coin of the realm with this device. But Columbus one day found a bit of carved wood that had drifted in from the western ocean, and that bit of wood whispered to him of another world, and he found it. Then Spain struck out the "ne" from her motto and ever after wrote it "plus ultra"—there is more beyond. These Christian churches are shouting to all passers by, "there is a world beyond this world." They say to these men of business as they bustle by, "you are immortal, you have souls as well as merchandise and stocks." They say to the devotees of pleasure, "you have eternity as well as time." To all, of every age and condition, they are continual reminders of that tremendous fact—immortality. Every stone, in every one of these temples, is ceaselessly vocal with this admonition. There is a God. You must live forever. You are something nobler and grander than a man of business or of professional skill. Your relations leap the barriers of time and grasp eternity. You are sinner, and unholy, but God loves you, redeems you, and would make you his own sons and daughters. You have possibilities in your future; on the one hand the angels might envy, and on the other that devils might shudder at. They silently utter in the ear of the masses these tremendous truths, and warn men that every footfall here echoes through the archways of eternity, every word and thought is shaping immortal destiny. Take from the public mind the notions thus acquired, and you have degraded manhood and left it cowered and helpless and hopeless.

3. Christian churches alone keep alive a pure morality. Men boast of their morality while coldly neglecting or openly rejecting Christianity. This is eating the fruit and cursing the tree. Where do men find that lofty standard of morals that compels their admiration, but in the bible, and who disseminate and educate the world in this morality but the churches? You have never heard of any other organized agency for this work. In our land 60,000 ministers every Sunday deliver an average of two discourses a day to 10,000,000 or more of our people, enforcing some phase of bible morality. Every Sunday 7,000,000 of children and youth in our land are taught the same truths in our Sunday-schools. Can you measure or conceive the influence thus extended? And who is doing this work, I ask again, but the churches? Who beside ever did or ever can do it in the very nature of things? Whatever conceptions society has of what is lovely in morals or hideous in vice, whatever of approval of the one or condemnation of the other is due to bible views and sentiments. All our springs of purity are here, and issue hence in a thousand streams that water all the land.

But Christianity goes a step further. She comes to man with his heart steeped in rebellion against the purity of bible morality, powerless to resist the tide of his passion and depravity, and holds out to him not only divine love and sympathy, but divine help. It offers not only to teach him the morals of heaven, but write its precepts in his heart, to transform him that he shall love them, and find his supreme joy in keeping them. It offers supernatural help to helpless sinners, to make the tree good, that the fruit may be good, to make every sinner a saint. Millions have thus been recreated. Christian churches alone proclaim these good tidings, and lead men to the divine Saviour.

4. But again, churches cherish learning and education. The great founder of Christianity defines its mission when he said, "Ye are the light of the world." The study of God's works, as well as His word, is the legitimate fruit of faith in and reverence for God. The church of God believes that the volume of nature and the volume of revelation, are written by the same divine author and should and must agree. Hence a spirit of research and discovery, and natural and moral science are the fruits. If any scientific theory opposes the bible, Christian scholarship at once says either the theory is false or our understanding of the Word is erroneous, and promptly, either the falsity of the theory is exposed or the interpretation corrected. There is no conflict, there can be none, between the church and science. Both are the offspring of eternal truth, and the only seeming differences possible, are the result of human error, in one department or the other.

As a matter of fact and history, the church has been the patron of learning and the founder of schools in all ages. The sphere of human knowledge has been widened, and all progress accomplished, directly or indirectly, through her agency alone. She has not been without bigots and perverted views, but her real children are and have been the friends of truth, education and progress. In our own country we have three hundred colleges; all but thirty of them were created by the churches. We have numerous seminaries, most of them children of the churches. Our educational systems and free schools, the glory and hope of the country, the State colleges and all agencies for educating the masses, are the legitimate offspring of the civilization struck out of the Bible by the churches. Strike down the Bible, blot out your churches, and you have strangled the author of your best gifts and brightest glories as a people.

Another truth akin to this must not be overlooked. Christianity quickens the intellect, and raises to superiority the nations that embrace it. Judaism, the precursor and progenitor of Christianity, produced the grandest people the world had ever seen. The Jews were princes among men, designed to be educators of nations. Intellectually they were the mightiest nation on the globe. Christianity, in a more eminent degree, quickens the mental power, for to the sublime doctrines and motives of Judaism it adds the sublimer and mightier of Jesus and the Gospel. Christian nations are the ruling nations. They control the commerce, they create the laws and literature of the world; they possess the civil power, the schools and scholarship and statesmanship which rule the globe. They originate all useful inventions and create all progress. Non-Christian peoples contribute nothing to the world's advancement or man's elevation. These are facts, and it is equally patent that the secret of superiority lies in the religion of these nations. Heathen nations are coming to copy the distinctive features of Christian civilization. and nothing stands in the way of their so doing but their religion. Mohammedans and Buddhists must have our religion if they have our civilization, for the two are as inseparable as cause and effect.

Another fact gives value to the churches: They alone teach and conserve the principles that enlarge the sphere of human rights and lift upward the masses. Every other religion degrades the masses, enslaves the many, and exalts the few. The gospel teaches the universal brotherhood of man and fatherhood of God, the equality of all men in natural rights. It enthrones manhood and dethrones kingcraft and priestcraft; levels caste and exalts man as man. This glorious work, though resisted by all the powers and pride and ambition of the ruling classes, has gone steadily on, until the consummation draws nigh. In many nations the fetters are fallen, the prison's doors are thrown open, and the millions go forth enfranchised. In all parts of the world the glorious ideas of humanity taught by Christ and enthroned in his own person as the elder brother of our common humanity are forcing their way. The tread of the masses, with Jesus at their head, as they march upward to their true position, is heard in all lands. Thrones, aristocracies and tyrannies are crumbling, and the divine right of the people is being exalted. Even those forms of perverted christianity which have joined hands with oppressors to keep the common people in degradation, are being crushed under the ponderous wheels of progress and are doomed to dissolution.

Akin to this is the fact that the churches alone make the destruction of political evils possible, and good and pure government practicable. Law without sentiment to support it is in our land a nullity Law is unavailing if unenforced. Without the influence of the churches, where would be the public conscience, the sense of virtue, that demands universal justice to all classes and universal prohibition of all corruption and wrong?

Was there ever an evil in our land, in our administration of governmental affairs, does there exist one now, here or anywhere in the world, that is not prohibited by the Bible? Would not the universal prevalence of bible ideas cure every wrong and remove every cause of complaint that a good man could make? Would it not end the evils of the whisky shops, as it has other great wrongs? Would it not suppress licentiousness, dishonesty of all kinds, corruption in office, fraud and intimidation at the polls, persecution and murder for opinion's sake? Would not the weakest and most defenceless of American citizens be as safe as the most powerful everwhere? Then by all possible means reinforce your churches, who teach the Bible. The word of God is a surer defense than armies and forts, policemen and courts. Not by giving the church the power of the State, but by sending its purifying atmosphere throughout the State, making it reach every interest, every home and shop and heart.

The churches maintain, defend and perpetuate the institutions which refine society, elevate public morals, insure safety and dispense benevolence. What would become of the Sabbath but for the churches? Destroy this institution, and what a flood-tide of immorality would be let in upon the public. But for the Sabbath, christianity and public moral instruction would be impossible. None but incendiaries, or insane or grossly ignorant men would destroy the Sabbath and its public influence. Schools and wholesome literature and nearly all the benevolent institutions of the land are the outgrowth of Christian benevolence. No other religion founds hospitals, asylums, reformatory or educational institutions for the people. No form of skepticism or irreligion does this. The various forms of humanitarian and philanthropic effort root in a subsoil of Christian teaching, and would die without the nutriment. Music, the fine arts and architecture, and all the adornments of society have their chief value in the pure taste and refined culture encouraged and developed by Christianity.

Churches have also commercial value. That which gives value to everything else must itself be precious. Suppose there were no churches in this city; would your shops, houses, merchandise and corner lots be worth more or less? Would not your property depreciate fifty fold the cost of your churches should you banish them? Would you take your family to reside among a people who would not tolerate churches? Would you expect desirable people to come and live with you with no churches, no Sabbath, no Bible? Even the most pronounced opposers of churches, knowing well their commercial value, are often foremost in encouraging their erection, and in their support. They are sure to mention good churches if their city has them, and to take strangers around to see them when showing the attractions and add a good per cent. to the property they have for sale. Every church you have erected, or will erect, has added to the value of the property of the city many times its cost. Those who refuse to help, pocket the profit and leave their neighbors to bear the burden alone.

But what is the propriety or necessity of erecting another Methodist Episcopal church in this city? We have one, not well filled or supported, why add another? Why not all Methodists unite in one society?

Some go so far as to claim that the Methodist Episcopal church has no right to exist here, that she is an interloper, and should be kept away, and do what they can to make and spread this sentiment. Why then do you come? I reply:

1. We do not come to rival or oppose any church, to quarrel with, or persecute, or in any way interfere with any sister church. We come as friends, brethren and helpers, holding out our hands to all. We come solely and purely for the purpose of aiding in the work of laying Christian foundations for the future millions that are to live in this great and beautiful country. There is work for God and humanity here; we can aid, and, therefore, are on the ground.

2. We will not conceal the fact that there are insuperable differences between the two Methodisms, called north and south. Not of doctrine or church polity, but of attitude toward great and vital questions, which have in the past, do now, and must until one or the other shall change position. Keep them apart ecclesiastically. They were advocates of slavery; we were opposers of slavery. They cling to the prejudices and ideas begotten of that system; we to the opposite. They were abettors and leaders in secession; we were loyal to the Union and the nation. These are radical differences and without reproach to either, giving both credit for sincerity, they form abundant reasons for separate establishments, and will for some time to come. Previous to the late civil war, [illegible] after the secession of the southern conferences from the Methodist Episcopal Church on account of slavery, we were proscribed and practically excluded from the [illegible] Our preachers and teachers were driven out or killed, and there [illegible]

Continued on fourth page.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, AUGUST 21, 1879.

Prof. Jeremy S. Benn, of New Orleans University, is visiting relatives in New Hampshire.

The fourteenth annual session of the Central Tennessee College, Nashville, begins Monday, Sept. 1.

The Buffalo *Christian Advocate* and *Rochester Exponent* have consolidated, and the Buffalo paper will carry both names, and endeavor to increase its usefulness.

The Texas *Iron Age*, Austin, has admitted a partner, Mr. C. F. Drake, of Bay City, Mich., and on the arrival of purchased material promises to commence the publication of a daily paper that "will be a credit to the capital city of the State."

A friend has sent us a copy of India Methodist Watchman, published at Vepery, Madras, Vol. 1, No. 1, for July, 1879. This healthy looking sentinel on the outposts of Christianity, will be sent to American subscribers at $1 per year.

This is how the color line gives way to the dictates of pure Christianity: James Snowden, a colored man, died in Augusta Ga., and his funeral took place from St. Paul's church, the principal white Episcopalian church in the city. The church was filled with colored people. The rector officiated, a white choir sang. A number of whites attended the service.

The Carolitou Sunday-school excursion on Tuesday last was not largely attended owing to the threatening look of the weather, but fortunately, there was no rain and those who did go spent a very pleasant day. Rev. Mr. Witherspoon with his genial smile and pleasant ways was on hand look[illegible] after matters generally. The [illegible] not used on that occasion [illegible] good for Thursday, the 21st [illegible] and we hope there will be a [illegible] many going over on that day [illegible] to enjoy themselves and to aid [illegible] Sabbath-school.

[illegible] Moss writes us from Mem[illegible] approval of Rev. H. [illegible] appeal for aid. Two mem[illegible] of his congregation are re[illegible]. He complains that [illegible] have left the city, and [illegible] help in charge of their [illegible], without any means to [illegible] themselves. There is much [illegible] over the attempt to urge [illegible] to leave their [illegible] camps outside the [illegible]. The telegraph informs us [illegible] fifty new cases [illegible] daily, with from six [illegible]. The Howards are [illegible] appeal for aid, and much [illegible] by the inhab[illegible] of the scourged city.

[illegible], President of the [illegible] Relief Association of [illegible] written to the Secre[illegible] Emigrant Aid Society [illegible] Columbia that the [illegible] still coming [illegible] to the lack of [illegible] to relieve their [illegible] 6000 have been [illegible] and pro[illegible]. Six thou[illegible] been expended; [illegible], and [illegible] urgently required [illegible] of Topeka, says a [illegible] sent from [illegible], and nearly [illegible] employment at [illegible] mer[illegible] up an ex[illegible] to visit the [illegible] to remain, [illegible] They are [illegible] movement [illegible] planned.

[illegible]

-Mr. Henry Cabot Lodge, one of the new editors of the International Review, will contribute to the [illegible] number a review of the life of Secretary of the Treasury [illegible] life which [illegible] as important an era in the [illegible] history of the United [illegible] which the nation is [illegible]. Mr. Philip Gilbert [illegible] begin his article on [illegible] number.

[illegible], or rather, [illegible], is to be [illegible] of St. [illegible]

The Essential Elements of Preaching.

By no one, perhaps, has the essential elements of preaching been more clearly stated than by Rev. Phillips Brookes, in his lectures on preaching at Yale College. He defines preaching as "the communication of truth by man to men," and points out that it has in it two essential elements, *truth* and *personality*. "Preaching is the bringing of truth through personality. It must have both elements. It is in the different proportion in which the two are mingled that the difference between two great classes of sermons and preaching lies. It is in the defect of one or the other element that every sermon and preacher falls short of the perfect standard. It is in the absence of one or the other element that a discourse ceases to be a sermon and a man ceases to be a preacher altogether." As to the matter of preaching, Mr. Brookes says: "I think that nothing is more needed to correct the peculiar vices of preaching which belong to our time than a new prevalence among preachers of this first conception of the truth which they have to tell as a message. I am sure that one great source of the weakness of the pulpit is the feeling among the people that these men who stand before them every Sunday have been making up tains of thought and thinking how they should treat their subject as the phrase runs. There is the first ground of the vicious habit that our congregations have of talking about the preacher more than they think about the truth. The minstrel who sings before you to show his skill will be praised for his wit, his rhymes and his voice. But the courier who hurries in, breathless, to bring you a message, will be forgotten in the message that he brings." He says "there is an immense amount of preaching which must be called preaching about Christ as distinct from preaching Christ. There are many preachers who seem to do nothing else, always discussing Christianity as a problem instead of announcing Christianity as a message." "Beware," he continues, "of the tendency to preach about Christianity, and try to preach Christ. To discuss the relations of Christianity and science, Christianity and society, Christianity and politics, is good. To set forth Christ to men so that they should know Him, and in gratitude and love become His, that is far better. It is good to be a Herschel who describes the sun; but it is better to be a Prometheus who brings the sun's fire to earth."

On the subject of the element of personality, Mr. Brookes remarks that Christian truth is pre-eminently personal. "However the Gospel may be capable of statement in dogmatic form, the truest statement is not in dogma, but in personal life. Christianity is Christ, and we can easily understand how a truth which is of such peculiar character that a person can stand forth and say of it, 'I am the Truth,' must always be conveyed through—most indeed, be almost incapable of being perfectly conveyed except through — personality." "Everything that was peculiar in Christ's treatment of the disciples was merely part of the process by which the Master prepared their personality to be a fit medium for the communication of His Word. When His treatment of them was complete, they stood fused like glass, and able to take God's truth in perfectly on one side, and send it out perfectly on the other side of their transparent natures." The personal fitness and preparation of the preacher are then of supreme concern. That the preacher knows of Christianity as doctrine is of great importance, but what the preacher is is of still greater importance. Mr. Brookes expresses the conviction that the true sermon, the utterance of living truth by living men was never more powerful than it is to-day. Preachers are not to excuse their own failures by foolish talk about the aversion of the age to preaching, but to look for the fault in their own preaching.

Off and On the Lines of Fraternity.

We have spent an instructive half hour this week in perusing the columns of the press of the M. E. Church South, and reading what they have to say off and on the lines leading to a fraternal union with the M. E. Church. The personal criticisms of prominent members of this church have grown unusually severe of late, and we wanted to estimate its Southern critics at their true value, coming to the task in a candid spirit, a love of the truth, and a desire to remove all impediments to fraternal union.

Picking up the Nashville *Christian Advocate*, O. P. Fitzgerald, editor, our eye caught this leading editorial: THE EVILS OF SECTIONAL ABUSE.

The incessant and indiscriminate abuse of the Southern people by a class of Northern newspapers does harm in many ways.

The good brother started off the line. He referred to criticisms of lawlessness, not "abuse" of Southern people. He assumed a motive to govern the Northern press, of which he could not be assured, and hence his remarks about "exciting hatred and contempt," "a spirit of retaliation," and "blunting the edge of popular rebuke" are liable to be misunderstood as encouraging that class of people in the South which indulges in lawlessness. Especially does this appear in the sentence: "The judgment of *every thing* in the South by these Northern censors is so harsh," etc. The good brother here lost his discriminating judgment for a while, but we are happy to congratulate him on the recovery of that valuable possession, in time to say, at the close:

Addressing ourselves honestly and earnestly to our duty as conservators of what is true and good, and inflexible opponents of all that is false and evil in our own section, we shall have not only the blessing of Him who rules in righteousness, but the good-will and sympathy of the large and increasing class of Northern people who are disposed to treat us as citizens of the same country, and children of the same faith should treat each other.

So we leave Dr. Fitzgerald at his nearest point to the fraternal line, and converse with Dr. McAnally, of the St. Louis *Christian Advocate*. He says:

Some weeks ago the *Methodist Advocate*, of Atlanta, Ga., published a list of ministers, and perhaps some others connected with the M. E. Church, who had been assaulted, maltreated, or killed in some part or other of the South, and the idea suggested that it was all done simply because of their relations to and work in and for the denomination with which they were connected. The list was copied into at least three of the Northern Methodist papers: perhaps more, and alluded to by others.

As to the truth of the statements we know nothing and say nothing. As to the motive of parading them before the public in the way it was done, we have no right to speak. To challenge motives is not under any ordinary circumstances regarded as consistent with gentlemanly character, but as violative of all the delicacies and propriety of refined society.

What strikes us here is the general looseness of the language employed in describing the persons, where killed, and in what place. But, then we remember it must be the case with an editor who admits that he knows nothing of the truth of the statements; and this admission might explain to Dr. McAnally the purpose of the Atlanta *Advocate* in publishing them, i. e., to give information on a grave subject to those who had little or none before. His remarks about challenging motives so exalted the Doctor in our estimation that we were hardly prepared for this backset:

It may, and we suppose it does accord with the taste of these papers to collect and blazon such things abroad, but it is not in accordance with the taste of truly refined society. Such a course sometimes excites pity, but it is a pity largely mixed with contempt—pity for the real sufferers, and contempt for those who would try to make capital out of their sufferings.

Indeed, Dr. M'Anally! Here is a new doctrine for the guidance of the press: "Don't call attention to unpunished crimes, because it is in bad taste, and refined society will hold you in contempt." Listen to him:

Were we so disposed, it would be easy to present to the world a list longer and full as hideous as that under notice. We might begin here in Missouri, and tell of not a few who were shot down in cold blood for no assigned or assignable reason in almost every case than that they were ministers of the M. E. Church South, and we could tell in most cases at whose instance it was done.

Here is unexpected evidence of lawlessness in Missouri, and we hope the guilty parties will be taken in charge by the officers of the law and punished. It is the failure of officials to do their duty in such cases, that makes it incumbent on the religious press, to advocate obedience to the divine commandment "Thou shalt not kill," and the brotherly love exemplified by the Savior. Let us turn from the "gaping wounds of the past," opened by our Atlanta brother, and pray that our St. Louis brother may not wander too far away from the fraternal line.

Our Texas contemporary, the *Christian Advocate*, of Galveston, attracted our attention as would the war whoop of a Comanche on the broad prairies of his empire State:

Dr. Fowler, of the New York *Advocate*, is mad again; or, it is rather an intensification of the same old mad. A gentleman in Huntingdon, Tenn., punished a negro wench for crowding his wife and another white lady off the sidewalk. None but a woman coarse and depraved would be guilty of an act that compelled a husband to interfere to protect his wife and other ladies from insult; and none but a paper eaten up with prejudice would become the champion of that class. Were it not for the support a class of insolent and often degraded negroes receive from the Northern religious papers, there would be no necessity for a white man interfering to protect his wife and children from insult. Were these women to carry their rudeness and insolence into a Northern city, they would be promptly arrested; but the taste of the New York *Advocate* makes it their self-constituted champion.

We believe this places editor I. G. John as far away from the fraternal line as the Comanche is, if not farther. It is news to us that a "gentleman," on the ground of an alleged right of way of a wife to the sidewalk, can enter a lady's room, take her by the hair of the head, drag her about and beat her. We had supposed, and do still think, that an elbowing of one person by another, if maliciously done, might be treated as a common assault, and settled in a police court. It was proven in court, where the outraged lady sought redress from her assailant, that this "gentleman" was guilty of the charge preferred, and a Southern judge fined him a small sum; but the village newspaper championed the aggressor because the victim was black, and she was compelled to move from the place where she had hitherto pursued the honorable vocation of a school teacher. Leaving the reader to follow his natural reflection upon editor John's position in this matter, we charitably hope that sometime before the last sound of Gabriel's trump shall cease to be heard, we may see him coming up, right foot foremost, to get on the fraternal line. For the present, we commend his case to Dr. Fitzgerald, as furnishing a text for an editorial on "The Evils of Sectional Abuse," commencing, "The incessant and indiscriminate abuse of the Northern people by a class of Southern newspapers does harm in many ways," and closing in his best vein of good nature.

That San Antonio Corner-Stone Laying.

The laying of the corner-stone of Trinity Methodist Episcopal Church in San Antonio, Texas, August 6, was a most happy event. We publish the excellent address of the pastor, Rev. M. A. Daugherty. His discussion of the value of the Christian Church is instructive and his vindication of the presence of the Methodist Episcopal Church in San Antonio and the whole South is complete. Our colored people have in San Antonio a large self-supporting church, our German brethren have a vigorous church, and now Trinity Church is being built. This new church is to cost $10,000, without the lots, and will seat 500 people. The walls are of Salado rock, trimmed about the corners and openings with San Geronimo cut stone. The San Antonio *Express* says the church will be an ornament to the city exteriorly, and interiorly a model of beauty and convenience.

The tin box placed in the cavity of the stone contained the following articles:

1. Discipline of the M. E. Church.
2. Standard Hymnal of the M. E. Church.
3. History of this enterprise.
4. Board of trustees, building committee, and contractor of rock work.
5. List of original subscribers to the building fund.
6. List of members of original society of Trinity M. E. Church.
7. Original board of stewards and list of the officers and teachers of Trinity Sabbath-school.
8. List of members of the original choir.
9. A copy of the Christian Advocate of New York.
10. A copy of the Northwestern Christian Advocate of Chicago.
11. A copy of the SOUTHWESTERN CHRISTIAN ADVOCATE of New Orleans.
12. A copy of the San Antonio Daily Express.
13. A copy of the San Antonio Herald.
14. A copy of the Evening Courier.
15. A copy of the Texas Sun.
16. A copy of the Surprise.
17. Roster of troops in the department of Texas.
18. A copy of the Texas Christian Advocate, a paper of the M. E. Church South, published at Galveston, Texas.

Rev. F. Christian will leave New Orleans October 1, to visit Methodist churches in the country, until the next annual conference. He expects to do good, and to test his efficiency as a servant of the Master.

Tremont Temple, Boston, was nearly destroyed by fire on the 15. It is owned by the American Bible Society.

The Yazoo Infamy.

We have referred to the forced withdrawal of an independent candidate at Yazoo City, Miss., by an armed mob of several hundred Democrats, and the extra *Herald* of that place, exulting at the deed. Since further particulars have come to light warranting further notice of the infamy.

Capt. Henry Dixon, an ex-Confederate officer, was so efficient in his campaign against the Republicans in 1875, that the Democratic party of the country presented him a solid silver pitcher, on which was engraved:

To
The Bravest of the Brave,
Captain Henry M. Dixon.
Presented to him by his Democratic fellow-citizens of Yazoo county, as an humble testimonial of their high appreciation of his brilliant services in the redemption of the county from Radical rule in 1875.

Early in April of this year Capt. Dixon announced himself as an independent candidate for sheriff of Yazoo county. Later other candidates were announced, receiving support from about one-third of the whites and nearly all the Republicans. June 23 the Democratic convention nominated a ticket, resolved to suppress the Independents, and intrusted the executive committee with perfecting plans. In July the committee announced its programme, and the Yazoo papers declared it would be supported by all Democrats of that county. Military companies were organized and used to intimidate voters during registration, but Capt. Dixon and his fellow-Democrats succeeded in registering a majority, and other measures were resorted to. Friday morning, July 25, about 500 armed men assembled, commanded by H. Stubblefield, Democratic candidate for sheriff, called together on maliciously invented rumors of a negro uprising. Learning that the enemy consisted of Dixon and two friends, about 200 deserted and 300 called on Dixon at his home in Yazoo City, and demanded that he should leave the county within twenty-four hours, under an armed escort, or take the consequences.

The Captain declined the proposition, and the Mayor of Yazoo City, pistol in hand, faced the mob, to prevent assassination and the burning of the house. Says a trust worthy citizen:

In was not until a parley of six hours had been indulged, and the gallant young Mayor, Jos. H. Holt, Esq., nominee of the Yazoo Democracy for District Attorney, in the meantime appearing in front of the mob, with weapon in hand, denouncing their action, and declaring to them that he would kill the first man who attempted to cross Dixon's threshold — not until all this, and not until the mob had commenced to fill themselves with mean whisky, and not until there became imminent danger of Dixon's house, and the houses of his friends being burned, and his friends, white and colored, being murdered—not until all this did this gallant young Mississippian (for he is still quite young, although he has six children) consent to allow his friends and the mob to come to an agreement.

Similar honors were also paid to Mr. Bell, independent candidate for clerk. Then came the extra *Herald*, saying: "The Democratic flaw now waves over this glorious old county, uncontaminated and unchallenged, and long may it wave." Not a word was allowed to be said about the affair by telegraph from Yazoo, and the general public received its first intelligence of the affair on the arrival of a river packet at Vicksburg, July 27.

James Johnson, J. M. Ricks, E. S. Bell, R. T. Cheatham, J. R. Bell, Jr., Robert Norman, L. Rosenburg, Thos. Norman, John King, B. R. Holmes, W. M. Richardson, Jesse E. Bell, J. R. Bell, Sr., R. R. Polk, A. D. Holmes, T. T. Adams, T. J. Smith, Mack Carson, for themselves and many others contemplating legal redress, appealed to Hon. J. S. Morris, late Attorney General of the State, and fearing to trust a communication in the mails, sent it by a special messenger to Judge Morris in Vicksburg. Here is an extract:

Now, sir, is there no remedy for us? Is there no source to which we can look for protection in our rights? They now threaten to compel every prominent Independent to pledge his support to their party or burn our houses and drive us from our homes. How is this for a free country?

Judge, help us with your advice, and in any and every other way consistent with your sense of right and justice. Our young friend, Edward Holmes, by whom we send this, is every way worthy of trust, and is intelligent and well posted, and we can assure you the utmost confidence can be reposed in his statements. He will give you all the details necessary.

Judge Morris, on the 28th, in his reply, said:

So far as the form and theory of our laws and judiciary are concerned, your remedy ought to be abundant and speedy. The offenses of which you speak are well defined by our statutes, and well known to our courts. But under existing circumstances, and in the midst of such political excitement, it is painful to have to admit that practically our laws upon this subject are a dead letter and our judiciary a dead system, because violence and fraud in elections, and fraud and perjury in covering them up, have in too many instances been the instrumentalities by which our public officers got into power, and by which they expect to retain it.

In reponse to your request for my advice, I would say: Preserve your organization; keep up the free standard of your constitutional rights; stand firmly to your duty, and go forward with a determination that the few hundred violent men composing the mob shall not, without the indorsement or connivance of the gentlemen to whom I allude, drive you from the field. The mob element exists to some extent in every community, and if permitted the mob would intercept and defeat by murder and rapine any party, be it ever so meritorious, if encouraged or connived at by the leading minds of the opposition. Such men can be restrained by no laws which the authorities refuse to see executed, those they could safely defy, though they would skulk from the presence of enlightened men, such as these to whom I have alluded.

I was full satisfied before receiving your letter and the detailed statements of the gentleman who brought it to me, that no such mob as that could have assembled in the town of Benton or Yazoo City, utterly destitute as that mob was from its inception of any honest cause or lawful intention, unless it had been known that they were opposed by the majority of the legal voters; and I know also that extraordinary lying and artifice must have been employed, as you say it was, to induce the better class of them to assemble, and your information to this effect but confirms my previous convictions. If you will pursue the course which I have here indicated, the action of the mob of last Friday and Saturday will most certainly react with most humiliating and disgraceful effect upon its leaders and authors, and in your favor. Hundreds of men not hitherto with you will rally to your standard, and you will yet achieve a glorious triumph. Or, if I am mistaken in all this; if one party in Yazoo County can not organize without consulting the other; if no citizen can cast or receive a vote without the consent of his adversaries; if a party largely in the majority can be dispersed and scattered with impunity by an armed mob—it requires no prophet to foretell that we shall embitter the people of the Northern States and make them "solid" against us, and that the laboring classes of that and many of the neighboring counties will leave en masse and go anywhere—anywhere out of the State.

The emigrants from this State will find the river full of steamboats to carry them away. The fertile hill plantations of Mississippi will be given over to the occupancy of briers, bermuda and wastening gullies, and the still more magnificent plantations of the Yazoo and Mississippi bottoms will be returned to the dominion of alligators, moccasins and owls, and the still more desolating inundation. God speed you in your good work, the success of which alone can prevent these disasters.

The Independents number among them Hon. R. S. Hudson, a distinguished lawyer and for many years a leading Democrat, having served his State and party whenever he chose on the bench and in the halls of the Legislature; R. G. Hudson, Esq., son and partner of the former; Maj. P. M. Doherty, present Democratic Treasurer; J. N. Gilreath, Henry Elliott and Wm. Elliott, of Elliott Brothers, merchants; Drs. Moore and Grudberry, the latter formerly a professor in the Medical College of Louisville, Ky., and for many years a citizen of Yazoo City, and Ed. Kelly, merchant. Besides these are Dr. B. R. Holmes, of the county; Wm. M. Richardson, planter; W. A. Brown, merchant, Deasonville; Samuel Tucker, of Tucker & Co., Vaughn's Station; James Smith, planter; John Purvis, planter; Joseph Purvis, planter; Dr. J. W. C. Smith, planter; L. Lincoln, merchant; Davis L. Rosenburg, merchant at Pritchard's Cross roads; Mr. William Upshur, a planter on Silver Creek, and the white people generally of that region of Yazoo county. They sent a deputation to Gov. Stone, who mockingly gave them a letter to the leader of the mob asking him to grant protection to citizens, as sheriff of the county. A mass meeting of Democrats in Yazoo City, Aug. 5, adopted a vindication of the course of their party, and charged Dixon with reviving a race issue. A more brazen document was never issued from any source. The Vicksburg *Herald*, for mildly disapproving the war against independents, was voted an enemy to the community.

Two or three Democratic newspapers of Mississippi, and the New Orleans *Democrat* of the 16th, have openly approved of the infamous affair. The New York *World* (Democratic) says:

Those who are or who aspire to be leaders of the ruling race in Mississippi surely will not quarrel with the *World* for saying that such acts as the young men of a portion of that State are reported to have perpetrated in the Yazoo country must not be permitted to be performed. We understand quite well that the offensive candidate was not a negro, and that his candidacy was not inspired by negroes. We understand that what was done was done as a measure of local partisan politics. But it was a measure, if truly reported, better fitted for Zulus than for Americans capable of self-government and of liberty protected by law. Caucuses and conventions in Northern States have sometimes been controlled and their presiding officers installed by violence, but decently educated people in the North do not uphold such practice. It concerns the South intimately to stand side by side with States like Connecticut, New York and New Jersey on all questions of law and order.

And it significantly gives a warning:

There is real danger that the stalwart ideas of reconstruction which prevailed so long after President Lincoln's murder may again be applied to the South in spite of anything and of everything which Eastern Democrats can do or say.

Suffrage Qualifications in Kansas.

The following correspondence will explain itself, and be welcome intelligence to many of our readers:

NEW ORLEANS, La., Aug. 3, 1879.

Gov. St. John, Topeka, Kansas:

DEAR SIR—I have been not a little surprised on reading the following communication, from a gentleman of high standing in political and commercial circles of this city, and published in a conspicuous position by the daily *Picayune* of this morning:

Suffrage in Kansas.

NEW ORLEANS, Aug. 2, 1879.

To the Editor of the Picayune:

Article 5, on suffrage, section 1, Constitution of Kansas, says: "Every white male person, of 21 years and upwards, belonging to either of the following classes, who shall have resided in Kansas six months next preceding any election, and in the township or ward in which he offers to vote at least 30 days next preceding such election, shall be deemed a qualified elector:

1. Citizens of the United States.
2. Persons of foreign birth who shall have declared their intention to become citizens conformably to the laws of the United States on the subject of naturalization.

Now until some definite action has been taken by the people of Kansas or the United States Supreme Court on this question of suffrage, how stands our newly arrived colored brother, knocking at the door for equal rights in Kansas? The curious in such matters are referred to "Charters and Constitutions," edition of 1878, published by authority of Congress, a book to be found, I suppose, in the offices of most of our attorneys—certainly in the office of my nephew, Gen. Sandidge, Commercial Place, who directed my attention to it.

JNO. M. SANDIDGE.

The seeming forgetfulness of the writer of the celebrated Fifteenth Amendment to the Constitution of the United States, which is universally supposed to have set aside race qualification of the suffrage in State Constitutions, is noted. But it is more than probable that the communication of Mr. Sandidge was intended for double service, viz.: To retard the negro exodus to your State; and to convict the ruling majority of unfaithfulness to the political tenets they now advocate and urge as measures of wisdom upon the South. As a peculiar interest attaches to Kansas as the Republican battle-ground in the earlier contests with the slave power, and from the noble attitude of yourself and administration in welcoming its later refugees to your borders, I have thought it best to refer the communication to you, and to solicit your authoritative reply to its contents. I am satisfied that a brief statement of your present legal restrictions of the suffrage will commend your State to the friends of justice and equal rights in the South. Hoping that this intrusion upon your valuable time will not be altogether unwelcome, I remain, very respectfully,

EMERSON BENTLEY,
126½ S. Johnson St.

STATE OF KANSAS, EXECUTIVE DEP'T., TOPEKA, Aug. 7, 1879.

Emerson Bentley, Esq.:

DEAR SIR—In answer to your letter of the 3d inst., inclosing to me a short communication by one John M. Sandidge, clipped from the New Orleans *Picayune*, I have the honor to state that Mr. S's. communication is in keeping with the political element to which he belongs—in other words, it is an attempt to deceive the class of people for whom it is intended.

If Mr. S. does not know, he ought to know, that the Fifteenth Amendment not only blotted out the word "white" from the Constitution of Kansas, but also out of the Constitution of all the States in which it occurred.

In Kansas, every law-abiding male citizen of 21 years of age and upwards, who has resided in the State six months is entitled, whether black or white, to a free ballot, unrestrained or restricted by either bull-dozers or by blinded narrow contracted prejudice. Very truly yours,

JOHN P. ST. JOHN.

An Acknowledgment.

NEW ORLEANS, Aug. 11, 1879.

J. C. Hartzell, D.D.:

DEAR FRIEND AND BRO.—Let me make acknowledgment and thanks through you to Rev. Mr. Mathews, representing the Western Seamen's Friends Society, for a box of books and reading matter for free distribution at the parish prison. You may be sure that these books and papers will be very useful, and faithfully distributed by myself and the Christian helpers with me in this good work. I will, as chairman of the Mission Committee, have a record made upon the books of the Y. M. C. A. of this generous donation. Fraternally yours,

W. C. SHEPHERD.

A terible fight occured in Quebec between French Canadian and Irish Catholic ship laborers. The former were defeated, and five killed and many wounded.

A colored man, is the regular Republican candidate for the House of Representatives from one of the wards in Cincinnati.

OUR SOUTHERN METHODISM

MISSISSIPPI.

Rev. Scott Jones, China Grove: "The work is moving along slowly. Received into full connection 20. One new church on the work this year, about 20 miles southwest."

L. W. Watson, Sunday-school superintendent at Shuqualak, gives an encouraging report of his work, and speaks highly of Rev. C. W. Ivey, the pastor in charge there."

C. L. Crump, Batesville: "On June 29 a Sunday-school concert was given. J. H. Cox and B. J. Alston were speakers. The school is doing well, and has $2 missionary money in its treasury."

H. L. Kennedy, Winona: "We have just closed our protracted meeting, with 47 accessions to the church; baptized 17. Besides these we have more to baptize on the next appointment. We are now in a glorious revival at Vaiden."

G. W. Harney, Macon: "I have just closed a protracted meeting. The Lord was with us. Conversions, 15; added to the church, 34; baptized 13. Sunday-school is doing well. We collected on children's day $5. Our school is now working for the missionary cause. Pray for us, that we may do a good work this year."

J. C. Stewart, Durant: "The work on this circuit is in a good, healthy condition. Have had 14 accessions, 10 full members, 5 probationers. August 2 was a grand day with the Shady Grove Sunday-school. A fine dinner was given, and a concert at night. A society from Huckleberry turned out with us, and a fine band from Lexington played beautiful airs. The school is an organized missionary society, and we are looking forward to prosperity."

C. W. Ivey, Shuqualak: "My protracted meeting commenced July 26, lasted until August 10, and resulted in 12 converts, all baptized. By B. Cannon 24 infants were baptized. Total, 36; 9 joined church on probation. Third Quarterly Conference just closed with 13 anxious seekers at the mourner's bench. Elder's collection, $7.15. Largely attended by Methodists and Baptists—two sisters joined us from the Baptist Church last week at Scooba."

W. H. H. Gallion: "My camp meeting began July 31. We had throughout one of the largest congregations ever known in this county. Some white citizens attended and expressed their warm brotherly love. On the closing day, August 10, I baptized 20 children and 58 converts. Six came to us from the Baptist church, two of them being preachers and one my wife. She wants to go to heaven with her husband, under the wings of the old M. E. Church. Revs. Robert Hays and A. R. Sanderson gave me their earnest labors. We are making progress."

TEXAS.

R. Kidd, Davilla: "I am doing well in my ministerial work, assisting other pastors in charge. The Kansas question is agitating this country now, and a great many people are thinking of migration. Give as much of the full particulars about Kansas as possible."

Rev. Peter Morgan, Palestine: "I have just closed a protracted meeting of six weeks, dividing time between Palestine and Piney Grove. In Palestine there were 22 accessions, and 25 baptisms. We have increased from 4 to 37 members. Being so badly misrepresented, I thank God that by His help this little wild goat house is being turned into an M. E. church. Bro. Todd speaks of one progress. Elder Moore was with us at Piney Grove. Here were 16 baptisms, and 40 additions. We are getting up our benevolent collections as fast as possible. Bro. Allen battled faithfully here. I desire the prayers of all brethren."

LOUISIANA.

J. T. Marshall, Alexandria: "Please announce through our paper that we expect to begin here on the camp meeting style, a protracted meeting, August 28, 1879. All are cordially invited to attend."

Joseph Nash, Washington: "Our third quarterly conference was held in St. Mark church, Aug. 9. At our love feast, Aug. 10, the minister of the M. E. Church South and family came and joined with us. We collected for our popular pastor, Rev. F. Landor, over seventy dollars. Sunday-school is prospering. We have had a big trouble on Big Bend, parish of Avoyelles, where we established a Methodist society. We were compelled to take our flight to save our lives. I think we will have to give it up. Pray for us."

TENNESSEE.

Rev. C. Bullington, Cookeville: "I commenced my quarterly meeting on the 26th of July. B. B. Manson was present, and the result was that we had 14 conversions, 12 joined the church, 5 were baptized. I was assisted by Rev. C. E. Hughes, of the M. E. Church South, Rev. A. Dodson and Rev. Thompson, Rev. S. K. Phillips, of the C. P. Church, and Rev. C. Green, of the Sparta circuit. I think our work is in a prosperous condition, both spiritual and temporal."

Second Session of Austin District Conference.

FIRST DAY.

The Conference met at LaGrange, July 24, 1879 at 9 a. m; opening services conducted by the presiding elder, Samuel Gates. Richard Dukes was elected secretary, and P. M. Carmichael assistant. The roll being called, S. Gates, P. E; D. Gregory, M. Henson, I. Smith, J. W. Robinson, Jas. Jarman, C. Young, P. M. Carmichael, R. Dukes, Thos. King, A. Brown answered to their names. M. Henson moved that the Conference begin its session at 9 a. m.: to adjourn at 12 m. Adopted. On motion the following committees were appointed:

1. On examination of candidates for license to preach—D. Gregory, J. W. Robinson, I. Smith.
2. Examination of local preachers in their four year's studies—M. Henson, C. Young, D. Gregory.
3. Examination of candidates for admission into the traveling connection—J. W. Robinson, M. Henson, D. Gregory.
4. Examination of candidates for orders—M. Henson, E. E. Cooper, J. Jarmon.
5. On home mission—the P. E. and preachers in charge.
6. Appointments of local preachers and exhorters—the P. E. and preachers in charge.
7. Apportionments to each charge of amounts to be raised for benevolent purposes—The presiding elder having made the apportionment and announced the same in the ADVOCATE, that apportionment was adopted by the conference.
8. On programme for religious and literary exercises for next district conference in 1880—D. Gregory, M. Henson, J. W. Robinson.

On motion the preachers in charge and the presiding elder were appointed a committee on public worship. The third order of business was taken up and the following committees were appointed: On receiving reports—J. W. Robinson, G. Hart, M. Henson. The same committee was appointed to inquire concerning local preachers. The presiding elder's written report was [illegible] and instructive, and was unanimously adopted. On motion of M. Henson the reports of preachers, superintendents, class-leaders and stewards were [illegible] and adopted as a [illegible]. It being announced that there would be preaching at 3 p. m., [illegible] adjourned to meet [illegible] at 9 a. m. Benediction by D. Gregory.

SECOND DAY.

[illegible] in the chair. Devotional [illegible] M. Henson. After roll [illegible] W. Smith, of Columbus, [illegible] to the conference. [illegible] of the previous day [illegible]. On motion [illegible] of reports was made [illegible] to-morrow morning. [illegible] There were no charges [illegible]

[illegible]

able essay on the Sunday-school, its Work and the Duties of its Officers. A lively discussion on a question propounded by R. Dukes, as to "Which are the Best Three Qualifications of a Sunday-school Superintendent." It was decided thus: 1, He should know Jesus in pardon of his own sins. 2. He should know the plain facts of the Bible, believe in and love it, with aptness to teach the same. 3. He should love the doctrines, methods and teachings of the M. E. Church; have the ability to select competent teachers, and above all, love his teachers and scholars. This, with other important matter, closed the exercises. Question 6th; "Where shall the next district conference be held?" Calvert and Austin were put in nomination, and Austin was unanimously chosen. Resolutions of thanks to the people of LaGrange for their hospitality and to the presiding elder and secretaries were adopted. After a few timely remarks from the presiding elder to the preachers, appointments being made, the district conference closed to meet in Austin in 1880. The people attended well and were much delighted.

R. DUKES, Sec.

Austin, Texas, Aug., 6, 1879.

White River, Ark., District.

I am now finishing my second round on the district; have been away from home for six weeks, have traveled about five hundred miles, and preached an average of once in every twenty-four hours. Augusta circuit was the first visited. This was an entirely new field. Bro. Layton is the pastor. Sickness for a season has hindered him in his work, but we have one small society organized and hope ere long to build up more. Bro. Layton is a promising young preacher, and we look hopefully on his future. Having received $150 from the Church Extension Society to aid us in building our church in Jacksonport, with other financial interests to look after, I spent a few days with Bro. Emory, pastor of Jacksonport and Newport charge, and found his work moving on. The inspiration given the work by what the Church Extension Society had done for them, a plan was set on foot, and now we have sufficient means and reliable security, to say to the church at large that we will build a new house of worship in Newport also; this will give us a permanent hold on these two centers, and by another year enable us to control the country up and down the White river. The quarterly meeting has been held and the reports showed advancement in all the departments of church work. The meeting is protracted and we hope that many of the sin-sick sinners who are attending will be saved.

The Grand Lodge of Colored Masons met at this point July 17. They made a very fine display in their public demonstration. Prof. Carlin, who has charge of the normal branch of the A. I. U. at Pine Bluff, was elected Grand Master of the Grand Lodge of the State. Among others worthy of honorable mention who are leading gentlemen of the order were Augustus Richmond, recording steward of Wesley Chapel M. E. Church, Little Rock, and also one of our most popular public school teachers, John Alexander, of the same profession, having been one of the most successful teachers in Little Rock; Robert Parish, Hon. H. Ferguson and Hon. Isaac Gillian, who takes the SOUTHWESTERN. Bro. [illegible] was a member of the last legislature of the State, and is a member of the A. M. E. Church, but worthy of a better church fellowship than that church can furnish. When such men as have been mentioned lead this ancient order, and who are the first men of the capital city of our State, connected as they are in fellowship and sympathy with the grand old Methodist Church, may we not hope that ere long a better day will dawn upon this benighted land?

Coming for Batesville news [illegible] another Brinkley outrage [illegible] in the order of reception. But [illegible] been taught that if our [illegible] was in God it was well founded, and Jesus being our Conductor, [illegible] encouraged to follow, fear[illegible] Batesville is reached, [illegible] of danger, [illegible] controls the [illegible] quarterly meeting [illegible] Bro. Hig[illegible] had his work in [illegible] 20 or more had [illegible] quarterage, [illegible] Up to [illegible] work of the [illegible] there have [illegible] and 25 acces[illegible] there 18 [illegible]

[illegible]

Sunday School.

August 24, 1879.—THE MIND OF CHRIST.
SCRIPTURE.—Phil. 2: 1-13.
GOLDEN TEXT.—"Let this mind be in you, which was also in Christ Jesus."—5.
TOPIC.—Christ our example.
[Condensed from the National S. S. Teacher.]

Prefatory.—The Epistle to the Philippians is one of the most tender of Paul's letters. The church at Philippi was a favorite church, and that and the fact of its supplying his wants as a prisoner at Rome give to the communication its affectionate character. It being so much an emanation of the heart, it has less of arrangement than his other epistles, but the main thought running through it is very plain to be seen. It is expressed in verse 5 of our lesson: "Let this mind be in you, which was also in Christ Jesus."

Consolation in Christ (1, 2).—The lesson commences with some "ifs" which question the existence of some of the sweetest blessings of the gospel, in order, not to throw any doubt on their reality, but to give force to the appeal that follows. The four "ifs" are: 1. "If there be any consolation in Christ." Certainly there is a consolation in Christ that is beyond the power of man to express. That consolation has sweetened many a life otherwise very bitter, and has given peace to countless dying beds. 2. "If any fellow ship of the Spirit." They could not partake together of his presence without having the bond of brotherhood among themselves strengthened. 3. "If any comfort of love." The more fellowship of the Spirit there is, the more comfort is there in brotherly love. The heart of a Christian becomes sympathetic through intercourse with Christ, and is specially moved for the woes of those who are brethren in Christ. 4. "If any bowels and mercies." The apostle meant, If they had any sympathy and compassion for him. Of all the things that the apostle feared, nothing seemed to exceed his dread of contentious among Christians. Above all things he desired that they should be at peace among each other. A fort is at the mercy of the enemy when the garrison inside is quarrelling among themselves. People, however, can differ and yet remain in the most perfect harmony. Mutual affection always produces harmony, no matter what may be the variances of opinions.

Lowliness with Christ (3-8).—"Let nothing be done through strife or vainglory." But in lowliness of mind let each esteem others superior to himself. Lowliness of mind comes from a realization of one's proper position before God. It springs from an apprehension of one's failings. It arises from seeing the human heart as it really is. There should be no self-seeking such as involves the trampling down of the rights of others. Christ is the perfect example. Just in proportion as men come near to being like him, they are faultless in the church and before the world. Instead of the glory that he had before the world was, he meekly bore the shame and the taunts of men. His throne was exchanged for a carpenter's bench, his crown of glory for a crown of thorns, his robes of splendor for the mock-royal purple with which the soldiers clothed him. His humanity was real, but it enclothed divinity. He was tempted in all points like as we are—yet was without sin. It is our comfort that we have a High Priest who can be touched with the feeling of our infirmities—whose experience in the flesh made him experimentally acquainted with its weaknesses and its trials and temptations.

Bowing before Christ (9-11).—The humiliation of Christ was only temporary. He again reached the height from which he came down. But his exaltation was not as the Son of God. The name that was despised upon the earth was the one that received the homage of heaven, and is yet to command the reverence of all the world. Some who now deny the fact, and are doing all that they can to uproot all faith in him, eventually will have to acknowledge him as their ruler and judge. Some will bow before him in fear, while others kneel before him in love. Confession in one case is the deepest misery, and, in the other, the most exalted happiness. In this universal homage, God the Father will be glorified. All adoration to the Son is to the glory of the Father.

Obedience to Christ (12, 13).—The lesson has a very practical and a very comforting conclusion. It consists of an exhortation and a reason for it. 1. The exhortation. "Wherefore, my beloved, as ye have always obeyed." "Not as in my presence only, but now much more in my absence." "Work out your own salvation with fear and trembling." 2. The reason for exhortation, [illegible] to carry out the exhortation. "For it is God which worketh in you, both to will and to do of his good pleasure." The "good pleasure" is, that the work shall be entirely and abundantly finished. We shall know what this means when we "awake in his likeness."

General News Items.

The Pope is in bad health.

Crop prospects in Germany are favorable.

Zulus acquiesce in the deposition of Cetywago.

The deposition of the Sultan is agitated in Constantinople.

Montgomery and Mobile have raised their quarantine against New Orleans.

The Porte has appointed plenipotentiaries to negotiate the Greek frontier question.

The Beattie Club, of Thibodaux, La., desires Judge Taylor Beattie for next Governor of Louisiana.

Letter from Van Buren.

VAN BUREN, Ark., Aug. 6, 1879.

MR. EDITOR—My second quarter has just closed. The elder was present. We held our love feast on Friday night. The elder preached Sunday at 11 a. m. and at 3 p. m with great power. It seemed that the entire church was moved. The holy spirit was poured out like the overflowing of a great stream. We are here in the extreme western part of the State, among the mountains. Times are hard here, but my people seem to remember the old days of Methodism. Nearly all came up and our quarterly collection was $10.25. The Sabbath-school is good: average attendance from 60 to 65. A strong Christian spirit prevails in the church. We are remembering the benevolent collections. Your paper is much liked among the people here: I hope to be able to obtain a large subscription for it this fall.

A. J. PHILLIPS, Pastor.

Marriages.

At New Haven church, Panola county, Miss., July 27, by Rev. C. L. Crump, Mr. G. W. Baker to Miss Mollie Fizer. B. L. CRUMP.

Batesville, Miss., Aug 1.

Deaths.

On Feb. 23d, Bro. Banley Cole of our church, departed this life. July 31, Sister Cornelia Roberts died happy, after making a profession of religion. W. H. GALLION.

De Kalb, Miss., Aug 12, 1879.

Bro. Jesse Dotson departed this life July 13. Bro. Archey Hartly, also a faithful member for 30 years, died June 29, aged 50, in full triumph of faith. H. L. KENNEDY.

Winona, Miss., Aug 12.

Sister Alice Peter died March 1, aged 28. She left three children to mourn her loss.

Sister Polly Reeves departed this life June 1, aged 40. She left a husband and seven children. Both died in full triumph of faith.

S. JONES, Pastor.

Sister Alice Smith was born July 1, 1861, and died August 2, 1879, so at the time of her death she was 18 years, 1 month and 1 day old. Sister Alice was converted to God in our great revival in March, 1878, and immediately joined Asbury Chapel M. E. Church. She was a devoted daughter, a faithful class member and a Christian in whom there was no guile. Her faith was extraordinary; her sweet, submissive spirit during four or five months of excruciating agony, rare and wonderful, and her death peaceful and triumphant. Often did we visit her during her illness, and we always found her ready to praise the name of Jesus—even to the very moment of her death she was shouting praises to God, and sank peacefully to rest in Christ Jesus. The family wept bitterly on the loss of the affectionate one, but we cannot, would not, call her back. Her country is our country: we are traveling that way: it is not far: it will not be long. She is just within the vale: we are just without. We shall meet again in the "land of the living."

J. M. SHUMPERT, Pastor.

Holly Springs, Miss., Aug. 12, 1879.

New Books.

AN HOUR WITH THE AMERICAN HEBREW. New York. Jesse Haney & Co., Price, 25 cents.

This small volume owes its existence to the recent course of Mr. Corbin towards Jewish patrons at his hotel. Like Judge Hilton, of Saratoga, he does not desire their company; not on account of their religion, however, but for associations and habits which he deems objectionable. The error is in objecting to the Jews as a people, instead of individuals who may be found in all nations and races whose conduct renders them unfit guests anywhere. The object of the book before us is to exhibit the merits of the Jewish race in a great variety of particulars, and certainly a fine showing is made for them. Prominent is the sermon of Henry Ward Beecher on Jew and Gentile.

HISTORY OF THE CHRISTIAN CHURCH FROM ITS ORIGIN TO THE PRESENT TIME. By W. M. Blackburn, D. D., Professor of Church History, Chicago and Cincinnati, Hitchcock & Walden.

In this ample volume of 711 pages the whole of church history from the founding of the Christian Church to this time is compressed, but compression is not secured at the expense of vivacity, clearness, vigor and sufficient fullness. The various periods and characters are brought into rapid review, and yet they stand out in due proportion and are sketched with admirable justice and impartiality. The author divides his history into six periods. The first covers the origin, extension, trials and establishment of the Christian Church. The second relates the controversies in Theology, Councils and Creeds. The third comprises the New Europe; its conversion to Christianity, and submission to the Papacy. The fourth presents the culmination and decline of the Papal Power. The fifth gives us the Rise and Establishment of Protestantism, and the sixth closes the book with an account of National Churches and Denominations. We most cordially recommend this work to all students and readers of Church History.

New Publications.

Harper's Magazine for September presents many striking novelties. In fiction, this magazine is now remarkable for its three serial novels by Miss Mulock, William Black, and R. D. Blackmore—a marvellous array of imaginative power. A ghost story by Howard Pyle, with eight illustrations has something of a charm which is fascinating, and the pictures are character sketches—as fine as they are striking. Mr. Ernest Ingersoll's "Gold-Mining in Georgia" takes us into a new and very interesting field, of which little is known. The paper is profusely and excellently illustrated. Edward Howland's paper, "An Industrial Society and its Work," presents a curiously remarkable series of co-operative industrial plans successfully carried out in Mulhausen, offering many useful suggestions to those interested in the welfare of laborers. The Editorial departments are full of interesting matter.

Sunday Afternoon, Springfield, Mass., for September is the last issue of the magazine under that name. The new title will be Good Company. The character of the magazine will remain the same, and there will be no change in its management. This number has stories by Rose Terry Cook and Elizabeth W. Denison; these sketches,—A Bit of New England, A Practical Leave, The Old Log School-house, and Sketches in Southern California; also an account of the summer charities of New York by William H. Rideing. Rev. B. E. Warner writes about the pernicious periodical literature for the young now so abundant, Rev. Dr. J. M. Whiton about some peculiarities of the books of Esther and Ruth, and there are carefully prepared papers on Latimer as a Social Reformer by Octave Thanet, and on the Public Schools and National Culture, by Noble C. Butler. The Hebrew Hereafter is a reply to the Hebrew Father in Immortality in the last number. There are several poems, including one in the Still Hour Department. The Editor's Table has articles on Rink Religion; Vacation Sundays; trashy periodicals, and expresses gratification "that the great International Game of Hop, Skip and Jump in which our Sunday schools have been engaging for almost seven years, is pretty nearly ended."

Drunken Stuff.

How many children and women are slowly and surely dying, or rather being killed, by excessive doctoring, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, who can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion etc., which is so pure, simple and harmless that the most frail woman, weakest invalid or smallest child can trust in them. Will you be saved by them? See other column.

Speculation.

Since the creation, it is estimated that 27,000,000,000,000,000 have lived on the earth. This sum divided by 27,864,000 the number of square miles, gives 1,314,522,036 to a square rod, and 5 to a square foot. Suppose a square rod be divided into 11 graves, each grave would contain 100 persons. But this is speculation, and of no benefit to the 1,000,000,000 people that now exist, 500,000,000 of whom are invalids, 33,000,000 dying each year. What they most want are facts concerning Dr. Pierce's Family Medicines. For years his Golden Medical Discovery has been the standard remedy for the cure of all scrofulous, throat, and lung diseases. While for over a quarter of a century, Dr. Sage's Catarrh Remedy has been unrivaled as a positive cure for catarrh. The testimony of thousands of ladies has been published, certifying that Dr. Pierce's Favorite Prescription positively cures the diseases and weaknesses peculiar to women. For full information, see the Peoples's Common Sense Medical Adviser, an illustrated work of over 900 pages, price (post-paid) $1.50. Over 100,000 copies sold. Address the author, R. V. Pierce, M. D., Buffalo, N. Y.

The Genuine and the Counterfeit.

Wherever fairly tested throughout this broad continent, the manifold merits of the Holman Liver Pad, as a wonderful remedial agent, has been universally acknowledged and substantially established. On its health-giving mission it enters alike the poor man's cot and the rich man's palace; it ministers alike, also, to the needs of the poor mechanic and millionaire. The Holman Liver Pad enables the invalid to brave the chilling east wind, while it shields the denizen of the South or West from malarial diseases. It does not take long for an article possessing so much merit to win its way to public favor. The growing demand for these pads is somewhat wonderful, and, to supply this demand, human ingenuity has been taxed to produce labor-saving mechanism, which, operated by powerful steam-engines, are kept running day and night. The great fame of the Holman Liver Pad has attracted the attention of various unprincipled adventurers, who, thinking that they could see "millions in it," have set about introducing base counterfeits of this really invaluable medicine. Did our time and space permit, we would attempt, merely for the reader's amusement, a list of the more perminent and audacious shams. None are genuine unless the name of Junius Hart, 191 Canal st., New Orleans, is on the back.

Quarterly Conferences.

West Tennessee Quarterly Conference.

FOURTH ROUND.

Crittenden, Ark., Aug. 23-24; Memphis, Centenary Chapel, Aug. 30-31; Memphis Circuit, Sept. 6-7; Fayette Circuit, Sept. 13-14; Mason Circuit, Sept. 20-21; Cypress Circuit, Sept. 27-28; Gardner's Circuit, Oct. 4-5; Mansfield Circuit, Oct. 11-12; Henderson Circuit, Oct. 18-19; Purdy Circuit, Oct. 25-26; Waynesboro Circuit, Nov. 1-2; Lawrence Circuit, Nov. 8-9.

W. S. BUTLER, P. E.

Nashville District, Tenn., Conference.

FOURTH ROUND.

Franklin, August 30-31; Mill Creek, September 6-7; Hartsville, September 13-14; Mitchellsville, September 20-21; Gallatin, September 27-28; Lebanon, October 4-5; Springfield, October 11-12; Dickson, October 18-19; Dover, October 25-26; Nashville Circuit, November 1-2; Clark Chapel, November 8-9. C. PICKETT, P. E.

Gulf (Miss.) District.

THIRD ROUND.

Hazlehurst, Aug. 14-15; Crystal Springs, Aug. 16-17; New Hope, Aug. 19-20; Union Church, Aug. 22; Fayette, Aug. 23-24; Hamburg, August 30-31; Meadville, Sept. 3-4; Liberty, Sept. 6-7; Brookhaven, Sept. 13-14; China Grove, Sept. 15-16; Columbia, Sept. 17-18; Augusta, Sept. 20-21; Pascagoula, Sept. 23-24; Bay St. Louis and Pass Christian, Sept. 27-28; Handsboro and Ocean Springs, Sept. 29-30; Simpson, Oct. 4-5. J. CAMPBELL, P. E.

Brookhaven, Miss., Aug. 8, 1879.

NOTICE.

The LOUISIANA SUNDAY-SCHOOL UNION meets at First Street Church on WEDNESDAY, Aug. 27, at 7:30 p. m. All Pastors, Sunday-school officers and members are invited to be present. Addresses will be delivered on various subjects touching the work.

Rev. J. H. NORWOOD, Pres't.
O. W. WELLS, Secretary.

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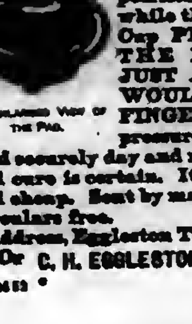

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Gehreil Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
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" Sarah Jones, Lady Vice Pres't
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—:o:—

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DR. J. H. COKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Redford, Lady Chairman Committee on Sick; Finance Committee, F. Fapez, Chairman, L. Moore, B. F. Talsy.
Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
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SUNDAY SCHOOL
Requisites.
—:o:—
We desire to call special attention to Terms for Sunday-school Periodicals, and the fact that they are fixed on a cash basis, which renders it imperative that cash should accompany the order. The brethren will please realize the importance of this, and insure promptness on our part and satisfaction on their own, by not neglecting this essential point.

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Sunday-school Advocate—Semi-monthly (for second and fourth Sunday), per single copy	35cts
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Picture Lesson Paper—Commencing with the January number will be enlarged to sixteen pages. Monthly, for infant class, per copy	25cts
Sunday-school Journal—Monthly, for teachers and parents, single copy	65cts
Ditto—Six copies or more to one address, each	55cts
Berean Quarterly—Quarterly, for teachers and scholars, each, per copy	25cts
Berean Lesson Leaf—For scholars, per copy, 5½cts; per hundred	$5.50
Leaf Cluster—Aid for infant-class, in quarterly parts, per quarter	$1.00
Ditto—Per year	$4.00
Berean Question Book	20cts
Ditto—Interleaved edition	50cts

The Lesson Compend will not be published for 1879.

The Seven Years—Per copy	5cts

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2. Address to Class-Leaders. By Bishop Janes. 12mo., 20c.
3. Seed-Thought; A Hand-Book of Doctrine and Devotion. By Rev. Geo. C. Robinson. Price $1.00.
4. Father Reeves, Methodist Class-Leader. By Edward Corderoy. 18mo., 35c.
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from first page.

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and property owners to recognize this fact and aid us with a part of that which we put in their pockets, for we cannot carry the enterprise through successfully without such help. Many have liberally encouraged us, but the great bulk of the people have not yet been asked to help. In due time all will be applied to, and we bespeak a favorable consideration from all.

To the members of our society and congregation, allow me to congratulate you on the enterprise which you undertook and the success that has thus far attended this work. We are now numerically small and comparatively feeble. We are on the very outposts of our Zion, the farthest point occupied by us in this direction. But remember, we are part of a mighty host that fill our land. The little band of soldiers at Fort Clark is an integral part of the army that represents the power of the nation. We are part of an organization numbering 11,000 ministers, nearly 2,000,000 of members, with a constituency of 6,000,000 American people who can all find sittings in our churches, with an army of 2,000,000 of Sunday-school children. This great church, with all her vast resources of people and wealth, and schools and presses now in every element of power the mightiest in our country, takes us to her bosom and lays her hand on us as her child. Her sympathies and help will flow generously toward us. Her eye is turned in this direction with deep interest. We are at the remote extremity, but vitally connected with a powerful arm and a stalwart body, and a great, loving, paternal heart.

But this, though comforting, is not all, nor the best. We are part of the mighty host of God's people. They are all about us; they fill the land and are covering the globe. We belong to the royal family, part on earth and part in heaven. God and the angels and good men cheer us. So long as we do service for God and man, our feebleness will be supplemented by Divine Almightiness. His sympathies are with the truth, the right, the pure, with the struggling masses of sinful men whom He would lift upward. Let us never forget that our mission is one not of strife but of love; not of pride but of salvation; that we have no opposition to make against anything but sin and wrong; nothing but love and fraternal blessings for fellow-laborers in other churches; that we have no compromise to make with sinful practices and immoralities, no business but planting Bible truth in the public mind and leading all classes of people, rich and poor, learned and ignorant, to the common Savior of all. This let us do, and the "Lord of Hosts will be with us, and the God of Jacob will be our refuge." This handful of corn we sow on the top of the mountain shall shake like Lebanon. Especially remember that the chief end of our planting here is to exalt the standard of Christian life and religious power, by love and good works to provoke others to like endeavors, to spread scriptural holiness over this land. The great need of this country is a higher standard and mightier type of Christianity, that shall come with power and the Holy Ghost to men as well as in word. Unless we aid in this vital work, we will exist in vain. Our house must be a house of prayer, the habitation of God through the spirit. It will be beautiful for situation, a joy to beholders; but its chief attraction and only value must be the glorious Shekina from the mercy seat.

To the many friends who zealously aid us in effort and money, we return our sincere thanks and utter our fervent prayer that this house you help to build may be the place of your birth into the house of God, the gate-way to immortal bliss for you and your children, and that we may all enter its gate with joy and flourish in the courts of the Most High forever.—*San Antonio Express.*

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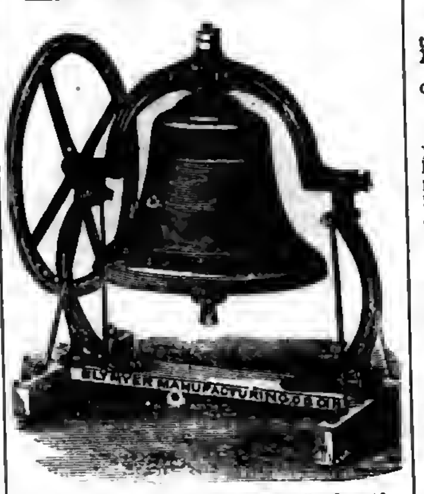

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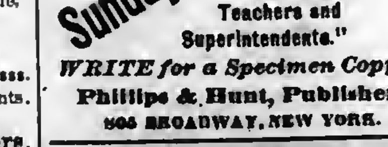

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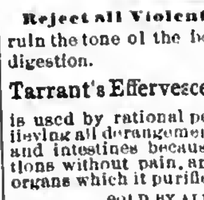

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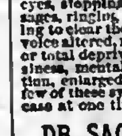

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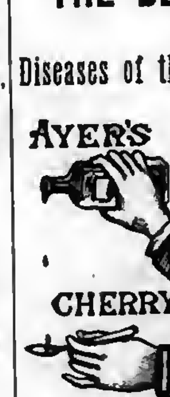

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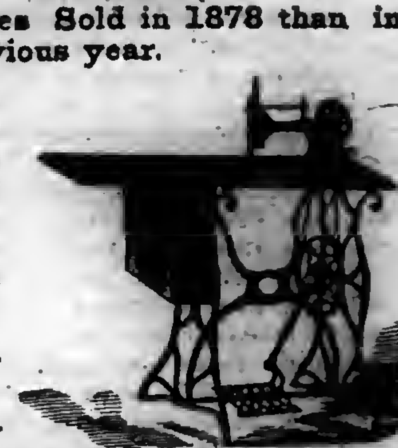

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TO CHRISTIAN WORKERS.

Christian worker! pause, and listen;
Christ is knocking there to-day,
Opens Scriptures for one moment,
Perhaps words He hath to say.

[illegible] standing close beside thee,
[illegible] Behold His face is sad,
[illegible] on thy service—
[illegible] would make Him glad.

[illegible] self-devotion!
[illegible] meet!
[illegible] and pathos?
[illegible] to heal.

[illegible] is daily grieving,
[illegible] the new data quench in thee;
[illegible] well, His tones are great [illegible]
[illegible] work from love to Me?"

[illegible] fellow Christians,
[illegible] question still?
[illegible] from your affection
[illegible] our Master's will?

[illegible] of action
[illegible] depend on mortal view,
[illegible] true?

[illegible] tell us
[illegible] is wrong,
[illegible] action,
[illegible] sweetest song?

[illegible] us,
[illegible] stations
[illegible] strength,
[illegible] work!

[illegible] God a
[illegible] Christ-
[illegible] of salvation,
The
Latin,
Anglo-Saxon
for
[illegible]

—Lutheran Christian.

[illegible] of this catholicity, denominationalism is not forgotten, for each denomination may have its own prayer-meeting on Thursday nights, when special arrangements are made to secure this end. This conflict of opinion, or rather this interchange of views of the leading minds, of those holding different views of the teachings of the Bible, can be but beneficial, when had in the spirit which pervades the discussions at Chautauqua. The lecture of Rev. Dr. Pepper, Baptist, on Comparative Theology, was a clear presentation of the differences of various systems of religions, especially the Deities of these systems. Rev. Dr. Boardman, Baptist, on the Genesis of Sin, was eminently scriptural. Rev. Dr. Hodge, Presbyterian, on the Person of Christ, was clear and instructive, and carried his audience with him in his views on the Unity of the Human and Divine in the Second Person of the Trinity. Dr. D. Curry, on The Old and New Conflict, gave Calvinism some tremendous strokes, and at the same time those Arminians who imagine that the Arminian view explains everything concerning Divine sovereignty, foreknowledge, and human freedom received rough handling. The Doctor had the closest attention of a large audience, embracing Calvinists and Arminians, who seemed heartily to enjoy the Doctor's sturdy strokes against their opponents theory, and sometimes his well-aimed blows against their own, (for both sides received some of the Doctor's arrows which pierced their armor.) The Doctor also delivered a lecture to-day on the Arminian View of Biblical Interpretation, in which he gave a history of the doctrine, as well as a clear statement of it. He presented also his views of the Calvinistic teachings of the Bible, and what he thought to be the logical sequences. There was evidently a little wincing under the Doctor's presentation of Calvinism, as some who heard would as stoutly deny the logical sequences as presented by the speaker, as he affirmed them. It was the design of the management in getting up this course of lectures, to let each party present its own side, and leave the hearers judge whether their statements were in accord with the standards of the two systems of Biblical interpretation. Hence there was a little surprise manifested when the Doctor gave a pretty good setting forth of the system of Calvin. Dr. Fowler's lecture on the Holy Ghost was a rich treat. It was a feast of good things. It set forth the personality of the third person in the Trinity in such a way as to lead some, at least, to new and more correct views of the grand agency of this Person in the regeneration of sinners, the sanctification of believers, the sustaining, guiding, instructing and witnessing influence with the saints. These lectures, together with constant Bible study in the normal classes, daily Biblical exegesis by able theologians, and in fact in all the studies at Chautauqua, make this place rather a theological school than a mere Sunday-school assembly. As long as the present spirit pervades it the church has nothing to fear from the influence of Chautauqua, which is certainly becoming very extensive, perhaps world-wide. It would be well if we had more of the spirit of earnest Bible study in all departments of the church, in the pulpit, the pew and the Sunday-school.

J. BRADEN.

Chautauqua, N. Y., Aug. 12, 1879.

Kansas.

TOPEKA, KAN., Aug. 14, 1879.

Letters are continually coming [illegible] information concerning [illegible] of Kansas. The people [illegible] don't want to make [illegible] by this movement. [illegible] through your [illegible] carefully read [illegible] all concerned. [illegible] will come [illegible] and must [illegible] to know [illegible] movement, [illegible] their part, [illegible] after [illegible] have a [illegible] to be [illegible]

[illegible] rights and duties of [illegible]

—N. Y. Methodist.

them through the dangers and toils on earthly grounds, as well as those upon heavenly grounds. Unless they try to do their duty in that direction, I don't think they manifest that interest they should have for their people. Therefore I think that the ministers of our people in the South have certain duties to perform in connection with this exodus movement of our people from the South. First, they should study this question in the light of the Holy Scriptures, with a view of teaching their congregations what to do, for they are looking up to them for instruction as to how they should live in this world, as well as in the world to come. The majority of our ministers in the South know that they don't stand up for their people's rights as they should, for fear of being persecuted for it. Some of the best men in the country regard this as a providential movement of the colored people from the South, because it is a matter of impossibility for any people to improve morally without moral ventilation. It matters not what their previous condition had been. Everybody that knows anything about the South knows that our people are too much crowded together, both in the towns and on plantations, for their good. Second, Our ministers should remember that they are the reformers of our condition by preaching and teaching certain principles, both by precept and example, namely: Morality, sobriety, industry and economy. I regret very much to have it to say that many of the ministers have led the people astray from these fundamental principles, carrying their churches and congregations into worldly pleasures to support themselves, whereas they might have been better supported, and the current expenses of the church kept paid up, and the moral discipline of the people farther advanced, by systematic working in the church. Now then, brethren, fourteen years have gone by, and we are yet hobbling along in our mistakes. Let us change the programme for the better, and that is to say, let us tell our people what we think is best for them. Notwithstanding, let the heathen rage and the people imagine vain things, we must stand up for our people's rights, and lead them on in the order of Providence through dangers and snares. I am in possession of a good number of letters from very intelligent ministers living in the Southern States, desiring to know if their services were needed in Kansas conference, and not one of them has said he would lead his people to this or any other State of the free. Many have come to this State charging their former pastors of opposing their exodus from the South. I hope when their pastors do oppose the movement they will do it for the good of all, and not for the sake of keeping congregations to preach to that they may collect big salaries of them. Brethren, let us prepare our people for future usefulness in the world. God bless you.

W. O. LYNCH.

The Southern Methodist papers took the occasion of the death of Bishop Ames to recall the Stanton-Ames order, under which certain M. E. Church, South, churches were taken possession by our preachers under a war-office order. The last statement we have seen is in the *Central Methodist*. It says: "The North Methodist papers, so far as we have seen an expression upon the subject, are unanimous in the opinion that the Government (the President) has a right to say what class of preachers shall fill the pulpits of the land in time of war. If that right exists at all, it exists in time of peace." We have said nothing in the premises, because that whole business—all of it that was outstanding in 1876—was settled unanimously by the Cape May Commissions of the two bodies of Methodists. Raising the question at this time of day is a foolish business at the best. If, however, our *Central* namesake wants our opinion on an abstract question, we respectfully suggest that the government of this country does not claim the right to fill the pulpits in time of peace. When such rights is claimed, it will be time enough to discuss it. As for ourselves, we had an impression that the president of the *Central* had [illegible] It between 1861 and [illegible] all events, our readers [illegible] himself [illegible] rights and duties of [illegible]

For the SOUTHWESTERN.

News from the Queen City.

BY. C. HUBBARD.

The outlook here, all things considered is decidedly hopeful. The Sunday-school encampment and camp meeting occurring in consecutive order have just closed with a result highly gratifying to all. The meetings were conducted to the glory of God and the salvation of many souls. Distinguished speakers contributed to the feast of good things, and the multitudes were greatly strengthened in the faith. Dr. Vincent was present at the encampment and addressed the meeting most felicitously concerning Sunday-school work. He awakened deep enthusiasm in behalf of this department of church work. A fresh impetus has been given this movement, which will continue to accumulate momentum until a grand tidal wave of spiritual awakening shall sweep this eastern section. Dr. Payne, of Wesleyan University, Delaware, Ohio, served the people most acceptably at the camp meeting. His sermons are spoken of as masterly efforts, arousing the consciences of sinners and strengthening the faith of the saints. Dr. Ridgaway also delivered very able discourses, attracting large concourses of people and affording universal satisfaction. The services throughout were attended with rich outpourings of grace. Verily, it was a pentecostal season crowned of God in the salvation of many souls, reclamation of backsliders and sanctification of believers.

The grounds are admirably adapted to camp meeting purposes. The natural beauties are exceptional. The scenery is picturesque and entrancing. The rolling green earth in contrast with the spangled beauties of the firmament, make a most bewitching effect; reminding one of Bunyan's "Land of Beulah." The springs, the shade, the avenues, the general scenery, the accessible location, the healthfulness and quietude—all the numberless varieties of attractions made it the most available spot in the length and breadth of our wide domains. The Cincinnati Methodists have very generally built cottages there, making it a good investment for the Lord as well as a delightful, wholesome retreat for their families during the hot, sultry weather. Fully one hundred families have been quartered there this summer, enjoying the highest physical and social advantages free from the dust, din and rush of city life. Here in this Sylvan temple they have had a rich foretaste of the beautiful land beyond the Jordan in the sweet fields of Eden. Most of the city pastors are about taking vacations: acceptable supplies, however, are filling their pulpits and dispensing the bread of life to the multitudes.

The Cincinnati Annual Conference is rapidly approaching, and fond anticipations, anxious thoughts and painful misgivings are the mixed motives influencing the minds of the brethren. The prominent feature of this session will be the election of five delegates to the General Conference of 1880. There are candidates innumerable, so to speak, in the field. Scarcely any brother is without the ambition to serve the Church in this capacity. All seem willing to undergo the cares, perplexities and responsibilities of the trust. Several slates have been made up, many combinations are developing. It is safe to say that many have a great disappointment in prospect. Startling disclaimers will be made when the balloting begins. Considerable doubt thus far has attended the campaign. The canvass will probably be sharp and fierce. Conflicting claims and interests will make quite a jostling among the contestants. We trust that God will be glorified in the choice.

The Methodist preachers meet every Monday morning for friendly greetings and free discussion. The "Sabbath desecration" question is now under discussion. Efforts are being made by the Christian public to stem the tide of intemperance, Sunday desecration and kindred evils that threaten to submerge our fair city. A home missionary movement has been inaugurated by the Methodists for a vigorous campaign upon the forces of wickedness arrayed under a variety of phases, all bent, however, upon the destruction of the Christian element in society, and in their blasphemous impiety threatening to usurp the throne of Jehovah himself. Out of a population of two hundred and fifty thousand, fully two-thirds of that number are opposed to our distinctively Protestant institutions, our civil Sabbath, and our temperance principles. How to resist this foreign inroad upon our precious Christian heritage is the problem of the hour. Methodism, under the leadership of such men as Drs. Ridgaway, Walden, Rust, Young, Ketcham, Hyper, Revs. Bunyan, Weeks, Pierson and others, is grappling with this light-headed monster, and waging an uncompromising, unrelenting warfare for its extinction. The armies of the living God must eventually triumph. There will be fluctuations and reverses, but Jehovah will put all the hosts of the evil one finally to inglorious defeat, and plant the gospel banner upon the highest hill-top.

The Queen City is full of thrift; extending her borders in all directions. Commercially she is distancing all competitors. It is destined to become the great metropolis and heart of American civilization. Sanitary and hygienic measures have made it the most healthy city in the nation. Fine blocks of public buildings are springing up as if by magic. Solidity and steady growth are its characteristics. It will not slumber or hesitate in its onward march.

For the SOUTHWESTERN.

Our Mission Fields.

I notice an article in the *Central Christian Advocate* which speaks of the missions of the Methodist Episcopal Church as being too many, and says that for many years the conversion of the heathen world has occupied the heads and hearts of our ministers and members. I am glad to know that this great work has so occupied the minds of the church. While this world is compared to a great battle field, it is also compared to a great harvest, and God's ministers are compared to the sower going forth to sow the precious seed which is God's word. So long as there is a place where God's word is not preached, there still remains a mission field for the Methodist Episcopal Church to cultivate. If Joshua could not take Ai because God was not with him, and sin was in the camp, the Methodist Episcopal Church can take this world for Christ because the Lord is with her, subduing sin. The great captain that lead Israel on to conquer will lead the Methodist Episcopal Church to accomplish the work that she has in view. The writer says it is possible to have too many irons in the fire. It may be, of a temporal nature, but I do not think so of a spiritual nature. I believe that the Methodist Episcopal Church will cultivate all her missions by the help of God. I cannot think that the Church generally thinks she has too many mission fields, but wants to do more. The writer says that it seems to him that we have one mission that we cannot properly cultivate, and that is our mission in Liberia, Africa. One of the reasons given is that our white bishops and preachers cannot stand the climate. Next is that it is the black man's land, and God does not intend that the white man shall rule. First, it our white bishops and preachers cannot stand the climate, let the General Conference at its next session elect a man of African descent, as he indicates that they can stand the climate. Elect one of African descent who will take charge of our mission in Africa: send men from our own ranks and aid them to cultivate this mission under the supervision of the Methodist Episcopal Church. I am in hopes that he, the writer, does not want to give it up because it is a mission among the colored. If so, we are not ready for the color line. Caste would be a disgrace to Methodism. I am inclined to think we have brethren of African descent in our own ranks who are fully competent to take charge of this mission. Just as much so as Bishop Campbell or Bishop Wayman. Why not elect and send them? We want to go to Africa, but we want to go from the Methodist Episcopal Church. We have 250,000 of the African descent who worship at the old Methodist altar. If our mission in Africa is to be turned over to the A. M. E. Church, it seems that the entire membership might as well be turned over to them. We do not want to go to Africa to rule as man, but that God would rule through us to the saving of this people. I am inclined to think that no church can manage as well and accomplish as much as the M. E. Church. We have good men already in the field that would make good missionaries, and in a few more days the old Methodist Church will have more good cultivated brain in the field than any other church in the world among the colored. We are not ready for the color line, neither are we ready to go to the A. M. E. Church. Do not turn us away from our old mother, for we love mother the dearest of all the family. She has proven that she loves us—by her words she proves it.

A. J. PHILLIPS.

Van Buren, Arkansas.

For the SOUTHWESTERN.

The Next General Conference.

I want to go there. For several weeks past I have labored under the impression that my age and experience qualifies me to represent the work before that august body as no one else is capable of doing. I have been a close thinker, and I can assure the brethren that I have kept my eye on every department of our church work, and nothing, however minute and insignificant, has been allowed to escape my observation. I sometimes sit up all night reading the different Advocates, in order to keep myself posted, and besides, I keep up regular correspondence with our most prominent men, some of whom have more than once intimated to me that I ought to go to the General Conference. I don't intend to thrust myself forward as a candidate, but I am satisfied that if the brethren fail to elect me they will do themselves an irreparable injury. The Annual Conference that won't send up its strongest men as its delegates deserves to occupy an inferior place, and to have its material interests pushed aside without consideration. The delegates we sent up four years ago didn't accomplish anything at all. I have searched the General Conference journal through and through, and have failed to discover a single speech or important resolution put forth by them during the entire session. If I am elected this time it will be my aim to speak on every question that comes before the body, and I intend to make myself heard. I have now in course of preparation a half dozen speeches which I am certain will take. All I want is a chance. I have great influence with the Bishops who rule the General Conference, by which means I will be able to carry all my points without the least difficulty. I know how to work curious schemes, which accounts for my being able to succeed at everything I undertake. I want to go to the General Conference to get to strike at some of our men who are now holding official positions in the church. They have had things their own way long enough, and if I can get one blow at them, they'll know I have not been asleep. I am not afraid to uphold the right, let the consequences be what they may. I find so many things in our Discipline that needs a thorough revision, so many valuable measures that should be adopted, so many high-salaried officials who ought to be removed, and such a great amount of pulling down and cleaning up at the next General Conference, that I am at a loss to know how they can possibly get along without me. I don't claim to have more knowledge than any of my brethren, but I understand parliamentary tactics, and if I am elected to the General Conference I can bring about certain changes in our economy which none but a shrewd man, well acquainted with human nature, could effect. I shall not do anything to secure a seat in the General Conference, but if sent there by my brethren I am going to make a stir in the camp. I just want to go there one time. I want to meet the Bishops and the great preachers that your hear so much talk about. I am sure that none of them will make a better appearance than myself. I have already given my measure to the tailor for a fine suit. I am not to be outdone—I will spend the last dime I have got first. I am in the race, and if somebody doesn't look sharp, when the next General Conference meets, I'll be there.

A MEMBER OF THE ANNUAL CONFERENCE.

Memory and hope are set like stars above the soul—the one shining dimly through the twilight of the past, the other lighting the archway of the future.

Since no license has prevailed in Norwich, Conn., arrests for drunkenness have fallen off in five months from 161 to 58, and commitments for crime from 127 to 37.

The Last Day of Adam.

BY S. W. BAILEY.

It was sunset. The clouds that hung about the western horizon were still bathed in the gorgeous hues of the departed luminary. The gentle breath of the evening wind—sweet with the perfume of a thousand flowers—brought a refreshing coolness after the sultry heat of the day; and the deep stillness that was gradually stealing over all things awakened in the wind calm and holy feelings. On a soft couch, beneath the shadow of a tent, over which a cypress waved its mournful head, lay the venerable form of Adam—majestic even in the hour of death. Around him stood the representatives of many generations, that had risen up to fill the earth, awaiting with sad hearts the departure of that spirit that once bore the "image of God." A faint smile passed over the features of the dying man as he was raised up to gaze for the last time upon the fair and beautiful earth, that had owned him for its lord. The rustling of the leaves among the tall trees—the faint murmurings of a gentle stream that wound its course amid the spicy groves—and the sweet notes of a solitary bird, that rose upon the air, soft and clear, filled his mind with visions of the past. Memory recalled the hour when first he stood on Eden's lovely bowers, and heard the loud chorus of "the morning stars," that "sang together" for joy. The faint streams of light, that were fast fading from the sky, seemed like the bright wings of angels, that once came in messages of peace and love to earth, seeking again their home in Heaven. The fair form of Eve appeared once more to stand before him, beautiful as in that hour when first he received her from the hands of the Creator, and called her his own. Then the "voice of the Lord God walking in the garden" struck upon his ear—and he wept. The words of that fearful curse, which shall be re-echoed through all the long ages of eternity, were again repeated. The "tree of life" waved its majestic head above him, around which turned the "flaming sword of the cherubims,"—and he felt anew the anguish that wrung his heart when he was driven forth from the garden by the command of the Almighty. But, the same voice that had uttered the words of condemnation, spoke of one who should bring peace and joy to men,—and hope enlivened his heart, as when the promise was first given. He knew that the path to the grave, dark and dreary as it was, would reveal to him the the avenues that led to the regions of light and love.

From these thoughts he was awakened by the low voice of prayer, and by a cloud of incense that ascended up toward the Throne on High. It was the hour of evening sacrifice. All bowed down and worshiped. In that sad and silent hour was uttered the last prayer of Adam, ere his spirit was born by guardian angels to its home in Heaven.

Visions of the past had floated before his mind, and now the dim shadows of the future rose before him, dark and gloomy. He saw the race of man, ignorant and guilty. Nature put on her loveliest robes, and decked herself fairer than a queen,—the rich bounties of the great Giver were strown thickly around,—Heaven and earth called for songs of praise and gratitude, yet no heart was raised to Him whom angels adore. Conscience warned and threatened,—the angry voice of God was heard in the low mutterings of the distant thunder,—the "still small voice of the Spirit" whispered in every breeze, but man heard them not. Wrath and judgment were fast gathered up against the day of vengeance. That day came. "The windows of Heaven were opened, and the fountains of the great deep broken up," and all perished,—all, save the small remnant who had proved faithful to the Most High. Peace and mercy decended again to earth. There was seen the bright star that shone in the east, the harbinger of a glorious day. With prophetic eye the history of man was traced through the long vista of years that ended in the destruction of the "last enemy." The lips of Adam moved in prayer and thanks to Him who had revealed some of the counsels of eternity. His eyes closed—a peaceful smile stole over his countenance—all was still—and the father of mankind was not.

King Alfonso of Spain is preparing for his marriage with the Archduchess Maria of Austria.

General News Items.

Gen. Garibaldi's health is improving.

Gov. Talbot, of Massachusetts, declines a re-nomination.

Hon. John Welch, minister to England, is coming home.

Quebec armories are under guard to prevent their seizure by mobs.

Russia is about to contract with American firms to build war-vessels.

In France three Imperialist newspapers have suspended for want of support.

M. de Lesseps has sent experts to examine the plans of the Panama canal.

Mormon congregations of North Georgia are preparing for an exodus to Utah.

Hon. Carl Schurz spoke to an audience of 4000 people in Cincinnati on the 20th.

George Parish, a constable, was shot in Centerville, La., on the 16th by Louis Wendal.

Fully 10,000 people attended the temperance camp-meeting in Leavenworth, Kansas, on the 17th.

St. Louis was selected as the permanent headquarters of the Mississippi River Commission.

Five hundred men and boys are on a strike at Pittston, Pa., for an increase of wages in the coal mines.

The Republican gains in the Kentucky Legislature will more than double their representation in that body.

Count Andrassy, Austro-Hungarian premier, has resigned, and intends to go into private life for some years.

Herr Forckenback, late president of the reichstag, has been nominated a life member of the Prussian upper chamber.

In a contest between a sheriff's posse and rioters at Fish Creek, Nevada, five rioters were killed and fourteen prisoners taken.

The Bishop of Tennessee is about to establish at Bolivar an associate mission for the colored population of the western part of his diocese.

The total number of Chinese in New South Wales at the end of last year was 9616. Few are women, but 352 European women were living with Chinamen, of whom 181 were married.

The New York *Herald* says: "Mississippi and Utah have joined hands in an attempt to make their communities unanimous by the help of shotguns and mobs. We may as well tell them that the plan will not work."

A Russian peasant girl, ten years old, weighing four hundred and eighteen pounds, is now on exhibition. The girl, when traveling, is put into the baggage car, as she cannot pass through the door of the passenger cars.

Gov. St. John says, in answer to an inquiry, that he does not know of a single refugee having returned from Kansas to the South. Gentlemen visited Topeka in the interest of the planters and used every effort to induce the refugees to return, but failed in every case.

Two-thirds of Cyprus are at present "a parched, thistle-covered wilderness," but Sir Samuel Baker says that there is a supply of water, believed to be inexhaustible, within a few feet of the surface, and in days gone by, when irrigation was practiced, the sterile plain was a granary.

A deputation of citizens at Plymouth boarded the steamship which brought Lieut. Carey, who was with the Prince Imperial at the time of his death, and presented him with an address signed by ten thousand persons expressing confidence in his valor as an officer, and honor as a gentleman.

Solicitor Rayner, in his opinion upon the question involved in the libel proceedings against four Mississippi steamboats for carrying more passengers than the law allows, states that the boats seized were in reality engaged in a work of necessity and humanity in bringing those colored people North. There is proof that the boats were seized from ill-will.

Major B. F. Sutton, who was compelled to withdraw from the canvass in Rankin county, Miss., is described as "a man of intelligence, merit and Christian worth." He forfeited his claim to Democratic respect by becoming a candidate on the Independent ticket, and was ordered to leave the country. Fancy a thing like that occurring in New England.—*Inter-Ocean.*

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, AUGUST 28, 1879.

Members of the Lexington, Ky., conference presented Rev. Dr. Rust a fine set of Potter's Popular Encyclopedia recently.

The United Methodist Free Churches introduced a new feature into their Annual Assembly arrangements, which was to have a missionary concert given, when the singing was interspersed with addresses by eminent speakers.

The *New England Methodist* has this personal item: "Allegheny College honors herself in conferring the title of D. D. on Rev. J. C. Hartzell, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, a live editor, a wise church leader and a progressive man. The right man to be in the van in the South."

The presiding elder of the Norwegian Minnesota District reports that two camp meetings were held, many souls had been converted; and that during the quarter he had visited settlements of his countrymen, looking after a new field of labor, and found several already ripe for the harvest, but for lack of means can add but one to his district.

The *Christian Index*, organ of the Colored M. E. Church, speaks of one of our universities and its honored head: "Alcorn University, under the presidency of Rev. H. R. Revels, D. D., still lives to bless our race. This institution deserves the support of every colored Mississippian, and we are glad to chronicle the fact that it is receiving a just proportion."

In a private note to the editor of this paper, Rev. Dr. J. F. Hurst, President of Drew Theological Seminary, writing from Germany, says: "I am expecting to meet my engagement at the Evangelical Alliance in Basle, Sept. 1st, and go to England and sail on the 27th. Dr. Hurst is a worthy representative of the American pulpit and scholarship to that great Alliance.

We owe an apology to the New York *Independent*. Bishop Haven's article "Our Empire in the Southwest" was re-published by us from the [illegible] and by oversight the [illegible] was not affixed. It is [illegible] to mention this, because other journals, thus mislead, [illegible] them to this paper, [illegible] no desire to appropri[illegible] which belong to our [illegible]porary.

The *Northern Christian Advocate*, [illegible] N. Y., kindly says: "We [illegible] to learn that the SOUTHWESTERN CHRISTIAN ADVOCATE at [illegible], in whose mission, as [illegible] of the Methodist Epis[illegible] in the Southwest, our [illegible] feel an interest, and [illegible] is doing brave and effective [illegible] for the cause of Christ in [illegible] is greatly encouraged [illegible] prosperity."

[illegible] A. M., who has [illegible] the New Orleans [illegible] years, is now [illegible] in Concord, New [illegible]. The Professor is en[illegible] health. He [illegible] to leave his [illegible] of the last [illegible] inflamma[illegible] seven [illegible] he went on [illegible] effects of same dis[illegible] return to the [illegible] Louisiana.

[illegible] the *New Eng*[illegible] monthly jour[illegible] is issued by [illegible] Co., with [illegible] D., chief edi[illegible] [illegible]

A German Bishop.

Rev. F. Rinder, in the *Apologete*, has presented his views concerning the election of a German bishop for the M. E. Church. He does not nourish the mischievous doctrine of separation, but urges that the German bishop would become a new bond of union, increasing the hearty sympathy of Americans. The Germans have now a representative on all the leading committees of the church organization, but in the board of bishops they have none; they are thankful, however, that our bishops, hitherto, have taken fatherly care of the work. Rev. Rinder says it is an incontrovertible truth that a bishop nominated from the German people, united with the necessities, peculiarities and hindrances of that people and the work intrusted to him, could represent it with better knowledge, and more impressively. Besides the bond with the head of the church, a German bishop would place more directly before societies and preachers of the English church the nature, importance, success and hindrances of the work.

Says Rev. Rinder: "The bishop question among the blacks is simply a question of color, a question of race-equality, of justice. The colored people speak the English language, and enjoy the service of the English bishops, exactly as the American people do. Indeed, some of our bishops have done the colored people certain great services, and have been of as great advantage to them as any man of their own color ever could be. But among Germans the election of a bishop is a question of language, of profit, of efficiency, of missions in the German language among the German people. The bishop question is of an entirely other nature than the same question with the colored people, and our delegates should not for an instant admit that the election of a German and that of an African bishop stand on a par. We want no German bishop merely because he is a German, or to have a German have the honor of the office, or because it would content our ambition; but we want a German bishop because we are thoroughly convinced that he, as a new organic bond of union, would strengthen and increase the sympathy between German and English workers; because he would be a blessed representative in the highest place of church government. We want him, and we emphasize the statement, because he only, as a German, in the German language, can impart the mighty and blessed influence of the episcopacy to our people. We want a German bishop because we are convinced that our German work in the United States and in Germany urgently requires the election of a German to the episcopacy."

In this synopsis we have availed ourselves of a translation of Rev. Rinder's article in the *Northwestern*. We believe the argument for a German bishop to be sound, and may be profitably adopted by the church; also that the importance and necessity of electing a bishop of African descent is incidentally underrated. We favor both movements.

A Kentucky College.

The *Church Herald*, a bright Methodist journal of Louisville, Ky., says: Hon. Joshua F. Speed and wife attended the Commencement of the College at Berea in that State. Here both white and colored study together and seek the highest honors that can be conferred on men or women who seek for knowledge by intellectual industry. Everything connected with the management of the institution is creditable to that indefatigable laborer the President, Rev. Mr. Fee, the faculty and the students, in all their appointments and the several departments in college education. The once persecuted philanthropist, Rev. Mr. Fee, is to be congratulated for the success that is following his persistent endeavors to elevate the colored race. The Caucassion and the African are brought upon the same platform, to find their [illegible] in intellectual strength and educational power. The late William Lloyd Garrison during his last [illegible], directed that his executors should pay over to Berea [illegible], the sum of five hundred [illegible] to aid in carrying on its ed[illegible] work, for the special reason that it opens its doors to all, [illegible] of sex or race." The [illegible] in sympathy with [illegible], has forwarded [illegible] placed [illegible] college [illegible] noble [illegible] upon an in[illegible] every way [illegible]

Rev. Benjamin Wayne.

The congregation, pupils and friends of this estimable gentleman were grievously shocked by the intelligence of his accidental death. The deceased was pastor of the Napoleon Avenue Presbyterian church, and a public school teacher. Desiring to enjoy a brief vacation from his arduous duties, on Saturday the 16th inst, accompanied by his family, consisting of a wife and four children, he went over Lake Pontchartrain to Mandeville, to remain until the opening of the next term of the public schools.

On Monday he plunged into the Lake for a bath, striking on a hidden stump or pile, upon the groin, resulting in internal injuries. As soon as possible he was placed under the care of kind friends, who did all in their power, but without avail. At twenty minutes past one o'clock last Thursday morning the soul of Benjamin Wayne took its flight to the abode of its Savior; Thursday afternoon all that was mortal was conveyed from the church he so loved and well served to its last resting place.

Rev. Benjamin Wayne was highly esteemed by his congregation and a very large circle of outside friends and acquaintances. It was our pleasure to have met and known him. We bear most willing testimony to his excellent Christian character, and tender to his afflicted family our sincere condolence. Deceased was fifty-five years of age.

At a regular meeting of the city School Board, Thursday evening, the following, offered by Mr. Geo. Swarbrick, was adopted:

Resolved, That the board has learned with unfeigned sorrow of the sudden death of the Rev. B. Wayne, one of the most meritorious members of the corps of teachers in our public schools.

Resolved, That in the death of this gentleman the public schools have not only lost a teacher of fine scholastic attainments, firm but kind in conferring knowledge, and thoroughly successful in communicating information, but the public at large have lost a useful and most estimable citizen.

Resolved, That the board profoundly sympathizes with his bereaved family in the irreparable loss they have sustained in being deprived of a kind husband and father.

The city press paid warm tribute to his memory in extended notices of his death.

The Yazoo Crime.

Last Thursday Capt. Henry M. Dixon, the independent candidate, whose withdrawal from the canvass was demanded by the Democratic mob of Yazoo county, was shot down in broad daylight in the streets of Yazoo City. While going down a street Capt. Dixon was hailed by one J. A. Barksdale, a prominent Democrat, on the opposite side, who approached, shotgun in hand, and fired at him. After an exchange of shots Capt. Dixon turned to pass up a stairway and received a volley in the back. He was conveyed to his residence, and expired shortly after. Barksdale was subsequently arrested, and released on $15,000 bond, the prosecution agreeing and examination waived.

This is a legitimate result of the lawless attitude of the Yazoo Democracy, and it will be hard to convince those who have carefully noted the unfortunate condition of affairs in that county that it was not a part of the original programme to annihilate all opposition to the Democratic candidates in the approaching election. Capt. Dixon felt outraged, as was natural under the circumstances, at the brutal treatment received from his former political associates, and it is said, declared his intention to continue the canvass, without regard to the declaration of withdrawal forced from him by an overpowering mob. Barksdale was a conspicuous persecutor, and in the Democratic committee moved resolutions denunciatory of the personal character of Dixon, but it does not appear that Barksdale had the slightest excuse for his assault upon his victim, whom he shot in the back while in the act of escaping from his murderous presence.

One newspaper in New Orleans, the *Times*, has spoken in condemnation of the affair. The others are either silent or in haste to publish the assault of the Democratic committee of Yazoo, upon the character of the man who is now powerless to confront his accusers, and who left a wife and four children to feel these unmanly and ignoble stabs. For let it not be forgotten that it was this same committee which originated and subsequently endorsed the mob, led by its candidate for sheriff of the county, which told Dixon that he must withdraw from the canvass or suffer the consequences of a refusal. It is a body totally incapable of giving or taking away the character of any [illegible] man. Some of its members applauded Dixon as the "bravest of the brave" in 1875, and the large number of respectable citizens of Yazoo, who endorsed his candidacy in 1879 is sufficient evidence that the shortcomings of Dixon were chiefly of a political nature, and endangered the chances of a few Democratic office-seekers in Yazoo county.

The New York *World*, Atlanta *Constitution*, and other leading Democratic papers, not depending on a mob element for countenance and support, have strongly condemned this Yazoo crime, and we trust that out of it may come a sure retribution for the offenders, and a union of all good men in rebuke of such shameless political intolerance.

The Wesleyans we perceive are proposing to turn to best account the services of Bishop Campbell, of the African Methodist Episcopal Church in this country, who appeared in their conference as the representative of his church. One of the editors asks: "Cannot the missionary secretary retain the services of this grand old gentleman for some little time to come? We shall be glad if he can be retained long enough to attend some of our larger and more important autumnal missionary meetings." This reminds us of a question asked once in our hearing concerning a very eloquent and intelligent colored minister among ourselves, and an able advocate of the missionary cause, "Why do not some of our missionary committees call him out?"

A Methodist Voice.

A correspondent of the St. Louis *Christian Advocate* (Church South) writes from Springdale, Arkansas:

Methodism is and should be aggressive, its heavenly mission is to carry the glad tidings of salvation to earth's remotest bounds. Oh! for the missionary fire to so burn in our own hearts, to so open them as to send missionaries, not only to foreign heathen lands, but into our own mountain fastnesses, till every nook and dell and hill and dale in all the Arkansas mountains shall become vocal with the sounds of redeeming grace. In so far as we lose the missionary spirit, either home or foreign, just so far we lose the vitality of our own Christian character.

To this we respond with a hearty and fraternal "Amen."

A pastor wrote to the mission rooms: "Ours is one of the few churches that only a few years ago received missionary money for its pastoral support in part. As far as I have faithfully tried the plan for raising missionary money, I have found it to work well. I am throwing into it my constant and prayerful endeavors. Our Sunday-school work this year will show better than last. Four collections will be in advance, and also in advance of our assessed quota."

From the California *Christian Advocate*: "The Utah and Montana conferences, at their recent sessions, resolved to become mission districts, and instructed their delegates to the General Conference accordingly. If it shall be deemed wise, Utah may be added to Colorado."

The Sunday-School Association

In response to the notice given in the SOUTHWESTERN Aug. 19, the Louisiana Sunday-school Association convened in the Austerlitz Baptist Church. The meeting was called to order by the president, I. H. Norwood; by request of that officer, Rev. J. W. E. Bowen prefaced the proceedings with an earnest prayer.

The regular routine of business having been dispensed with, addresses were in order. Rev. H. C. C. Astwood was called to the stand, and in a very thoughtful, anxious and carefully prepared address discussed the advantages that would accrue from an organization of the kind in our State, consecrated to the disseminating of gospel truths among the young of the rising race. S. T. Clanton followed in a very practical discourse as to the efficiency of workers in the Sunday-school. Rev. J. W. E. Bowen spoke at some length upon the urgent necessity of lifting the religious and moral tone of the race.

Just before adjournment the Rev. A. M. Green, of the A. M. E. Connection, offered a resolution, which was referred to the executive committee of the Louisiana Sunday-school Association. The association then adjourned, to meet on Wednesday, Aug. 27, at Union Chapel.

GEO. W. WELLS,
Secretary.

Costa Rica has more school teachers than soldiers. The army consists of 429 officers and soldiers, and the teachers in the 316 schools number 482. The revenue exceeded the expenses of the government last year by nearly $2,000,000. This amount, it is stated, will be applied to the construction of a railroad from the Carribbean Sea to the Pacific.

OUR SOUTHERN METHODISM

MISSISSIPPI.

S. Williams, Louisville: "The church is prospering, and four Sunday schools are in fair condition. The Lord has blessed my labor."

D. D. Goodwin, Vicksburg: "The church is in a very prosperous condition. I baptized 6 children and 3 adults last Sabbath. A colored woman named Delia Loper was shot last night by Joseph Fisher."

R. Anderson, Evergreen circuit: "The Lord blessed our labors with 9 conversions and 40 accessions. In Sabbath-school on children's day $1.75 was collected."

M. Lockman, Deer Creek: "There has been a great exodus to Kansas from here, but through all that I have been successful enough to have nearly completed a new church 30x40. I have preached one sermon in it."

H. Heslup, Sallis: "On Saturday, 9th inst, our Sunday-school assembled in a beautiful grove. About 300 were in attendance. The Bible class recited verses, Miss Jane Andrews recited ten chapters, or 313 verses in all. F. Steward, my self, W. H. Wigley and R. B. Hartley addressed the school."

A. Davis, Jackson: "My church is prospering. The Sabbath-school is in a good condition, with from 75 to 80 in attendance. Some of the students of Tugaloo have been engaged in our Sabbath-school since the close of their school. May they become more studious and useful in the Master's cause. The children recited many verses from the Bible."

LOUISIANA.

W. A. Primus, Lake Providence: "Our protracted meeting is still going on; accessions 4, converts 5. Times are very hard here."

Rev. F. Christian preached in Laharpe street church last week, taking as his text Ezekiel xxxvii. His sermon greatly plased his hearers.

H. Wright, Alexandria: "The Murray M. E. church Sabbath-school gave an entertainment last Sunday afternoon to their credit. Teachers, superintendent and pastor displayed energy in getting it up. Camp meeting, Aug 28. Come all ye preachers."

ARKANSAS.

Rev. T. B. Ford, presiding elder of the Little Rock district, Arkansas Conference greatly needs young preachers to supply his work. The *Central Christian Advocate* says whatever may be the difficulties of our work among the colored people in that State, they do not seem to lie against the work among the whites. There is a large population in sympathy with our Church, and it is increasing by emigration from the Northern and border States. Young men willing to do the work that has always been done by itinerant Methodist preachers in newly-settled countries, will find a field here for successful labor. There is no demand for self-denial and labor that any one called to the ministry ought to shun. And this call should meet with a ready response. Letters directed to Rev. T. B. Ford, Russellville, Ark., will procure full information on the subject.

TEXAS.

Emanuel Hardeman, Luling: "Our camp meeting closed on the 10th. We had a good time. Revs Cames, Davis, Michel, Wadkins and Norris, visited us, and were a great help. We will hold a basket meeting on the first Sabbath of next month."

TENNESSEE.

G. Baber, Galway Station: "On account of the yellow fever panic the West Tennessee District Conference will not be held until Oct. 20, 1879."

Bishop Haven and Dr. Philpott.

BRENHAM, Texas, Aug. 12, 1879.

DEAR EDITOR—I have read with great care and interest the articles written by Bishop Haven, and also that by Dr. Philpott published in our paper. I am sorry the Doctor should think the Bishop has stated what is not true. If the Doctor had interested himself and labored as some of us have done for the moralization and Christianization of the colored people, I expect he would readily admit the truth of the Bishop's statements. It is plain enough to be seen that there are two elements in Texas society.

My husband being a plain, outspoken man, often expressed his regret at the illiteracy of the blacks. He was told on more than one occasion that if he talked like that he would soon have a bullet through him. Although I have traveled thousands of miles alone, on my horse, unhurt. I have no doubt the facts brought out in your paper will do a great deal of good, and help on the work of education. Yours very respectfully,

MRS. ISABELLA HOWELLS.

Jefferson (Texas) District.

MARSHALL, Texas, Aug. 13, 1879.

MR. EDITOR—I have just returned from my work, after traveling 465 miles, visiting ten of my appointments, and meeting the district conference. It has proven a blessing to me, and I hope to every point that I met.

My first point was Jefferson There I met Bro. S. Pratt, who had just closed a successful meeting. From there I went to Cooper circuit, and met Bro. R. R. Roberts, with some success in the quarterly meeting. At Paris Bro. G. W. Gill was burdened, trying to build a church at that place. I held his quarterly meeting, made out a bill of lumber for them, and went with a committee and made arrangements to get the lumber. Paris circuit, H. Smith, pastor, had a protracted meeting in full operation, and received 8 or 10 converts before I left, when the meeting was still going on.

I crossed Red River into the Indian Territory to meet Bro. L. Richard, and was disappointed to find him away from his post on account of sickness in his family in Houston. I met the church with Bro. A. McCarty in charge, and found him well posted in regard to the rules of our church, and admired his graceful conduct among the Indians. We had a grand time. Our people in the Choctaw nation are doing as well as their brethren in Texas. The lands are very rich. It looked a little strange to see Indian men with boots up to their knees, and the women all barefooted in church together.

Re-crossing to Red River circuit, bad weather prevented me from meeting the full congregation of Bro. W. Pollard. At Clarksville quarterly meeting Bro. Morris and the church welcomed me. Courtesies were tendered by prominent white citizens also. I was tendered the use of the law office of Senator Swain, but I found a true friend to our church in the center of the town, Mr. McCulloch, who supplied us with all the comforts we needed for the occasion. The district conference convened with G. W. Gill as secretary. Business progressed finely, with a very large attendance. Our church at Clarksville, 30x40, was just able to hold the conference, but not one-third of the people who attended divine services. We had fine weather, the moon in full, and 1500 or 2000 out every night. Friends built a large shed on the side of the church, and on Sunday 2500 came. I witnessed the happy shouts of quite a number of new converts before I left, with the meeting still going on.

From there I went to Texarkana, held Bro. Moore's quarterly meeting, with appearance of success. On the circuit, Bro. S. L. Johnson's quarterly was held with a small congregation. I left there at 2 o'clock a. m., and rode for five hours in a hard rain to catch the train for Queen City. There I met Bro. A. Williams at the depot, waiting for me; held his quarterly meeting with great cheer. From there I came home, finishing my third round. In my next I will give particulars of the financial condition of the work. Most respectfully,

WALTER RIPETOE.

Letter from Texarkana.

TEXARKANA, Texas, Aug. 18, 1879.

MR. EDITOR—I wish to advise you concerning the progress we are making in the good work of the Sunday-school at Texarkana, Texas. I was elected to the office of superintendent of the Sunday-school of St. Paul M. E. Church in this place about three months ago, at which time the school was on the decrease, there being only 15 or 16 in attendance. At present we have 30 scholars and 4 teachers, all of whom are members of the church except one. I wish to acknowledge my obligations to Warren Jenkins and Victoria Barrister for their able and devoted work with me in building up the school. Though neither one of these are members of the church they are both sober-minded, energetic and moral people, who have the good of their neighbors at heart and do everything in their power for the advancement of our people. My prayer is that they will not remain long out of the fold.

At a supper given on the 16th under the auspices of the Sunday-school, we realized, after paying expenses, the sum of $5 05. In this enterprise we were very much discouraged by certain members of the church, which I very much lament. I ask the prayers of all the brethren that we may be successful in the upbuilding of Christ's kingdom here upon earth.

R. ROBINSON.

General Stewart L. Woodford and daughter are coming South with Mrs. Chisolm. The General will act as her adviser when the cases of her husband's murderers are called.

Let My People Go.

JACKSON, Miss., Aug. 20, 1879.

DEAR EDITOR—I wish to speak through your valuable paper to the colored men of this State concerning the coming election. There is a party now split from the Democrats who style themselves "Greenbackers;" but I think the proper name to give them would be "forlorn Democrats." They are now seeking to get the colored Republicans to join hands with them and help them to win. Now I may be wrong, but I think it would be best for all colored men to let these two sore head parties fight their own battles. These two parties at the last election joined freely in the slaughter of the poor colored man; and if it is necessary they will join again. There is no use for them to say that "we will stand by you," for this has been the say all along, and it was only to get the poor negro's vote and then the shot gun policy and bulldozing went on all the same. I have heard these white-liners sing the song of feigned friendship toward the negro long enough. They are no friends of the colored man—they want his vote and they will do anything to get it. If the colored man would only look back at the riot at Vicksburg and Clinton, and see their styled friends hunting them as the blood hound hunts the deer, and think how, when they have been found, they were treated. My pen refuses to write what those blood-thirsty fiends did. I say let the fight go on among themselves, and while they are striving for supremacy let the negro work and get enough money to leave this field of blood.

There is but one way to bring Mississippi to terms, and that is for the negro to emigrate. Look around you and you can plainly see your sons and daughters going to ruin on account of your being deprived of your rights of citizens. If you love liberty, go where you can obtain it and there build yourselves up. The West is invariably the best place for the colored man. He can there get paid for his labor, and can also educate his children and enjoy his rights as a citizen unmolested. The negro has heard the shotgun (held by the bulldozer's hand) summon his comrades from this to an unknown world.

I write this letter because I feel that the colored man has been abused long enough. He has been trodden under foot for some time, but I rejoice to say he has turned his face towards the verdant fields of the West, and from what I can learn they are doing well. I did not mean to say much and I hope this letter will not take too much space in your paper, but before I close I will say, though I am a young man and have been in the field of public life only three years, mine has been three years of watching; yes, watching those whom the negro built up tear him down.

I have said enough, and if I have spoked harshly forgive me.

W. W. HENDERSON.

Letter from Carthage.

CARTHAGE, Tenn., August 18, 1879.

DEAR EDITOR—I would like to let the brethren know how we are getting along at present. I was sent to this work by Bishop Scott. It was the first work I ever had charge of. I got here eight days after I was appointed. The people did not seem to care much for me, but I remembered the promise the Savior left. He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teach them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the earth, Amen." That was my first text. They invited me down to the church. On my arrival at the church, I found it was a little school house sitting on the side of the pike with some logs, with the ends lying on rocks, and a little stove setting in the middle of the house. I had to stand by it to preach. After service was over I asked if that was the kind of churches in Smith County. They said, yes, that the circuit was about 15 years old and had no churches. I asked what they had been doing. They said the conference had been sending big preachers, but they had no big churches, and they were in hopes that they had got a little preacher and would get a church built this year. I indorsed that move and have gone forward and bought a piece of land and will get the title bond for it on the first payment and will have one year for the second payment. They will build a church on it by Christmas. We will use this land for church, school and burial ground. We will, on the 5th of September, 1879, give a Barbecue to raise money. We anticipate a good time that day. I have four sabbath schools in my work, but they are all afraid of money. The Baptist and Presbyterians and A. M. E's. were against me, but now they have shaken hands with me, and say they believe in free communion; so we all unite together at one table. I come here to fight the devil, and we have him started by hard fighting.

I am having a protracted meeting now at Ticktown. There is a good prospect for a revival. I have had several conversions this year and thirty additions, to the church; eighteen from other churches. I am on the field for victory and victory we must have, God being our helper. Pray for us.

C. L. SEWARD.

Letter from Cypremort, La.

DEAR EDITOR—I suppose that our people think that we are all spiritually dead, having not heard from us for so long; but we are yet alive, and each one performing a part of the great work of the Master. The church is getting on well. Three or four weeks' rain have made our roads almost impassable, but while this has reduced attendance in church it has greatly improved the cane crop of the vicinity.

We had a fine school exhibition on the first Friday and Saturday nights of this month. Scholars were examined in the common English course, and gave satisfactory evidence of the efficiency of their teachers.

Since conference our church has raised $615.65, paid Rev. Beal $193 95, and on the original debt $227.95. Bro. Beal is a blessing to our community, and we regret to think that some day we shall lose him. I preached my farewell sermon on Sunday night last to a crowded house. I am en route for Nashville, Tenn., with the purpose of preparing for the ministry, at the Central Tennessee College. I have been local preacher, recording steward, trustee, and Sabbath-school superintendent of Cypremort church for three years, and I regret to leave me people, but the Bible says add to your virtue knowledge. Yours in Christ,

S. P. BELL.

Holly Springs Circuit.

HOLLY SPRINGS, August 22nd, 1879.

DEAR EDITOR—Allow me to inform the brethren of my success since they have heard from me. On the 6th of August I started a protracted meeting at Calvin's Chapel, five miles from Holly Springs. On the evening of the 6th we held a society meeting and a goodly number of the members were found charged with some kind of sin. At dusk we adjourned our meeting of trials. At night Bro. Johnson filled the pulpit. The next night at 8½ o'clock our meeting commenced. Again at 11 o'clock old Father Brown preached. On Saturday the committees all met and four were found guilty of immorality and were expelled. Sunday the funeral of Bro. Bailey Pegues was preached. On Monday morning we commenced a prayer meeting at 9 o'clock; preaching three times a day by different brethren. On Monday night the Lord blessed one. Wednesday we held a general feast among all of the friends and members, and the Lord converted four souls during the day. Thursday an old man about 80 years old named Pompey Reeves professed a hope in Christ, also Jesse Pegues about 52 years old. For ten days and nights I was assisted by Rev. S. Brown, Foster and Johnson. The brethren and all worked together and during the ten days meeting God blessed 26 souls. About 20 of them were men full grown. Allow me to say a word for Bro. Parker, who worked day and night, just converted last summer himself. He is a faithful man.

We have a fine Church and a fine congregation. The congregation has increased about eighty or more during my two years stay with them. We have a fine Sabbath School, numbering about eighty. We have purchased catechisms, songsters and many other books this year. Pray for us that we may continue doing as we are. Please allow me to say to the brethren that helped so faithfully God bless Bro. Johnson, Bro. Foster, and for old Father Brown, I hardly know what to say. He is 72 years old and has been preaching fifty-seven years. He is full of fire, and the Holy Ghost. May his days on earth be many, and when he dies may he depart in peace with God and all mankind.

J. B. GRIFFIN, Pastor.

I. N. Kalloch, workingmen's candidate for Mayor of San Francisco was shot last Saturday by De Young of the *Chronicle* news-paper. It was feared that De Young would be mobbed, but Dennis Kearney counseled his followers to pursue a law abiding course.

Farmer City, Illinois, was nearly destroyed by fire on the 24. Loss about $100,000.

Foreign Missions.

Bishop Wiley says, under date of July 15: We have just closed a pleasant session of the Swedish conference. All the brethren were present, and in good health and spirits. They are very careful and thorough in their business, and warm and earnest in their religion. They have had a prosperous year notwithstanding their troubles. Two probationers were promptly dropped for wrong doing and poor Witting was expelled from the Conference and Church. All is at peace now, and the prospects are excellent for next year. They enlarged the work by about six new appointments and twenty new preaching places. They raised, for the missionary cause, 6080 crowns, which when we consider that two crowns are a day's labor or wages for an ordinary mechanic, and are equal to 3000 day's work, are by an American standard equal to $3000 of giving. We received six on trial in the Conference. They are growing properly careful about the men they receive and are increasing in strictness in their requirements before passing the candidates through their classes. Of a class of five candates, only two were admitted into full connection, one was dropped, and two were continued in their studies. The whole conference presents the appearance of a body of a clean, godly, zealous, and thoroughly Methodistic men. Not one of them would hear to a suggestion of an "Autonomy," All would cling to the connection with the "mother church." If the supplies were cut off they would still want to belong to the one great M. E. Church. Our work in Sweden is among a good and interesting class of people – sober, industrious, home-like mechanics and farmers. Our chapel was crowded and overflowing all day Sunday. The Conference made itself felt in the city. The Stockholm chapel is reported [illegible] very nice chapel it is [illegible], and most admirably located.

Rev. T. S. Johnson, M. D., of Shahjehanpore, advises under date of [illegible] that there are four families [illegible] ready for baptism from [illegible] and Mohammedanism. [illegible] love to see the multitudes [illegible] to Jesus.

[illegible], of Tirnova, Bulgaria, [illegible] date of July [illegible] to find out as [illegible] the disposition of [illegible] towards our work. This [illegible] of inquiries thus far: [illegible] are in office, and [illegible] prominent before [illegible]

There is an advertisement in our [illegible] to which we take much [illegible] in referring our readers, [illegible] believe in it and can [illegible] and heartily recom[illegible] We refer to Hall's Hair [illegible]. We remember many [illegible] midst of old and mid[illegible] who formerly were [illegible] whose locks where [illegible] who now have [illegible] and with [illegible]

General News Items.

The population of Kansas has increased half a million since 1870.

Vicksburg and Port Gibson have removed their quarantine against New Orleans.

Twenty-two thousand persons attended camp meeting at Ocean Grove, N. J. on Sunday last.

The wedding celebrations are as follows: Three days, sugar; six days, vinegar; 1st anniversary, iron; 5th, wooden; 10th, tin; 15th, crystal; 20th, china; 25th, silver; 30th, cotton; 35th, linen; 40th, woolen; 45th, silk; 50th, golden; 75th, diamond.

A correspondent of the Boston *Traveler* alluding to Senator Chandler's canvass of Maine, says: "With him last night was the eloquent and popular General Geo. A. Sheridan, of Louisiana, who takes every audience by storm, and discusses the issues in a most convincing way. He said to Mr Blaine the other day: "Put me where you will—where I can do most good, in town or country. I'll speak every day, or twice a day if you want!"

Des Moines is the episcopal residence of Bishop Andrews. His presence is felt as it seems from a movement now progressing to raise $18,000 to purchase the Exposition building, and convert it into a Methodist university for Iowa. The cost of the building is $30,000, the stockholders offer $12,000 as their own donation, and citizens of the town propose to raise the remainder and donate the building to the Iowa Conference, which will then furnish and endow it as a first-class educational institution. Five thousand dollars more will be needed.

The City.

State Treasurer E. A. Burke is spending a short season with his family at Waukesha, Wis.

Property-holders must correct their assessments at the City Hall now. After Aug. 31 it will be too late.

Collector Badger has obtained a sixty days leave of absence, and gone North to visit his family in Boston.

Rev. S. H. Werlein, pastor of Louisiana Avenue M. E. Church, South, returned last week from his Pacific trip to the great West.

Acting Governor Wiltz appointed Charles G. Johnson, John Phelps and A. H. May, commissioners for the improvement of the Mississippi, on the recommendation of the convention for the protection of American commerce held in this city in December last.

The school board resolved to open the public schools Sept. 15. A communication from State Superintendent Lusher says the apportionment will amount to but four cents per child, or $170,500. He recommends additional taxation on the part of the city, and enforcement of the poll tax.

A Mother Found.

The following letter addressed to the editor illustrates a happy result of advertising for "Lost Friends," a special feature of this paper:

LULING, Texas, July 28, 1879.

DEAR EDITOR—It affords me [illegible] pleasure to write you this [illegible], and to express to you that I [illegible] happy to say that I have found my long lost mother, that I had [illegible] seen for 25 years. I inquired [illegible] her in February, 1879. A few months afterward I received a letter [illegible] Houston, Texas, from my [illegible], right here within about [illegible] miles from me. I left her on [illegible] east shore of Maryland, and heard nothing from her until the [illegible] came. I thank you very [illegible] indeed. I found her doing [illegible], with a good husband [illegible] home. She had thought [illegible] was dead. I also thank Bro. [illegible] Hardeman for his kindness in [illegible] me to find her.

LIZZIE JONES.

Sunday School.

Aug. 31, 1879.—PRACTICAL RELIGION.

SCRIPTURE.—Col. 3: 16-25.

GOLDEN TEXT.—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—23.

TOPIC.—Living unto the Lord.

[Condensed from the National S. S. Teacher.]

Introductory—"If ye then be risen with Christ, seek those things which are above." As neccessary to the carrying out of that precept the apostle urges: 1. "Set your affections on things above;" for no one will seek for that for which his heart has no desire. 2. "Mortify, therefore, your members." Under the title of "members" he enumerates fornication, uncleaness, etc. 3. "Lie not one to another." Entire reliability of speech and Christianity are inseparable. 4. "And above all these things, put on charity, which is the bond of perfectness." Love is too ready of heart and too quick-eyed to miss any duty. The religion of Christ is eminently "practical." It does not consist meely in spiritual enjoyment. It is not a rapturous gazing at the heavens in expectation of the return of the Master. It is not an indifference to the affairs of this life on account of the greater joys that await a Christian in the life to come. No such selfishness is inculcated, or permitted, by the gospel. It is an outlining of principles that make one a better neighbor, father, husband, friend. The religion that does not add to the security of the state and to the happiness of the home is a sham. Christianity demands that one shall show his faith by his works.

The Church (15, 17).—The primal admonitions in our lesson are addressed to the church as "one body." To its members are given five commands. Then people were dependent for their knowledge of the gospel upon the oral teachings of their recognized instructors. Now we have the teachings of Christ and of his apostles gathered together. In this respect, at least, those who live to-day are better off than those who belonged to the early church. Having such constant and free access to the gospel in these later times, this injunction should be felt as specially obligatory upon those to whom this priviledge is given. It should "dwell" in them—its vital, sustaining, and comforting passages be committed to memory. The Bible should not ostentatiously be displayed upon the parlor table in elegant binding, while it has no place in the heart. It should be read upon week days as well as heard upon the Sabbath. It should form the theme of private meditation as well as of public worship.

The Family (18 21).—1. *The Wives.* "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." In Eph. 5:22, it reads, "as unto the Lord." And there, in the next verse, the reason for that is given: "For the husband is the head of the wife, even as Christ is the head of the church." There is no need for woman-suffragists to fight against this passage—for it does not settle the question of woman's voting one way or the other. It merely declares that man is the rightful head of the household. And this is no arbitrary law laid down in the gospels only. It was written by nature in the heart long before it ever found expression in the Scriptures. 2. The Husbands. "Husbands, love your wives." In Eph. 5 : 25, it is added, "Even as Christ also loved the church, and gave himself for it." In Eph. 5 : 28, it is further declared, "So ought men to love their wives as their own bodies." Love is no despot. No woman will ever have any cause to complain if the spirit of this passage is always observed. "Be not bitter against her." There are petty household tyrants—men who are honey abroad and gall at home. There are those who bully, and browbeat, and storm, and even descend to blows, and who justify all that they do on the ground that they are the "head" of the family. Household tyrants are not of the Scripture's making. A Christian man makes a good neighbor, a tender husband, and a kind father. 3. The Children. "Children, obey your parents in all things; for this is well pleasing unto (in) the Lord." "Obey" is a stronger word than "submit." "Honor thy father and thy mother" was written with the finger of God on the tablets of stone that were given to Moses. But upon fathers, also, rest obligations as well as upon the children. "Fathers, provoke not your children, lest they be discouraged." But bring them up in the nurture and admonition of the Lord. Children so brought up will need comparatively little punishment. The best way to reach a child is from the side toward God.

The Servant (22 25).—Two-thirds [illegible] mankind are serving the other [illegible]. Two directions are laid [illegible] for servants. 1. "Obey in [illegible] your masters in the flesh." [illegible] in the flesh" is an expression used in contrast to "your Master which is in heaven." With this exception servants are to "obey in all things"—in disagreeable as well as in things which are pleasant—in things which are hard as well as in things that are easy. How? "Not with eye-service, as men-pleasers; but in singleness of heart, fearing God." Those who serve "with eye-service" are those who work only when the master is around looking at them. Then they are very officious and industrious, but lapse into idleness as soon as his back is turned. Such service as that no Christian is to render. And now Paul gives the reasons for such a fidelity. "Knowing that of the Lord ye shall receive the reward of the inheritence." The first verse of the succeeding chapter is. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." The observance of these directions, both on the part of the servant and the master, would break up every monopoly and destroy every trades-union. The masters would not be banded together against the employes, nor the employes against the masters. Their interests really are one. The only thing that finally will put an end to their destructive and suicidal hostility is the brotherhood effect of the gospel of Jesus Christ.

Marriages.

At the bride's residence, Austin Texas, Aug 5, by Rev. M. Henson, Mr. Milton Alexander to Miss Helen Carpenter. Both are esteemed members of the M. E. church. Many valuable articles were presented to the handsome couple by their friends. A select assemblage of guests witnessed the ceremonies. Our best wishes attend them through life. M. HENSON.

Austin, Texas, Aug 15.

Deaths.

One of our worthy members fell asleep on the morning of the 16th. The day before he told his wife "I have been suffering here a long time, but I am going home. I am just waiting for Jesus to come." Bro. A. J. Balard was 46 years of age, and joined my church in May last. He leaves a wife and seven children to mourn his loss. The church unites in sympathy for his bereaved widow and children.

H. PRIMM.

Memphis, Tenn., Aug. 19, 1879.

James English was born in Down patrick, Down county, Ireland, November 15, 1824. His parents moved to Canada in 1827, soon after which his mother died. When about grown he came to Port Hudson, La., and, in a short time, joined the Methodist Episcopal Church South; was licensed to preach, and in 1845 was received on trial in the Mississippi Annual Conference. He was a faithful worker in this connection for nineteen years, serving, too, as a presiding elder. He then went to Missouri, and joined the Missouri and Arkansas Conference, of the Methodist Episcopal Church, but the climate disagreeing with him, he returned at the end of three years, and settled at Johnson's Station, Pike county, Miss., where he died in peace, June 18, 1879. His widow writes me that he was a lover of all Christians, that his heart knew no difference between the two Methodist Churches, and that he looked forward to the day when the two would be one loving church. I knew Bro. English well in former years. He was a quiet Christian gentleman, not a brilliant, but a good preacher, a strong friend, without ill-will toward any, decided in his convictions, earnest in his work, upright in his dealings, and affectionate in his home.

All his brethren will be glad to learn that he kept the faith, and was ready for the final summons. He told his friends good-by, exhorted his wife to live so as to be ready to die, and fell asleep.

H. F. JOHNSON.

Brookhaven, Miss.

Truth is Mighty.

As the little leaven hid in the measure of meal, made all leaven, so truth gradually overcomes all doubt and disbelief. When Dr. Pierce, of Buffalo, N. Y., annouced that his Favorite Prescription would positively cure the many diseases and weaknesses peculiar to women, some doubted, and continued to employ the harsh and caustic local treatment. But the mighty truth gradually became acknowledged. Thousands of ladies who had uselessly undergone untold tortures at the hands of different physicians, employed the Favorite Prescription, and were speedily cured. Many physicians now prescribe it in their practice. So sanguine is Dr. Pierce of its power to cure, that he now sells it through druggists under a positive guarantee.

Germany, it is said, has abandoned the friendship of Russia, for that of Austria and England.

The Sultan has yielded to the demands of Great Britain for reforms in Asia Minor.

New Books.

YOUNG FOLKS' HISTORY OF ROME. By Charlotte M. Yonge. Cincinnati; Hitchcock & Walden. Price $1.50.

This is the fourth book of an entertaining series. It embraces Roman history up to the reign of Charles the Great, head of the new Western empire. Under the skillful manipulation of Mrs. Yonge, history ceases to be dry and unattractive, to be avoided by our youth. The narrative is as pleasing as that of the story books in popular use, and ever so much more instructive. The type is large, and engravings are useful in illustrating the text.

New Publications.

The Southern Musical Journal, Sudden & Bates, Savannah, Ga., for August is received.

The Holyoke Manufacturer of Holyoke, Mass., is a new publication devoted to the manufacturing interests of the United States. Terms one dollar a year.

"Facts About Tobacco," compiled by Prof. Edward P. Thwing, published by I. K. Funk & Co., New York, should have a wide circulation, as a valuable missionary aid, in the crusade against the obnoxious weed. Price, 25 cents.

Messrs. A. S. Barnes & Co., 111 & 113 William Street, New York, will reprint immediately, in their Atlas Series of Essays, Mr. Gladstone's "The Country and the Government," from the Nineteenth Century for August. It will form No. 10 of the Atlas Series. Sent, postage prepaid, to any address, on receipt of 10 cents.

"Witnessing for the Truth: or the Overthrow of the Papacy," a lecture by Justin D. Fulton, D.D., has been received from the publishers. I. K. Funk & Co., 21 and 23 Barclay street, New York. Price, 20 cents. Dr. Fulton shows how the temporal power was broken, and the spiritual power is to be, by the proclamation of the truth.

St. Nicholas for September helps the boys and girls to begin the new year of schooling with a great variety of amusing stories, pictures, and interesting articles. It begins with a large frontispiece, drawn by Addie Ledyard, and, near the end, it gives young Louis Napoleon's life-history, with a portrait engraved from a photograph taken a little while before his death. There are eight short stories, all illustrated. "The Chateau D'Oiron" is the title of an illustrated article on the history of the rare and beautiful pottery called "Faience D'Oiron."

Considerable educational flavor is imparted to the September Scribner by the three essays of the number,—Professor Boyesen's interesting illustrated paper on "The University of Rome," Mr. W. C. Brownell's exposition of the unique methods of teaching in "The Art Schools of Philadelphia" and Professor T. R. Lounsbury's discussion of the arguments for and against "English Spelling Reform," —a large quantity of light summer reading, is largely re-enforced by the fiction of the number, which contains much variety of style and incident. The poetic contributions are good. Dr. Holland's "Topics" are entitled "European Travel," "A Word About Newspapers," and "Write it Yourself." A "Communication" calls the attention of American collectors to some great paintings and other objects of art to be purchased in Europe and other material.

The numbers of The Living Age for August 9th and 16th, contain: Wordsworth by Mathew Arnold, and the Mirabeaus, Macmillan; Food and Feeding, by Sir Henry Thompson, and Moose Hunting in Canada, Nineteenth Century; The Last Jewish Revolt, and Chloral and other Narcotics, Contemporary; The Evangelical Movement, its Parentage, Progress and issue by Mr. Gladstone, British Quarterly; The Birth, Life and Death of a Storm, Popular Science Review; How to Popularize Wordsworth, The Journey of Colonel Prjevalsky towards Tibet, The Influence of India on China, and the Lessons of Prince Napoleon's Funeral, Spectator; Egyptian Exiles, Saturday Review; The Chances of War, Natal Mercury; and in the way of Fiction, The Ghost of Morcar's Tower, The Grey, and instalments of Jean Ingelow's "Sarah de Berenger;" and Sarah Tytler's "The Bride's Pass:" and the usual amount of Poetry. The subscription price is ($8). Littell & Co., publishers.

Wide Awake for September has an exquisite frontispiece drawn by Miss L. B. Humphrey, illustrating Miss Brown's poem, "Where the Brook And River Meet." Next comes "Fright Of the Beehive," by Margaret Eytinge. Then comes an article for children about "How Umbrellas Are Made In Philadelphia," by Mary Wager Fisher, profusely illustrated. "Ti Si Poppaty?" by Katharine Hanson will amuse young and old philologists. Mrs. Margaret J. Preston gives another of her dainty art poems for the children, "Little Titian's Palette," a pretty pendant for Mr. Benjamin's papers on "Our American Artists," of which No. IX is about Samuel Colman, with excellent illustrations. But the two "star articles" of the number are "Children at Newport," by "Margery Deane," with twelve exquisite pictures made at Newport by Miss Humphrey, and the new Classic of Babyland, "Tom Thumb," by Mrs. Clara Doty Bates, and illustrated daintily by J. G. Francis. Only $2.00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

The National Repository for September opens with an illustrated sketch of "Cincinnati, Past and Present," by S. W. Williams, in which its former history and present condition are set forth. This is followed by "Inland Provinces of Brazil," by D. S. Kidder, and a graphic narrative of the "British in South Africa." Mrs. Ella Rodman Church writes of "A Classic of the Middle Ages," or the Travels of Sir John Mandeville; and Prof. W. H. Larrabee carries us back to ancient times in his article on "An Old Egyptian Library"—long before the exodus in the days of the Pharaohs. "Wesley and Chalmers" are paralleled by Dr. Daniel Wise; and "My Lamb of Beulah" develops more interest in the progress of the story. The "Editor's Study" is a paper of rare interest on the Eschatology of the modern Church. Two or three poems and the general Miscellany of the number will be read with attention. The National Repository is published monthly at three dollars a year, post-paid. Hitchcock & Walden, Phillips & Hunt, Cincinnati, Chicago, or St. Louis.

You Can be Happy.

If you will stop all your extravagant and wrong notions in doctoring yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments—you will be wise, well and happy, and save great expenses. The greatest remedy for this, the great, wise and good will tell you, is Hop Bitters—believe it. See "Proverbs" in another column.

Dr. Harter's IRON TONIC

is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates, Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

Manufactured by the Dr. Harter Medicine Co., No. 213 N. Main Street, St. Louis.

The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,

TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

For Sale by Druggists and General Dealers Everywhere.

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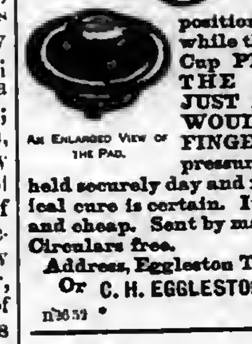

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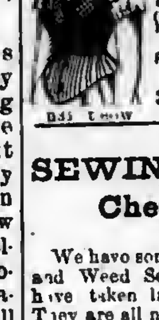

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A LITTLE WHILE.

BY REV. WASHINGTON GLADDEN.

What is this that He saith?
"It is but a little while."
And trouble and pain and death
Shall vanish before His smile.

"A little while," and the load
Shall drop at the pilgrim's feet,
Where the steep and thorny road
Doth merge in the golden street.

But what is this that He saith?
"A little while," and the day
Of the servant that laboreth
Shall be done forever and aye.

O the truth that is yet untold!
O the songs that are yet unsung!
O the sufferings manifold,
And the sorrows that have no tongue!

O the helpless hands held out,
And the wayward feet that stray
In the desolate paths of doubt
And the sinner's downward way!

For a silence soon will fall
On the lips that burn for speech,
And the needy and poor that call
Will forever be out of reach.

For the work that ye must do
Before the coming of death
There remaineth, O faithful few,
But a little while," He saith.
—Sunday Afternoon.

Who was the Bad Boy.

Little Annie was prettily dressed and standing in front of the ... waiting for her mother to go ... ride.

A tidy boy, dressed in coarse ... was passing, when the little girl said:

"Come here, boy and s'ake hands ... me. I dot a boy dus like you ... Bobby."

The boy laughed, shook hands ... her and said: "I've got a little girl just like you, only she hasn't any little cloak with pussy fur ... it."

Here a lady come out of the door ... said:

"Annie, you must not talk with boys on the street, I hope you ... take anything from her! ... away, and never stop here ... boy!"

... evening the lady was called ... to speak to a boy in the hall ... was very neatly dressed, and ... with his cap in his hand. It ... the enemy of the morning.

"I came to tell you that I was ... a bad boy," he said; "I go to ... school and help my mother ... I never tell lies, nor ... say bad words, and I ... like a lady to call me names, ... me if I've stolen her little ... clothes from her."

"... very glad you are so good," ... lady, laughing at the boy's ... "Here is a quarter of ... you."

"... want that," said Bob, ... the hand very high. "My ... is a foundry and has ... You're got a bigger ... than's yours?"

... why?"

... he know the Command- ... not very well."

... to say the sermon on the ... the Twenty-third Psalm, ... Bale?"

... much afraid he can- ... lady, laughing at the ...

... not ride his pony on ... going to church?" ... does but he ... the lady, blushing

... know I came here," ... "but ... just came around ... of folks you ... mother would ... not come- ... she don't ... to talk to her ... evening?" —Presbyterian.

... Manners.

... had a little girl ... walk- ... "why ... beauti- ... garden? ... there ... they ...

good qualities, and without thinking of your defects and failings, which everybody is born with, remember then, any little girl, the almond blossom; and remember also, when your affectionate mother may not be there to tell you, that beauty without gentleness and good temper is worthless."

Every day a Little.

Every day a little knowledge. One fact in a day. How small is one fact! Only one! Ten years pass by. Three thousand, six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do today will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for!

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthrophy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume at the end of twenty-five years!

A Little School-Girl's Faith.

A little five-year-old child of this city, who had just lost her father, received a ticket of reward from her teacher a few days ago. As soon as school was out, she ran home to show the ticket to her mother, and when she showed it, the child said, "Mother, I have held the ticket up to the sky all the way home, so that my father, could see how good I have been."—*New Haven Palladium.*

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I have a son who left me in 1878, and I have never heard from him since. His name is Michel Jordan. Any information of him will be gladly received. Please address me at Enterprise, Clark Co., Miss.

EDMON JORDAN.

DEAR EDITOR—I wish to make inquiry for my brother. He went away a little before Christmas 1878, and I have not heard from him since. His name is E. M. Isom. He lived last year with Dr. J. J Pullam, Lagrange, Tenn. If he is still living he will please write to me at Oxford, Miss.

R. B. ISOM.

DEAR EDITOR—I desire information of my father, mother and sister whom I left in Macon, Ga., in 1849. Father's name was Archie, mother's Betsey Howard. They belonged to Mrs. Hardy Haral. My sister Lucy Ann was sold to Jake Johuson three miles from Macon. Sister Philis was sold to Guds McDonald, in Macon. My brother Ned was sold to Samuel Taylor, in Arkansas. If any of these are found address me at Navasota, Grimes Co., Texas.

MARIA HOLLAND.

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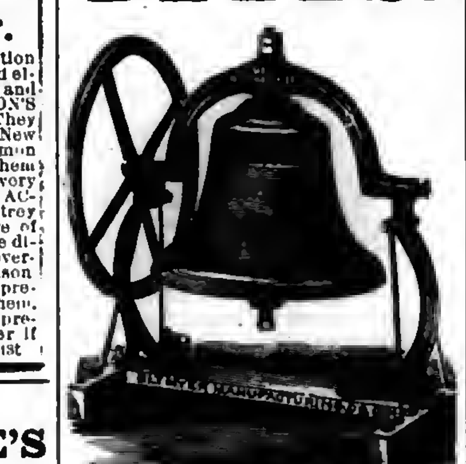

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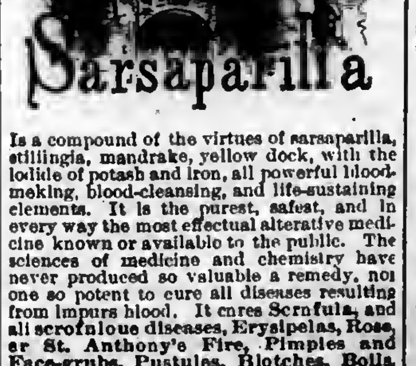

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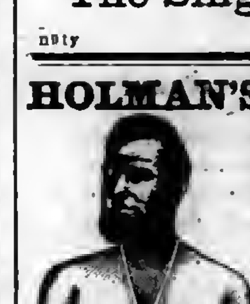

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Naked, poor, despised, forsaken,
Thou, from hence, my all shall be;
Perish every fond ambition,
All I've sought, or hoped, or known
Yet how rich is my condition!
God and heaven are still my own.

Let the world despise and leave me;
They have left my Savior too;
Human hearts and looks deceive me,
Thou art not, like them, untrue.
And while Thou shalt smile upon me,
God of wisdom, love and might!
Foes may hate and friends disown me,
Show Thy face, and all is bright.

Perish, earthly fame and treasure!
Come, disaster, scorn and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
Oh! 'tis not in grief to harm me,
While Thy love is left to me;
[illegible] to charm me,
[illegible] with Thee.

[illegible] Abba Father,
[illegible] on Thee,
[illegible] and clouds may gather,
[illegible] to me.
[illegible] earthly mission,
[illegible] pilgrim days;
[illegible] glad fruition,
[illegible] and prayer to praise.

The Exodus.

BY GOV. ST. JOHN, OF KANSAS.

[illegible], July 28, 1879.

[illegible] your letter of [illegible] in[illegible] have, and feel [illegible] you, touching [illegible] colored people [illegible] not re[illegible] day or two [illegible] answering. [illegible] notice of [illegible] the tide of [illegible] the South [illegible] Wyandotte [illegible] last, [illegible] seven [illegible] desti[illegible] it, [illegible] State. [illegible]

about fifty are sick and disabled, all depending solely upon the Association until able to work, and employment can be secured for them. The refugees, as a rule, are not only industrious and faithful laborers, but are of peaceable, well-disposed, sober, and moral habits, and are *not* paupers; but will not only make their own living by honest labor, but will add to the material wealth of any country, if they are only given a reasonably fair opportunity to do so.

The question is frequently asked, "Is the exodus likely to continue for any length of time?" To which I reply, that I am forced to the conclusion, after having engaged in an extensive correspondence during the past two or three months with both black and white people of the South, and talked with hundreds of the refugees touching this question, that the exodus has just fairly begun, and were it not for the extreme poverty of the blacks, and the quarantine regulations now in force along the Mississippi, and could transportation be obtained, a half million of them would come northward during the next ninety days; but even under existing circumstances many will work their way through to the Northern States. There are now 150 just landed at West Kansas City, Kan., and two more boat-loads are coming up the Mississippi River, and will reach the same place within a week. And while the quarantine regulations will stop those desiring to come from the Gulf States, just as soon as the restrictions are removed the movement will be renewed with greatly increased numbers. So we had as well make up our minds that the exodus will continue possibly for years yet, and prepare for it, as it will not cease until the whites of the South recognize the fact that a negro is a human being and not a mere brute, and receives full protection of his life, property, and sanctity of his home, with the right to a free ballot.

Many efforts have been made to stay the tide, and, if possible, turn it southward again; but, so far, they have been unavailing, and but few, if any, have been induced to retrace their steps, preferring, as they say, to even perish in their efforts to remain North and be free, than to return to a condition of things that they know from sad experience to be worse, if possible, than the most abject slavery. These refugees do not come North because they prefer to live in the Northern States, but they come here because the manner in which they have been treated in the South renders it impossible for them to longer remain with any degree of safety for life or property, or hope of ever enjoying the rights of freemen there.

All the refugees unite in substantially the same story of cruelty, outrage, and wrong inflicted upon them for years past by the whites; they say they have waited from year to year for the past ten years, hoping that there would be a better condition of things; but their waiting has all been in vain, and instead of matters getting better, they have grown worse all the time.

To illustrate the manner in which these poor people have been treated, I give below the prices which they have been compelled to pay for the common necessaries of life as I find them in an account, now in my possession, rendered by [illegible] D. Carrie & Co., of Edwards [illegible], Miss., in January, 1877, against a colored man named Wm. [illegible], which he has paid: Coarse [illegible] sugar, 12½ cents per pound; [illegible] grade of molasses, $1.50 per [illegible]; bacon, 20 cents per pound; [illegible], 25 cents per pound; nails, [illegible] 10 cents per pound; flour, [illegible] per pound; rice, 12½ cents [illegible]; calico, 12½ cents per [illegible], [illegible]onade, 40 cents per yard, [illegible] same bill he is charg[illegible] for a work mule for [illegible], and other things at [illegible] rates, in a bill [illegible] in the aggregate to [illegible] prices, be it re[illegible] reasonable as are [illegible] like bills [illegible] Southern [illegible] and are [illegible]

at least, twice as much as such goods are worth anywhere in this country. And it cannot be said in justification of such outrageous prices that the merchants in the South run any unusual risk in selling on credit, for, under the laws of the cotton States, the merchant has a lien upon all the interest or share that the negro has in all the crop he produces to secure the payment of his claim.

I find upon examination of leases held by these refugees for lands that they have cultivated in the South, that they have been compelled to pay from $7 to $10 per acre per annum as rent for lands, the title in fee simple to which would be worth but little, if any, more than the sum so paid as annual rent. In short, the whole system of dealing with the colored people of the South has been but little better than downright robbery. In the face of these facts, we are frequently told that the negro will never succeed.

Now, suppose the order of things down South was reversed, and the negro should play the part of landlord and merchant, and do the renting and selling at such outrageous prices, and the white men should play the part of tenant and purchaser, who would succeed? Would the negroes or the whites be foremost in an exodus?

Would Mississippi River boats refuse to take the white fugitives on board? Would our Government issue tents and rations to the fever stricken negroes, and refuse them to the destitute, starving whites, struggling to extricate themselves from such tyranny, outrage, and oppression? But let us carry this figure a little further. The negro, thus being the landlord and merchant, possessing the capital, and, although greatly in the minority as to numbers, yet ruling politics as well as in trade, organizes k. klux klans, black leagues, night-raiders, and bulldozers, and by force, murder, and intimidation compels these poor whites to vote as the negro desires or not at all, deprives them of the opportunity of educating their children, extends to them no protection to life, liberty, or property in the courts, and ruthlessly invades the sanctity of these homes! Is there a white person in this broad land that would not shudder at such a state of things? Would not every true man and women aid them in their efforts to extricate themselves? Yet we find the negroes of the South for years have been subjected to all these cruel, brutal wrongs and outrages, and to-day, in their miserable poverty, foot sore and bleeding, they cry out aloud for help. Is there a loyal liberty loving man or woman in this boasted land of freedom who can stand idly by and satisfy his or her own conscience and God with the answer: "Am I my brother's keeper?" Have we forgotten that in our country's darkest hour these same black men were always loyal and true? Have the loyal soldiers of our country forgotten that when they escaped from Southern prison-pens, that these negroes, wherever found, were their faithful friends, that they not only cheerfully divided their last crust of bread with them, but guided them through the swamps and jungles of the South to the land of the free and loyal North? Shall we be less true to them now, in the hour of great distress, than they were to us in times past? God will not hold him guiltless who, by his indifference, permits the shackles again to be riveted upon these poor downtrodden and oppressed people.

Very truly yours,
JOHN P. ST. JOHN.
—*N. Y. Christian Advocate.*

Pittsburg is one of the blackest of cities, by reason of the smoke from its manufactories, but a plan is being tested that promises to make it clean. The proposition is to wash the smoke, and the way of doing it is thus described: The washing is done by passing the smoke through the spray caused by paddle-wheels revolving in a tank of water holding soda ash in solution. The tank and wheels are placed in the flue, between the furnace and the chimney, and, the wheels being made to revolve in the direction of the chimney, the draught is increased. The smoke after being thus treated will not soil a white handkerchief.

Be careful to say what you mean. [illegible] did not, evidently, who built [illegible] to a missionary, and [illegible] is an epitaph reading, "He [illegible] his [illegible]. Well [illegible] good and faithful servant!"

Religio-Political.

One—only one—has complained of the utterances of the Methodist on current political matters. But we have nothing to take back. The political situation of this country is such that all good men must come to the front. So long as men quarrel about purely secular matters they may be allowed to run on at pleasure; but when their quarrel concerns the dearest interests of men—the rights of private opinion, free speeches, individual liberty and religious worship; when the souls and bodies of men are at stake, and the cause of Christ is jeopardized—then it is the privilege the imparative duty of every one who has not surrendered his conscience and judgment to speak for the right. That time has now come. Every political question to-day has a religious bearing and must be solved, if solved at all, by the application of Bible truth. Bad men, seeking position and plunder, have applied their policies in vain to settle existing difficulties. In common with others we have looked on with alternate sorrow and disgust, while anarchy and bloodshed have been spread over the lately rebellious states, and while every conceivable expedient has been tried in the Congress of the United States to extend the same rule over the nation. Henceforth we shall labor in our narrow limits for the triumph of the principles of the fathers—the principles fought for in civil war and embodied in the Constitutional Amendments. We want to see a man in the White House, as honest as Mr. Hayes, as firm as Gen. Grant, as wise as Mr. Lincoln, as pure as Mr. Washington. We must have him in 1881. This nation must not have at its head a man who comes out of the ranks of those who were rebels or rebel sympathizers. We desire to see in the House of Representatives and in the Senate, representatives of the people and of the states, not wire pullers, men who will not seek so much to make capital for parties as laws for the nation. Such a state or things is not more necessary for our political than our religious welfare. We shall exert whatever influence we possess in the direction indicated for Christ's sake. Let every one understand the position of the *Kansas Methodist.* We honestly believe that herein are expressed the sentiments and purposes of the Methodist Church, if not of all the protestant churches.—*Kansas Methodist.*

Miscegenation.

A case of miscegenation came to light in Wytheville, Va., August 5. Some time since a very pretty girl, aged twenty-two, living with her parents in this county, became infatuated with a negro man by the name of Ken Grubb. The negro returned her affection, and the result was that she left her father and brothers and went to live with Grubb. A week ago they left the county and went to Blountville, Tenn., where they were legally married. They then returned to this place. This morning her father and brothers swore out a warrant against the newly wedded pair for miscegenation. The father then swore out a warrant against Ken Grubb, charging him with abducting the girl. Grubb was sent to jail to await the action of the Grand Jury. The girl exhibited great affection for her black husband, hugging and kissing him in Court. She arose in the witness-stand, warmly defending him, saying she had promised to love and obey him, and she intended to do it. Her father and brothers attempted to take her home by force. She showered curses and blows upon them as they took her away.—*Globe Democrat.*

Kansas has a good and grand temperance Governor, and a constitutional amendment has recently passed the Legislature which will be submitted to a vote of the people in the fall of 1880 for ratification. The amendment forbids the manufacture and sale of alcoholic drinks in that State. The sentiment of the people in the Western States strongly favors prohibition, and the intelligent citizens of this young State, no doubt, will set an example for others to follow.—*Church Herald.*

Garibaldi's daughter, a girl of twelve years of age, was bathing recently at Civita Vecchia, when a young man who could not swim got out of his depth, and at his cry for help the girl swam towards him, caught him as he was sinking, and brought him safe to land.

A Valuable Work by Mr. Evarts.

The following has been furnished by the Department of State at Washington:

The reports from the United States Consuls on the condition of labor in the several countries of Europe, which have been prepared for publication by the Department of State, their publication being provided for on the last day of the recent session of Congress, will be ready for distribution in a few days.

These reports cover all phases of the labor question in Europe; viz: the rates of wages, the hours of labor, the habits of the working people and their manner of living, capital and labor, strikes, drinking, trades unions, socialism, communism, etc. The condition of the working people of Europe—their continued struggle with most adverse circumstances—as compared with the condition of the working people of the United States, is well purtrayed in these reports.

The following startling facts are clearly proved by these reports.

1. That wages in the United States are double those of Belgium, Denmark, France and England, three times those of Germany, Italy and Spain, and four times those of the Netherlands.

2. That the prices of the necessaries of life are lower in the United States than in Europe, and that the laborer in the United States, were he satisfied with the scanty and miserable fare upon which the European laborer must live, can purchase like food for less money than it can be purchased for in Europe.

3. That the French working people, with far less wages, are happier than the working people of Great Britain, who receive the highest wages in Europe, on account of the steadiness and the economical habits of the former, and the strikes, drinking habits and consequent recklessness of the latter.

4. That more misery results from strikes, drinking, socialism and communism in England and Germany than from all other causes combined, hard times included.

As Congress only provided for the publication of 15,000 copies of these reports—8,000 for the House, 4,000 for the Senate, and 3,000 for the Department of State—Senators and members of Congress will do well to get their allotted number for distribution among their constituents at this most opportune time of investigation into the depressed condition of labor in the United States.

The reading of these reports will remind many of the naturalized workingmen in this country (who are so fierce in denouncing the condition of affairs in the United States) of the hopeless condition of that labor from which they escaped by emigration to this Republic, and open their eyes to the superior position of the workingmen in this country. It will show the native American workingmen the difference between labor disfranchised, degraded and hopeless in Europe, and labor free, independent, honorable and an equal share in political power in America.

A careful reading of these reports will do more to solve and settle the "labor problem" in the intelligent judgment of the country than the fragmentary investigations which have thus far been the only public inquiries undertaken by the Government.

A Move Against Mormons.

Mormonism must move on. The Executive Department of the government has, after years of waiting and praying by Christian and respectable people, issued the fiat to check its growth and in the end, we trust, cause the nasty community to walk off into the sea or at least slough its putrid limb of polygamy. The cabinet has sent to the governments of Great Britain, Germany, Norway, Sweden and Denmark, whence Mormonism has mostly drawn its recruits, a letter protesting against their permitting their subjects to embark for this country under Mormon lead. The protest is based on the fact that bigamy is contrary to the law of the United States, and that therefore foreigners sailing with the intention of becoming Mormons sail with the intention of becoming criminals in this country, violators of the laws. If this request is unheeded the government will then refuse these immigrants entry to this country.—*Christian Statesman.*

Honorable Mention.

Let it be published, and then remembered, that the colored delegates of the late Constitutional Convention voted, to a man, for the prohibition of the sale of intoxicating liquors on Sunday.

And some of the delegates made earnest and eloquent appeals to their white opponents to give them such a constitutional clause to protect their people against the demoralizing influence of the Sunday traffic. And to the dishonor and utter shame of a majority of the members they heartlessly refused that boon to the laborers in their fields.

Among those who denied them their just and modest request, we recognize a number of planters, and some from the upper as well as the lower parishes.

These exhibited in a very conspicuous light, their total unfitness for the responsible position committed to them, as well as a shameless disregard for the prosperity of our agricultural interests, and the welfare of the commonwealth.

The names of these men, who prized party and machine politics above the interests of the State, can be found in the published record, and the voters ought to put the brand of scorn upon them in the future, and "remit" them to the deserved obscurity of private life, where they cannot deal such fatal stabs to the prosperity of the State. We have had enough crookedness in the past, and the voters will do well by making a new departure in the selection of men to represent them.

The law of Sunday prohibition to the liquor traffic is a vital necessity to the State of Louisiana, and we fear that the action of the convention will react with a terrible retribution upon the planters of the State.

The *People's Journal* and the New Orleans *Observer*, both edited by intelligent colored men, have already thrown out some significant hints on this subject.—*Temperance Advocate.*

"A Man's a Man for a' That."

Andrew Ferguson, of this city, is a native of Bourbon county, Kentucky, and has been a member of the Presbyterian Church for many years. His occupation, as we see in the *National Presbyterian*, is that of a janitor, and though nearly sixty years of age, he has never spent a dime for whisky or tobacco—a living exemplification of what temperance and religion will do for a man, be he white or black. To his praise be it spoken, he used the grace divine to make him what he is; for the above graces of the Spirit lead on to other and greater things, as will be seen in the development of the instance here recorded.

In the early part of June arrangements were made for the purchase of the German Methodist church on Madison street, between Eleventh and Twelfth, including the parsonage and lot, the price fixed at $4880. Mr. Ferguson came forward and paid the entire sum, putting the congregation hitherto worshipping on Green street, and its pastor, Rev. J. R. Riley, in possession of that commodious church and parsonage, which was done on the 1st instant.

We rejoice with these friends in so happy a circumstance for them and their pastor, and with our German brethren in obtaining the ready cash to help them in their new enterprise in another part of the city. May great religious prosperity attend them all, and may the example set by our colored brother Ferguson, lead many more to devise liberal things, for by them shall they be made to stand.—*Church Herald.*

The Columbia River Conference began its seventh session at Walla Walla, August 7. Bishop Gilbert Haven, of Atlanta, Ga., occupied the chair. Rev. Wm. G. Simpson was chosen secretary, and Revs. Flenner and Grannis were chosen assistants. The first day preliminary business occupied the attention of the conference. On Saturday, at 10 o'clock a. m., the conference proceeded to elect a delegate to represent this conference at the general conference which meets in Cincinnati some time in May of next year. The contestants for this high honor were Strong, Hines and Wilbur. Strong was elected on the second ballot, and Hines elected as reserve. Jones H. Brown, of Idaho City, was elected lay delegate to the next general conference.—*Pacific Christian Advocate.*

The Women of Egypt.

They are not allowed to go out of doors as we are, and many of them never get beyond the walls of their houses. The cows sleep in the same huts with the people. These huts are made of mud without windows, and the doors are so small that the wonder is how people get in. They do not wash their babies until they are a year old, because it is considered unlucky to do so. They rarely comb their hair from month to month. Their chief meal is at sunset; the rest of the time they eat a piece of bread when they are hungry. They never use plates or knives and forks. All sit around the table on the floor. Bread" is their daily food and each family makes for itself, as it is a kind of disgrace to buy "street bread. The women clean the corn and carry it on their heads to mill. It is made into thin, small cakes, stuck against the sides of an oven, and baked in less than a minute. A hundred loaves are not too many for a family of four in a week. Travelers are usually expected to eat three loaves apiece. They make butter in a strange way. A goatskin half filled with milk is hung on a peg, and then a woman, taking hold of a long string tied to it, jerks it to and fro till the butter comes. Then she drains it, but never washes or salts it. Their favorite dish is rice cooked with this butter.

A Southern Methodist suggests in the editorial columns of the Nashville *Advocate* that the bishops of the Southern Church "conveniently forget" to appoint fraternal commissioners to the Northern General Conference next year. The reason given is that organs of the Northern Church are slandering the Church South and gathering up lying reports about it, the crowning offence being given by the paper of the bishops in regard to the Arkansas affair. As nobody ever charged the outrage on Todd and Pollard to the Southern Methodist Church, it seems strange that that body should feel insulted by a condemnation of it. All good men ought to join in condemning such violence. That there is no real fraternity between the churches is plain to everybody. We said so when fraternity was formally declared. There was too much haste and too much gush. It is creditable, of course, to both bodies to desire to live together peaceably; but there is nothing to be gained by professing an affection which neither feels. The Southern Church has sought to show its Northern brethren that under the plan of fraternity they have no right on Southern soil, and the Nashville *Advocate* wanted them to turn their colored members over to a colored organization. If the parent body would withdraw from the South and promise not to teach or preach to the Freedmen, Southern Methodists would, no doubt, be sweetly affectionate toward it; but we hope, on such conditions, fraternity will be delayed till doomsday. *N. Y. Independent.*

I trust in a few years there will be American steamers running between New York and Boston and the western coast of Africa. This will be a necessity, if our country ever recovers her commerce which was lost during the war, when the European lines of steamers were started to the coast of Africa. With a small subsidy for a few years from our Government, American steamers would become a financial success. Commerce, science, philanthropy and Christianity, all, it seems to me, demand new and enlarged efforts for the civilization and Christianization of the Dark Continent, with her 200,000,000 of people, and her varied and valuable natural resources. Africa can furnish just the market that the United States requires; and can furnish her in abundance, just the products that she needs. So here our duty as a nation and a church, is identical with our interests.—*Dr. Bushnell.*

Dr. Joseph C. Hartzell, the vigorous editor of the SOUTHWESTERN, published in New Orleans, is enabled to make a good showing of his last year's financial success with his important Church paper. His circulation is much in advance of previous years, having reached about 4,000. His cash receipts have increased nearly fifty per cent. Our two official papers, at Atlanta and New Orleans, are among our most efficient agencies both for the spread of truth and for the upbuilding of denominational interests.—*Zion's Herald.*

General News Items.

Destitution prevails in West Ireland.

Yellow fever is decreasing in Havana.

Ludwig Vogel, Swiss historical painter, is dead.

Germany and Austria will conclude an alliance.

Round Rock, Texas, was visited by a $30,000 fire on the 25th.

Pensacola has re-established quarantine against New Orleans.

Much suffering is feared in Persia from a long continued drought.

Hon. John C. Ten Eyck, ex U. S. Senator, died at Mount Holly, N. J. on the 25th.

Greenville, Miss., has declared an absolute quarantine against New Orleans.

A large number of English laborers propose to emigrate to the United States.

Sir Rowland Hill, the father of cheap postage, died in London, aged 84 years.

The governor of Erzeroum has been dismissed at the request of the British minister.

Typhoid and other epidemic fevers have appeared in various districts of Italy.

Eleven persons were poisoned by eating cakes, purchased in a St. Louis restaurant.

Lord Chelmsford arrived in England from South Africa, and was cheered on landing.

Baron Haymerle will succeed Count Andrassy as prime minister of Austro-Hungary.

The U. S. steamer Wachusett is on the rocks, close to Stone Beacon, near Portsmouth, N. H.

Cholera continues violent in Japan. There have been 45,000 cases and 25,000 deaths.

Ex-Surgeon General Hammond has been restored to the army and placed on the retired list.

The Spanish government has quarantined against all ports of the Southern States of North America.

Riots occurred in Santiago, the capital of Chili, from popular discontent over the conduct of the war.

I. N. Kalloch, candidate for Mayor of San Francisco, who was shot by editor De Young, of the *Chronicle*, is slowly recovering.

"Castle Thunder," a famous Richmond prison during the war, and since used as a tobacco factory, was destroyed by fire on the 26th.

The pope has accepted the resignation of the bishop of Tourna, the principal opponent of the new educational legislation in Belgium.

A party of Italian children arrived in Philadelphia, who had been purposely maimed by the loss of an eye to fit them for the calling of begging.

The *Nation*, the Legitimist newspaper of Lisbon, Portugal, is prosecuted for publishing matter insulting to the king of Spain and the Spanish nation.

The New York *Herald* publishes the names of the Senators and Representatives of Mississippi in small capitals, and calls on them to speak out against the Yazoo crime or resign.

The monument to the memory of Gen. Custer was unveiled at West Point, Aug. 30, in the presence of the surviving officers of his command, and Gens. McClellan, Sherman and Sheridan.

Prof. Ward of Rochester, has returned from the far East with a fine collection of monkeys, to exhibit at the Saratoga meeting of the Society for the Advancement of Science.

Michigan University has just taken an important step in behalf of professional teaching by the establishment of a professorship of The Science and the Arts of Teaching. Says the New England *Journal of Education*: "It is a matter of great public interest that this grand university of the Northwest has taken this step to establish a chair of pedagogics, and its wisdom is still further shown in the appointment of W. H. Payne, A. M., late superintendent of schools at Adrian, Mich., to fill the newly-created chair. It may not be well known that the University of Missouri established a similar professorship and appointed Miss Grace C. Bibb, of the St. Louis Normal School, to the position, which she has filled with universal acceptance. This step is an important one in the recognition of the history and philosophy of education as necessary parts of a liberal education for the work of teaching.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, SEPTEMBER 4, 1879.

Seventy-five Cents

Will pay for one subscription to the SOUTHWESTERN *for the remainder of* 1879.

Church and Sunday-school Missionary Societies will serve the cause of the Missionary Treasury by sending to our Treasurer, J. M. Phillips, any funds which they may have in hand, taking his receipt as their voucher to be presented at Conference.

The California *Christian Advocate* has changed from a quarto to a folio sheet. We regret to learn that the reduction of expenses was imperative, and is offered as a reason for the change; yet it is quiet true that nothing need be detracted from its value by it, as there is sufficient space in which to stir up the Pacific coast Methodists to their duty in the way of support to their church paper.

The German Christian Benevolent Association at its quarterly meeting on Monday 11th inst. adopted resolutions regretting the departure of Rev. Jacob Braun, and testifying to his efficiency as a Christian laborer in New Orleans. In this connection we will state that it was the Third German church, and not the Second, which Rev. Mr. Braun temporarily supplied in addition to his own last year.

The *Christian Advocate*, (Church South) of Nashville, truly says: "Two classes of magistrates are not wanted in this country at the present time: One is, such as are in moral sympathy with the vicious and disorderly elements of society. The other is, such as are weak-kneed, and therefore disposed to adopt a milk-and-water administration of law. The times demand not only good men, but brave ones, to sit in the magistrate's seat."

Rev. A. H. P. Albert is working [illegible] to push the temperance [illegible] in this State. We hope all [illegible] will give active assistance. [illegible] Templars are in accord [illegible] highest interests of society [illegible] church. Strong drink [illegible] thousands of souls annually [illegible] common enemy must [illegible] against and kept away [illegible]. Rev. Albert has [illegible] D. D. R. W. G. [illegible] applications for charters [illegible] addressed to him at Houma, [illegible]

[illegible] of Gov. St John, of [illegible] to the N. Y. *Christian Advocate* [illegible] which we republish to-day [illegible] carefully read. The [illegible] urges congregations to [illegible] collections as they can, [illegible] them to Hitchcock & [illegible] St. Louis, "and do not [illegible] your contributions [illegible] great cause." It adds [illegible]: "If we turn our [illegible] fugitives God [illegible] back upon us, and we [illegible] be fugitives on [illegible] the earth seeking for [illegible]

[illegible] colored minister [illegible] wishes to ask our [illegible] or not his people [illegible] part in the approaching campaign, in [illegible]. He says: [illegible] danger that many [illegible]. We had [illegible] here last Tuesday [illegible] what will depend on [illegible] in each particular [illegible] duties of citizenship, and it is a [illegible] laws that [illegible] Gates, are not political [illegible] community, [illegible] people [illegible] to vote or [illegible] of the A. [illegible] Dr. [illegible] preserve [illegible] remember [illegible] he [illegible]

The *Washington Messenger*, of [illegible] of the 28th inst. appeared in mourning dress, because [illegible] of Rev. W. F. Schneider, [illegible] the publishing house [illegible] Association. He [illegible] of the train, on [illegible], after an illness [illegible] was born in West[illegible] in 1834, came to [illegible] at fourteen, [illegible] farmer boy, [illegible] converted [illegible] church [illegible] He [illegible] in [illegible]

Foreign Missions.

NORWAY CONFERENCE.—Bishop Wiley informs us that the Norway Conference was closed "after a profitable session—pronounced by them the best they have ever had—on Monday, July 28. All things are moving healthfully in Norway. There has not been much growth this year, but good progress in spirituality and discipline. The country has been suffering much from "hard times" and there has been some falling off, in consequence, in self-support. There is an opening for a large amount of work in Norway if they had the means with which to enter new places. They received six fine-looking, promising young men on trial. Bro. Ansen was elected to the General Conference. The characters of all the preachers are good, and they are true and loyal, and thorough Methodists full of enthusiasm and zeal. I find a very fine type of Methodism in Norway. It reminded me of the Methodism of forty years ago in America." The following is a summary of the statistics: Preachers 23, local preachers 16, exhorters 99, members 2823, probationers 488, deaths 41, excluded 77, withdrawn 17, moved 123, received 452, churches 23, value 96258 crowns or $26,015, debts 2578[illegible] crowns or $6935, missionary collections 56467 crowns or $152,60, total collections 13932,67 crowns or $3765, Sunday-schools 41, teachers and scholars 2454.

The Free Church of Scotland has now seven congregations under its care in Norway, Christiana, Arendal, Frederickshold, Horten, Christiansand, Moss and Riser. There are but three ministers, however, 15 elders, 13 deacons and 563 members. [illegible] ago the membership was [illegible]. There seems to be a very general thirst for the preaching of the word, the attendance on Sab[illegible] at the weekly prayer-meetings being remarkably good. [illegible] are flourishing Sabbath-[illegible] the one at Christiana hav[illegible] children and 18 teachers. [illegible] missionaries naturally look to [illegible] sympathy and help. [illegible] recognize this [illegible] they are also making [illegible] for their own sup[illegible] and as there is not a little [illegible] in the church they have [illegible] control by the [illegible] institutions, it [illegible] be [illegible] that their [illegible] favorable both to [illegible] religious liberty.

[illegible] A. Sharp writes from Libe[illegible] [illegible] she was never [illegible] I have a Kroo [illegible] per [illegible] bright, [illegible] than any [illegible] never saw [illegible] the finest; [illegible] heads and [illegible] in their [illegible] ago last [illegible] could [illegible] I said, "not [illegible] a Libe[illegible] Last Sab[illegible]

General News Items.

Servian relations with Turkey are unsatisfactory.

Eighty English farmers sailed from Liverpool for Texas.

One thousand cotton operatives of Glasgow are on a strike.

Don Carlos declines to compromise his claims to the Spanish throne.

Governor Roberts suspended Houston's quarantine against Galveston.

Colored people held a meeting in City Hall, Rome, Ga., to discuss the exodus.

Brigham Young's executors, imprisoned for contempt, have been released.

The centennial of the battle of Newtown was celebrated at Elmira, New York, on the 29th.

The Republicans of Madison parish were the first to pronounce against the new constitution.

The governor of Tennessee issued a proclamation urging the people of the State to contribute aid to suffering Memphis.

The storm of the 22d blew six six schooners ashore, and destroyed crops, houses, fences, etc., in Calcasieu and Cameron parishes of Louisiana.

A new treaty negotiated between Germany and Japan guarantees the free exercise of religious observances, and access to the interior by colonists.

Mr. H. L. Stewart, agent for a rich and philanthropic Northern lady, to establish a colony in Georgia, is in Atlanta, and is negotiating with parties in that city who represent the owners of thirty-two thousand acres in Worth county.

Two bands of insurgents have appeared in the Holguin and Santiago districts of Cuba. Great difficulties are encountered in carrying out provisions for the gradual abolition of slavery. The insurgents captured a supply train with $30,000, 60,000 cartridges, provisions, clothing and stores.

Sojourner Truth, now 103 years old, is on her way to Kansas, where she is glad to see her race going. She believes that in the West, on farms of their own, the Southern negroes will acquire a self-reliance, thrift and strength of character impossible to them in their present position in the South.

Piney Grove Sabbath-school Celebration.

At Piney Grove, Miss., July 11th a Sabbath-school celebration was attended by near 1200 people. It was opened by prayer, by Rev. A. Dowson, pastor of the church at that place. Teacher W. G. Norris read a suitable passage of scripture. Then followed a song by the school, under the direction of Superintendent G. H. Johnson. Mr. G. E. McAllister delivered a fine address which was listened to attentively. He asserted that in 1869 there were only 2 bible readers in that vicinity, and now 200 could read the good book. If the same progress should be made in the next ten years, the prospects of the people would be very hopeful.

Three schools participated on this occasion, with a membership of 207. A collection of $1.80 was taken up. After dinner the following programme of recitations was enjoyed:

[illegible] Collins, The Little Boy; S. Olvens, [illegible]; B. Goyton, The Dying Boy; C. A. Bennett, The Sleepers; R. Bennett, [illegible] Translation; S. E. S. E. Hawes and C. A. Bennett, Paul's Defense; S. A. Johnson, Time and Eternity; S. B. Goyton, God is Everywhere; O. A. Shackelford, Holy [illegible]; S. E. S. E. Hawes, The Parting [illegible]; S. E. S. E. Hawes, The Prophet; H. [illegible] Bennett, Jesus Foretells His Death; W. [illegible], Beautiful Land; C. D. Hawes, [illegible]; I. B. Hawes and C. A. Bennett, The Boasting Traveller; S. Rogers, [illegible] Thief; E. Gregory, The Way to [illegible] F. Vansant, The Spring; Eme[illegible] Jairus' Daughter; H. Gregory, [illegible]; C. A. Bennett, Affectionate; J. [illegible], Old Derby; G. H. Shackelford [illegible] of Christ; S. Givens, Mary Dow; [illegible] Bennett, The Mother's Bible; J. B. [illegible], The Bird's Nest; R. Bennett, I am [illegible] Happy; Mary Jane Humphries, P. ep e [illegible] Talk; Henrietta Wiley, The Father.

Marriages.

[illegible] Winona, Miss., by Rev. H. [illegible] Kennedy, Miss Nora Barrow to [illegible] John Kinney.

[illegible], Miss., by Rev. D. [illegible] Mr. Lewis Ramsey [illegible] Josephine Davis.

[illegible], Miss., by Rev. Lee [illegible] 21, 1879, Mr. John [illegible] A. Garris.

[illegible] of the bride, [illegible] 24, by Rev. [illegible] Askew to [illegible]

[illegible] of the bride's [illegible]

Sunday School.

September, 7, 1879.—THE COMING OF THE LORD.

SCRIPTURE.—1 Th. 4: 13-18.

GOLDEN TEXT.—"And so shall we ever be with the Lord."—17.

TOPIC.—The Second Coming.

[Condensed from the National S. S. Teacher.]

Preliminary.—The main object of the apostle in writing his two letter to the Thessalonians were, first, to strengthen their faith, and, second, to correct the erroneous impressions which they had with regard to the Lord's coming and their attitude towards it. Paul had taught them the Lord would come, and that he might return at any time, but had not instructed them with relation to their duties in the matter. The result was, that they began to be "restless expectation of his coming." Practical duties were neglected, and, in some instances, the usual avocations were given up, and able-bodied men became dependent upon others, as if their only duty was to wait for the appearing of the Lord. All of the church were not affected in this way, probably not even the majority, but enough to bring reproach and scandal upon the cause of Christ. Believing that the coming of the Lord was near at hand, some, also, were troubled with regard to the dead, fearing lest they had missed the opportunity of welcoming the returning Saviour with his accompanying triumphal host. The apostle's main design, therefore, in writing was to rectify this special error, and to give comfort concerning those who had fallen asleep. He declares to them that the time of the Lord's coming is uncertain—that it will come as a thief in the night. In the second letter he more specifically says, that day shall not come "except there come a falling away first, and that man of sin be revealed, the son of perdition." 2: 3. From star-gazing he turns their thoughts to homely duties, and exhorts to the faithful discharge of them, that through their neglect the name of Christ might not fall into reproach. Our lesson explains how he met their anxieties with regard to the dead.

Asleep in Jesus.—It is noticeable that the death of believers invariably is spoken of as a "sleep," but the death of Christ is referred to in no disguisitng term. "Jesus died"—"them also which sleep in Jesus." The explicitness used in regard to the death of Christ suggests that the apostle desired ever to keep before them the fact that Jesus actually died, while the use of the other term with regard to the death of believers indicates that he was equally anxious to fix their attention upon that which would give them hope and encouragement with relation to the state of the friends concerning whom the Thessalonians had been despondent. It suggests, also, that Jesus tasted the full bitterness of death, while for his followers there is nothing to be dreaded.

Alive with Jesus (15-18).—Paul evidently attached much importance to the words that he was writing to the Thessalonians. The special communication that he thus had he announces to have been; "That we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep." The time of his coming was one of the things that was not revealed to him, nor to any one of the inspired writers. The particulars he proceeds to give: 1. "For the Lord himself shall descend from heaven with a shout." The emphasis is upon "himself." He will not come by deputy, even in the person of the most exalted of celestial beings. His appearance will be no phantasm, no deception of the vision, but the real Lord himself. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 2. The church, which is the bride, will be received by the bridegroom himself. "The Lord himself"—identified by the prints of the nails in his hands, and by the wound in his side—whom the redeemed, first of all, would like to see and adore. How shall he descend? "With a shout." Literally, "with a command"—the summons of the great leader to all of his forces to meet him in the air. "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth." John 5: 28. "With the voice of the archangel." Perhaps this chief of the angels is Michael. Jude 9; Rev. 12: 7. To him specially seems to have been committed the guardianship of the saints. Dan. 10: 13. "And with the trump of God." It is a phrase used to accommodate the thought to human speech. The trumpet was used to summon the people together to all solemn convocations. Its piercing notes were heard far and wide. In that is symbolized the penetrating character of the summons which shall announce the return of Christ, and [illegible] even shall cause the dead to hear. None will fail to be reached by it—neither those to whom it will be a joyful call, nor those to whom it will be the most dreaded of all mandates. Next, the apostle states the order of the resurrection. "And the dead in Christ shall rise first." The fear of the Thessalonians had been that they would not rise at all to meet their Lord. This shows that, instead of being worse off than the living, they would be first prepared to meet him. 2. "Then we which are alive and remain shall be caught up together with them in clouds." When the irresistible summons shall come the living will experience an instant and marvelous change. "We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. Then this corruptible shall put on incorruption, and this mortal shall put on immortality. "And so shall we ever be with the Lord." Never will there be any separation from him from that hour—not even any wayward impulse. The Saviour then will supremely rule in the hearts of all of those who here have longed that he might take full possession of them, but who have been tortured with a divided reign. With this the apostle stops. He does not, as is elsewhere done, speak of the millenium, the final judgment, and the glories of the kingdom then inaugurated. It was not within the scope of his purpose in this case to do this. He had aimed only to speak some comforting words, and, having done this, his mission is accomplished. "Wherefore comfort one another with these words."

Deaths.

Rev. Richard Green, a local preacher, died Aug. 28, after an illness of about six months. Brother Green passed away in the full triumph of faith, leaving a wife and many relatives to mourn his loss, in West Baton Rouge.

ISAAC HAYWARD.

The Supreme Court of the State of New York has decided that J. C. Ayer & Co., of Lowell, has the sole right to use the words Cherry Pectoral for a medicine, and has issued an injunction against F. V. Rushton, of New York City, for selling Rushton's Cherry Pectoral or Cherry Pectoral Lozengers, or any other use of the name to deceive the public. This decision of the high court includes all dealers who sell any similar articles.—*Port Jefferson (L. I.) Leader.*

New Books.

A HISTORY OF OUR OWN TIMES, from the accession of Queen Victoria to the Berlin Congress By Justin McCarthy. For sale by J. C. Eyrich, Canal street, New Orleans Price 20 cents.

Number 57 of Harper & Brothers, Franklin Square Library, containing Vols. I and II. A readable outline of the historical events of the past thirty years by an able writer.

THE TASK; A Poem in Six Books By William Cowper. New York: Harper & Brothers. New Orleans: J. C. Eyrich. Half-Hour Series. Price 25 cents.

This charming volume of blank verse, famous in all lands where the English tongue is spoken, will be welcomed in the neat, cheap dress of the volume before us. Cowper was liberal and refined in sentiment, and "The Task" is an agreeable literary repast.

GASPARD DE COLIGNY. By Walter Besant, M. A. New York: Harper & Brothers. New Orleans: J. C. Eyrich. Half-Hour series. Price 25 cts.

It is the only life of the great French worthy that has yet been published in England. Admiral Coligny was an indomitable Protestant leader, and was murdered on the day of Bartholomew, 1572, by an unexampled act of treachery. It teaches many lessons of religious and political liberty.

STORIES OF THE OLD DOMINION. From the Settlement to the End of the Revolution. By John Esten Cook. New York: Harper & Brothers. New Orleans: J. C. Eyrich.

The author has arranged a number of striking stories connected with the history of Virginia, a State famous for great men and thrilling episodes. The narrative is pleasing, and intended for the amusement and instruction of the author's own and other boys. The book is profusely illustrated, and will be eagerly sought for by those fond of the recital of thrilling adventures.

MOSES THE LAW-GIVER. By Rev. Wm. M. Taylor. New York: Harper & Brothers. New Orleans: J. C. Eyrich, Canal street.

A series of biographical discourses by one who devoted to the work the study of years. The story of the Hebrew Exodus is narrated, and lessons for to-day pointed out. The writer has attempted a faithful exposition of the Scriptures, leaving to others questions of Egyptology and chronology. He has been mindful that Moses was the precursor of Christ, and has sought to show the connection between the Old Covenant and the New. It is an interesting and valuable work.

New Publications.

Friends will please take notice that the National Temperance Society, 58 Read street, New York, is issuing tracts of a highly useful character at $1.00 per 1000.

The American Agriculturist for September contains the usual hints for the work of the month, for orchards, nurseries and flower gardens. It is profusely illustrated. The Agriculturist is the cheapest publication of the kind in the country.

The numbers of The Living Age for August 23d and 30th, contain: The Worthies of Norwich, and The Hatton Papers, Edinburgh; Saint Evremond, and Cardinal Newman, Fortnightly; A New Dialect, or Yokohama Pidgin, New Quarterly; Influence of the Mind on the Body, Cornhill; A State Dinner in Andorra, Macmillan; The Reign of Humor, Globe; Introductions, Queen; A Centenarian, Lancet; President Hayes' Education, N[illegible]al Portrait Gallery; The Feast of the Supreme Being, from the French of Adolphe Adam; the continuation of Jean Ingelow's "Sarah de Berenger;" Miss Keary's "Doubting Heart;" and Gentle, a short story from the Argosy; and the usual amount of poetry. For fifty-two such numbers of sixty four large pages each (or more than 3,000 pages a year,) the subscription price ($8) is low. Littell & Co., Boston, publishers.

Indian Depredations.

The fair reader shudders when she thinks of the settler's wife watching, from the door of her rude hut, the retreating form of her husband going out to his daily labor—going out perhaps to return not again, for before nightfall a savage hand may have laid him low among the prairie grasses. Or it may be a child, a bright-eyed daughter, is snatched away in an unguarded moment, to grace the next war dance. When we read the heart-rending details of these savage depredations, we are apt to blame the government for not taking more strict precautions to insure the settler's protection. But we daily read of the depredations of that arch-fiend, consumption, with scarcely a thought of the terrible inroads it is making in human life. Tens of thousands of homes are annually desolated by consumption to one by Indian outrage. Like the Indian, consumption oftenest comes stealthily, and no danger is apprehended until the victim suddenly finds himself hopelessly ensnared, and death's fatal arrow ends the scene. Dr. Pierce's Golden Medical Discovery, a powerful alterative, or blood-purifier, and tonic, has restored thousands of consumptives who had tried every other remedy recommended to them, without obtaining any relief, and are willing to testify to its remedial powers.

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DR. J. H. COKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Redford, Lady Chairman Committee on Sick; Finance Committee, F. Fapes, Chairman, L. Moore, B. F. Taley.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.

jan1'79-tf.

SUNDAY SCHOOL Requisites.

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We desire to call special attention to Terms for Sunday-school Periodicals, and the fact that they are fixed on a cash basis, which renders it imperative that cash should accompany the order. The brethren will please realize the importance of this, and insure promptness on our part and satisfaction on their own, by not neglecting this essential point.

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—AND—

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— BY —

HON. WILLIAM J. HENRY,

—AND—

WILLIAM L. HARRIS, D.D., LL.D.

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In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases.

In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.

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Young Folks' Corner.

EXAMPLE.

We scatter seeds with careless hand,
And dream we never shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep, then, the one true way
In work and play,
Lest in that world their cry
Of woe thee hear. —John Keble.

The Boy Who Became a Wheel.

"I wouldn't."

That is what Ping Wee's mother said.

"I will."

That is what Ping Wee did not say, but what Ping Wee thought.

"Ping Wee, if you keep turning over so you will catch it. You will have trouble," said his mother.

As before, Ping Wee said nothing, meaning to do just as he had done before.

The very wise booby.

So Ping Wee kept at it, standing on his head, turning somersaults, doing outwardly as the silent Ping Wee thought it inwardly.

One time Ping Wee made a turn or two, but found to his surprise that he kept turning. At first, he was greatly delighted. It had been his ambition to make four or five successive turns without stopping. Wee's Chang Pi and Hang Ho, my chums, envy me when they see me," thought Ping Wee.

But he began to be a little alarmed when he found he could not stop. If he could have stopped, he would have seen that his pigtail struck right out with fright. It kept on was going like his granny's spinning-wheel, over and over, round and around, whirr-r-r.

"There's that!" said his granny Ping Tee, looking out of her little paper-framed window. "Is it a big pumpkin rolling off, a cheese, a [illegible], or my spinning-wheel? [illegible], my spinning-wheel!"

She ran to her favorite corner [illegible] her accident and beloved [illegible] all right in its [illegible] West also the flying object [illegible] huckleberry, cheese, [illegible] she could not say. [illegible] only known it was her [illegible] rolling on to threatening [illegible]

Ping Wee, he groaned and [illegible] his way her. "Oh, why [illegible] come out and stop me? [illegible] dizzily, sadly.

[illegible] reason for saying [illegible] Hang Ho, Chang [illegible] big kite for Hang to [illegible] said Ping Wee; [illegible] for your life, dear [illegible] hear, say more [illegible] off in his tea[illegible] Wee made such a racket [illegible] thing Ping Wee [illegible] through the [illegible] help it?

[illegible] fast, could not stop [illegible] or even offer an explanation [illegible] Thought Ping [illegible] me, that apple [illegible] Hang Fo at the [illegible] admiring her [illegible] could came [illegible] could in [illegible] away," she [illegible] the next [illegible]

[illegible] be asked. [illegible] ing. A great [illegible] as it [illegible] out of [illegible] Ping [illegible]

[illegible] Hang Ho, Chang [illegible] big kite for Hang to [illegible] said Ping Wee; [illegible] for your life, dear [illegible] hear, say more [illegible] off in his tea[illegible] Wee made such a racket [illegible] thing Ping Wee [illegible] through the [illegible] help it?

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[illegible] ing." [illegible] ing." [illegible] ing." [illegible] ing." [illegible] ing." [illegible] ing." [illegible] ing."

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Southwestern Christian Advocate.

VOL. 14--NO. 37. NEW ORLEANS, LOUISIANA, THURSDAY, SEPTEMBER 11, 1879. WHOLE NUMBER 371.

Southwestern.

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Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, SEPTEMBER 11, 1879.

Seventy-five Cents

Will pay for one subscription to the SOUTHWESTERN *for the remainder of* 1879.

Subscribers, on changing their residence, should notify us.

The colored people of Florida have nineteen lodges of Good Templars.

The vote given by Congressman Henry L. Pierce to reject the electoral vote of Louisiana in 1876, is a record used against his candidacy for the Republican gubernatorial nomination in Massachusetts.

Dr. Hartzell, editor of SOUTHWESTERN, will visit, on behalf of the Freedman's Aid Society, the following Conference sessions: Detroit, Michigan, Central Ohio, Illinois, Upper Iowa, Wisconsin, Minnesota and Rock River.

In East Baton Rouge, Sept. 1, writes Saunders S. Wright, a local preacher, his father's, brother's and Philip Reade's houses were entirely destroyed. Mr. Reade is a local preacher of our church. On an adjoining place over 20 mules were killed.

The Legislature of Georgia having passed a bill to prohibit the retailing of intoxicating liquors in McDuffie county, the *Wesleyan Christian Advocate* pertinently asks, "Why can't the Legislature pass a general law, allowing each county to settle this question for itself?"

Wesley Chapel, St. Louis, Mo., has turned over to the Refugee Relief Committee the sum of $800, and $30 worth of clothing. Bro. Brower, who has returned from a trip to Kansas in the interests of the Harmonia Emigration Society, thinks the liberality of the noble St. Louis church should have imitators in this city.

The destruction of the Orphan's Home, at La Teche, La., by the late storm, is a sad disaster, which has [illegible] a charitable enterprise of [illegible] M. E. Church. There are pos[illegible] fifty teachers, preachers, or [illegible] colored citizens in the South, who received care and [illegible] at that institution, projected by Rev. John P. Newman.

Rev. S. B. Darnel, in a letter to [illegible] *N. Y. Advocate* says: "The [illegible] Department of Cookman [illegible] has been greatly assisted [illegible] gratuitous labors and prizes [illegible] W. G. Fischer during [illegible] year, when in Florida. [illegible] Mr. Lowell Mason, president of the Mason & Hamlin [illegible] Co., has done the generous [illegible] by giving the school one of [illegible] superb and unsurpassed in[illegible] to assist the chapel ex[illegible] and to teach the mechani[illegible] of which the colored peo[illegible] so fond and so full."

[illegible] consolidation, abolition and [illegible] of the public schools has [illegible] onward under Demo[illegible] in Louisiana. [illegible] prejudice of race was [illegible] It is on the score of [illegible] the city school board [illegible] proceeds. The new [illegible] without those man[illegible] which greatly ex[illegible] school systems while [illegible] in power, and, if [illegible] manifest of each [illegible] the sole guarantee [illegible] and efficiency of [illegible] points where [illegible]

[illegible] Vail, on their [illegible] detained in [illegible] days, availed [illegible] ity to [illegible], and as[illegible]. In the [illegible] class [illegible] is a [illegible] rent. [illegible] not all [illegible] deeply [illegible] of the [illegible] After [illegible] such [illegible] sta[illegible] of ab[illegible]

[illegible] a bio[illegible]

No True Religion Without Morality.

By true religion, we mean the religion of the Bible, in contradistinction to all false religions, such as Mohammedanism, Buddhism, Brahminism, and Mormonism, which permit and encourage practices that are declared in the Bible to be forbidden and wicked. It would be superfluous to say that there can be no true religion without morality, were it not for the fact that many try to substitute a sort of religious enthusiasm and what they call faith and love for that thorough righteousness which it is the object of the religion of Christ to produce. There has somehow got abroad among the large class of professors of the Christian religion the notion that zeal for the church and the punctilious use of prayers and hymns and sacraments will be accepted of God in lieu of an equally punctilious morality. If we are to take their practice as an indication of their creed, it would appear that many have the idea that their relations with the Lord may be so comfortably adjusted that they can have perfect immunity from any unpleasant consequences that might otherwise result from their shortcomings toward their fellow men.

In plain English, there are multitudes who are very religious, but who are not very moral, who, like the Pharisees of old, try the mint, and anise and cummin in the matter of religious observances, but omit the weightier matters of the law, — to deal justly, love mercy and walk uprightly before God and man. It is necessary to tell such people plainly, that their religion is spurious, that their "oblations," their prayers and professions, and other religious observances are offensive to God.

It is time this matter were better understood than it appears to be. There is no such thing possible as a genuine religious experience without strict morality. The grand object of the Christian religion is to make men righteous. "Christ is the end of the law for righteousness unto every one that believeth." He died to save men from their sins, and faith in Him has for its sole object the renewal of the soul in righteousness and true holiness. And love to Him is not a mere sentiment to be enjoyed, but the master-motive and inspiration to obedience to His commandments. This is what Paul means by the declaration that "love is the fulfilling of the law,"—not that it is something that one can have and enjoy without morality, or that God will accept as a substitute for righteousness, but that it is the only thing that can enable us to lead a holy life, and that it is shed abroad in our hearts by the Holy Ghost given unto us for that express purpose. If a man loves God with all his heart, he will love his neighbor as himself; and this love to his neighbor involves thorough morality in all his relations to men.

We cannot bear in mind too constantly, nor emphasize too forcibly, the fact that the foundations of true religion are laid in righteousness; and that whenever men's professions of religion and zeal in religious observances outstrip their morality, they are either a delusion and a snare to themselves, or conscious hypocrisy, intended to deceive and ensnare others. In either case the disparity between their profession and their practice is a disgraceful misrepresentation of the Christian religion which disgusts and alienates men from it. For morality is the manward side of religion, and the only side that men can see; and if they see a man who professes to hold communion with God and to be accepted of Him, guilty of any impurity, injustice, dishonesty, or guile of any kind in his dealings with men, the very name of religion becomes a stench in their nostrils.

If these things are so, if there can be no genuine religious experience without morality, and if every departure from strict rectitude of life and conduct brings our holy religion into contempt, what manner of men ought we to be? How careful to adorn the doctrine of God our Savior, by a holy walk and conversation! to have and manifest the spirit of Christ? For Christ is our example of righteousness; and "He [illegible] saith he abideth in Him, ought [illegible] so to walk even as he [illegible]." And if we have the spirit and love of Christ in our hearts, we [illegible] able to follow Him, to live [illegible] His grace teaches; for then, the [illegible] of the Spirit of life in Christ [illegible] shall make us free from the [illegible] of sin and death, so that, being [illegible] sin, we shall not [illegible] therein, but have [illegible] and the end, [illegible]

[illegible] the baptism [illegible]

our prayers and other religious exercises, are reduced to practice in our domestic, neighborhood and business relations with men. We shall then realize, and the world will see, that a genuine experience of religion and thorough morality are not separate, but co-existent and inseparable.

Roman Catholicism in Louisiana.

The *Louisianian* newspaper of St. James parish, La., publishes a communication containing matter that is either truthful or slanderous, affecting the personal character of Cure Dubourg, Catholic priest, at Vacherie settlement. A young lady, twenty-one years of age, arose in her pew, and pointing to the confessional, exclaimed: "There you sought to rob me of my honor!" "Let all disorderly persons leave the church!" said the priest, and the young lady and her brother left. The brother was afterward assailed by adherents of the priest. The priest and the parties engaged have been arrested and bailed to appear before Judge Siskron. Previous to these occurrences 143 persons petitioned Archbishop Perche to remove their pastor, and in his absence they addressed the Vicar General seeking an investigation. They were informed that none would be held. On Aug. 15th they were notified: "The doors of the Archbishopric will be closed hereafter against the complainants; and if the priest is obliged to leave, the church shall remain without a priest."

Rev. T. A. Vandry, a priest in West Baton Rouge, whose piety was vouched for by the Vicar General, withdrew from the priesthood recently and married. He denounces the Romish system as immoral and challenges the priests of the diocese to meet him and defend it before the public. While attempting to lecture, in his parish, a crowd of the adherents of his successor interrupted him, compelled him to suspend his lecture and threatened him with personal violence. These disturbers were arrested by the U. S. Marshall, and bound to appear before the United States Court in November.

Romanism in Louisiana, as elsewhere, is the determined enemy of religious freedom. By assaults upon free speech it seeks to cover up the errors of its corrupt followers.

The Great Storm.

On Monday Sept. 1 a great wind storm swept over the Southern portion of Louisiana, inflicting great damage upon the growing crops, uprooting trees, destroying houses, sinking vessels but fortunately attended with slight loss of life. The storm centre appeared to be near Morgan City, where some twenty buildings, including the Teche freight depot, the Presbyterian church and the new school house were destroyed. The new railroad round house and two steamers at Berwick City were lost.

Nearly all the sugar-houses between Morgan City and New Iberia were either injured or totally destroyed. In Franklin the Catholic church and Smith's warehouse were blown down. At LaTeche the Orphans' Home building, in which the people of the place shortly remained for shelter, was converted into a mass of ruins. A letter from LaTeche which we publish to-day gives the details. Chauenton, a neighboring village was almost completely destroyed.

Estimates of the losses to the crops place it at one-half or near two million of dollars.

On the river just below Baton Rouge, the Opelousas steamer Trenton was caught by the gale, the passengers were hurried on shore, and shortly after, the boat was torn from her moorings, and turned bottom upward, with freight, clothing and passengers' baggage. At Baton Rouge coal barges were sunk. In city and country buildings and other property were destroyed. Several steamers had narrow escapes, with torn cabins and lost chimneys. In front of New Orleans coal in barges to the value of $200,000 was destroyed, and several wrecks of vessels were made.

In the southern portion of Mississippi some eight miles of Jackson railroad track near Bogue Chitto was washed away, and crops were injured nearly one-third.

The gale lasted about 18 hours, and at 11 a. m. reached a velocity of about forty miles an hour. Old inhabitants of South Louisiana say the storm was without parallel in its fury and destructiveness.

Gen. Clinton B. Fisk has invited the bishops to hold their semi-annual meeting in his house at Seabright, N. J. The Episcopal board will convene there Oct. 31, eating, sleeping, and transacting their business under the general's hospitable roof.

Misrepresentation.

The St. Louis *Christian Advocate* (Church South) in its editorial summary of "News of the Week," Sept. 8, says:

The fray between two Democrats in Yazoo has been charged to the account of the Democratic party in the State of Mississippi, and, on a parity of reasoning, the San Francisco affair should be charged against the Republican party in California. There is as much propriety and justice in the one as in the other, and none in either.

The facts are that the Democratic executive committee planned the suppression of Dixon and other independent candidates, and subsequently endorsed the conduct of its followers in Yazoo county. Barksdale emerged from the Democratic committee room to shoot Dixon, and Dixon's brother has testified that Barksdale was urged to the deed by the committee, and if he had refused, forty others were ready to obey its wish. In no particular is there the slightest similarity between the shooting of Kalloch and that of Dixon. Lawlessness was promptly rebuked and suppressed in San Francisco, and openly excused and applauded in Mississippi. Why should a religious newspaper attempt to so inexcusably misrepresent well known facts? Is the Church South required to shield the murderers of Dixon?

Good Advice on the Exodus.

The following letter should be read everywhere, for the good of those people who contemplate an early migration to Kansas, and other Northern States:

TOPEKA, Kansas, August 22, 1879.

To L. Brower, New Orleans, La.:

DEAR SIR—In answer to your questions in relation to the migration of the colored people from Louisiana to the northern states, I have the honor to state that neither the State of Kansas or the general government extends aid to any class of immigrants. All the inducements that Kansas offers is rich soil, healthy climate, full protection under the laws to all classes, free schools and a free ballot. All who come here are expected to make their own living, which all can do if they are only industrious, sober and economical. I desire to impress upon the colored people of the South the importance of not coming to this or any other State in a destitute condition, for such course if indulged in by large numbers would tend to defeat the very object of their present movement, by over taxing the charities of their friends, and thus causing a reaction, which might result in not only causing many to turn back, but discourage others so that they would be compelled to remain where they now are and suffer even a worse condition of things if possible, than they are now subjected to. I speak thus plainly to you because I am now, and have always been your friend and greatly desire your success, and I firmly believe that under God's guidance a brighter day is dawning for your race, and it only requires patience and an exercise of good management to lead your people to that enjoyment of freedom to which you are entitled under the laws of our country but which they have been deprived of heretofore.

Trusting that God may guide and protect the colored people in every patriotic and honest effort that they may make to better their condition, I am, very truly your friend.

JOHN P. ST. JOHN.

The annual reports of the Publishing House of the M. E. Church South, for the year ending June 1, 1879, just published, shows that 199,849 books, pamphlets, etc., 2,514,900 Sunday-school papers and 489,275 Christian Advocates have been published. Publications of other houses have also been circulated. Of the $300,000 of four per cent. bonds $273,439 have been subscribed for, and $26,561 remain unsold. The report says: "As to the New Orleans Depository, we have not been able to state the exact condition of that Depository, but can state that, before this committee was appointed all the property belonging thereto had been seized under execution, and was shortly thereafter sold, yielding some $8,000, and leaving an alleged balance of indebtedness of more than $30,000." The New Orleans *Christian Advocate* remarks that the affairs of that depository have been in the hands of the agent more than a year, and its exact condition ought to have been ascertained. A general appeal is made to the church for support.

Rev. John Scott, D. D., was elected by the Publishing Board of the Methodist Protestant Church to fill out the unexpired editorial term of the late Rev. Alexander Clark. He was previous to the election of the latter several years editor of the *Methodist Record*. After he retired from the editorial chair he was stationed in Cincinnati, O. For two or three years past he has been stationed at Sharpsburg, near Pittsburgh, a stronghold of the Methodist Protestants. His election gives much satisfaction in and out of that Church.

OUR SOUTHERN METHODISM

MISSISSIPPI.

W. H. Ogbrune: "Our Sunday-school is doing well, with an average of 75 in attendance. We have an organization here called the Emancipation Historical Union."

J. B. Smith, Forest: "We have been visited with a special outpouring of the spirit here. We carried on a protracted meeting at the Evergreen church for a week, receiving 33 converts and 3 back sliders."

W. D. Sims: "A protracted meeting just closed at Mt. Olive church resulted in 8 conversions, 9 backsliders reclaimed, and 19 probationers. One of our local preachers, Bro. M. Portis, 105 years old, and a church member 68 years, has died. He said he had served his time, and was prepared for his removal. He has joined the church triumphant."

LOUISIANA.

W. A. Primus, Lake Providence: "I have just closed a protracted meeting; 11 added to the church and 3 converts; one backslider reclaimed. The church prospers spiritually."

The second quarter's love-feast for Wesley Chapel took place on Wednesday night, 3d inst. About 500 attended. One hour was spent in telling the story of the cross, after which the bread and the water were passed. It is spoken of as a glorious time.

W. Carr, New Iberia and Thomson: "On the first the wonderful storm threw down both of our churches. It blew down four churches in New Iberia and at Jeanuerette. The loss of crops, houses and fences in this parish cannot be less than $300,000. Five persons were killed, and most all sugar houses are down. Dear Elder, (Rev. Emperor Williams,) please use your influence with the brethren, and try to raise something to assist us. I want to put up the church here as soon as possible, and am doing all I can to raise money."

Holly Springs Circuit.

HOLLY SPRINGS, Miss., Sept. 3, 1879.

DEAR EDITOR—At Zion Hill Church of my charge, Aug. 23, the first sermon of my protracted meeting was preached by Rev. Wm. Payne, to a large congregation. On Sunday morning we had prayer meeting from 9 to 11 o'clock, in which the spirit of God was largely manifested. From Saturday night, Aug. 23, to Sunday, Aug. 24, ten souls were made happy in the knowledge of having found peace with God. The church labored faithfully for the conversion of those under the heavy load of sin, and is still laboring and asks the aid of prayers, that the Lord may give us great success in our work. Though we have not done as much as many other churches, yet we are made to rejoice when contemplating the value of one soul in the presence of God and His angels.

As we are so far from Holly Springs, (about 20 miles,) many of the brethren that would have helped me could not come. On Sunday, Aug. 31, the doors of the church were opened, which resulted in the annexation of 9 to our number, so we feel more encouraged to overcome sin. Brothers Pope and Cyrus Brown took an active part in the meeting, and used their best efforts. Each Sabbath the children are called together in school, where they are taught the will of the Lord. Aug. 9 the Sabbath-school had an exhibition in which the scholars showed much training on the part of their superintendent and teachers. Bro Benj. Barker, a young man of our church, is superintendent, and I believe the young man loves his office, and does all in his power to benefit the school.

A. D. PAYNE, Pastor.

Letter from Greenwood.

GREENWOOD, Miss., Sept. 2, 1879.

DEAR EDITOR—I have thought that it might have some good effect to have you publish a short sketch of the tragedy that took place here on the 29th. Henry Martin, a colored boy 18 years of age, was hung between one and two o'clock, for committing a rape on a child three or four years old. Those who knew the young boy from childhood stated that he never had good sense, and on that ground there was a petition gotten up signed by 140 names, among them a majority of the most prominent men, lawyers and doctors, and Judge Wm. Cothren, who passed the sentence, asking the Governor to commute the sentence from death to imprisonment for life, but he refused to comply. The prisoner was brought forth in the presence of not less than 2000 people, and expressed his faith in the Lord Jesus with calmness. I performed the last duty that I could, commended him to the Lord and he died without a struggle.

J. W. DUNN.

Kansas.

MR. EDITOR—This Kansas Methodist Freedmen's Mission work is calling for more missionaries to do work in these new grounds. It might do well to make a few statements as to the kind of men we need here.

1. They must be converted Christians.

2. They must be self-sacrificing men, because the case demands it. The people are poor and are not prepared to contribute any money in support of the ministry. Consequently, the ministers sometimes will necessarily have to do a good deal of walking to their appointments; also live on small means for a while at least, till the people get a start in living here. They will come not to be benefited alone but to benefit others by teaching and preaching and leading them, to do business.

3. We want men who love their race. The majority of our people have been badly treated in their previous condition, and it has been but a short time since their emancipation, and as a consequence they are still in a pitiable condition, morally, mentally and materially. Now then, if the ministers have a good deal of love for them they can easily adapt themselves to suit the circumstances. Some of our people are not very well informed, even in the simplest rudiments of life. Therefore they must have men who will condescend to them into their humblest condition, that they may ascend to the highest and noblest calling in human society. The teachers and leaders of our people must have enough of that love and pride for their race to constrain them to labor hard for their elevation, let it cost what it will.

4. We want men who have some education. They must know about the Bible and the discipline of the church.

5. We want men who have experience, which is the better part of education, after all. We want men who would not undertake to govern their churches with a whip, but rather govern it with the spirit of love and of kindness, both preaching to the people, and teaching them what is right in the sight of God and man.

6. We want men that are married if possible. We do not mean to say that we want none but those that are married, but we do think if ministers are married when they enter upon their work of the ministry, they could accomplish more good in saving souls, and also make better impressions upon the public mind and be less criticised by an evil eye of the un-charitable. In the Methodist family the M. E. Church, the mother of all, must be the model church in the moral, mental, social and material reformation of our people through all this country, for we have able men at the head of affairs all through our communion who are working for the improvement of the whole world, white and colored, rich and poor. Now then as the fall conferences in the South are fast approaching, it may not be out of place for us to say we want several men with the characteristics as have been above described. We believe that there are men in each Southern State that would do good service in this missionary work. Don't forget what I have already said; it takes none but missionaries to succeed here. Indeed we need both men and money to carry forward this work with. We do not know where the money is coming from, nor how much we can get, to support the mission that Kansas is calling for; and as the missionaries will not come seeking money, but rather seeking to save that which was lost, let the hereafter take care of itself. We shall trust in the Lord and do good, and we shall be fed. If there be any who can trust in the Lord as to the consequences of what shall be, by being in obedience to the call, they may address me at Topeka, Kansas.

W. O. LYNCH.

Topeka, Kansas, Sept. 1, 1879.

Letter from Franklin.

FRANKLIN, La., Sept. 4, 1879.

MR. EDITOR—I have entered upon the arduous labors of the pastorate of the Franklin circuit. I found the church in this place considerably scattered owing to the seeds of discord which were sown among the members. However, I have succeeded, by divine assistance, in gathering the members together, and we are moving on nicely. I have an efficient Board of Leaders and Stewards who are always ready to comply faithfully with their duty. Hon. W. B. Smith and Rev. A. J. Ford are a blessing to the Board, both of whom know and love the discipline. Both are stewards. Bro. Smith is the popular Representative of this parish, a good Christian, a good citizen, and well beloved by both white and colored. Bro. Ford is an intelligent local preacher who expects to apply to the ensuing annual Conference for admission into the traveling connection. Our annual Conference has few brighter young preachers than Bro. Ford.

The church at Centerville, five miles below here, is a blessing to the M. E. Church. Under the leadership of Rev. Armstead Osborne, a local preacher residing there, it did not stop fighting, and praying, and working for the Master's cause, and raising money to pay their property out of debt. When I visited that church I felt myself happy to meet the pleasant faces of the officers and members. The intelligent appearance of the sisters there is sufficient to make any minister happy. A church will prosper best under one who understands government and discipline; the prosperity of the Centerville church during the absence of a regular appointed pastor under the leadership or control of Rev. Armstead Osborne, points to him as one born and called to rule well the Lord's house. The terrible storm which swept over the land on the 1st inst., and stamped this portion of the country with the displeasure of Providence, did us comparatively a small amount of damage. Our personage was rendered totally unfit for use—is down, and the probable cost to rebuild is $100. The belfry of the church is left a mere frame, the bell being exposed, and three windows remain to be replaced. The probable amount of damages sustained by the church here is $200. Centerville church was set off its foundation blocks on the ground, with hardly enough damages to speak of. I wish to mention the destruction of our sister churches here, but time and space will not allow. I have caused the Sabbath-school here to be reopened and put to work. It promises to be lively. The punctual attendance of Miss Lucy Miller and other lady teachers, indicates prosperity. Rev. A. J. Ford is superintendent. The Sabbath-school at Centerville has never closed. It is in a prosperous condition. Pray for us. Fraternally,

B. J. DONNELL, P. C.

The Storm on the Teche.

LATECHE, La., Sept. 3, 1879.

MR. EDITOR—About four o'clock Monday morning last the wind began to blow furiously from the North-east, and all indications of a storm were obvious. The wind continued to rise and about eight o'clock the horrors of a terrible storm were upon us, hurling fences into the air, twisting and turning huge live oaks up by the roots, blowing down houses, barns and other buildings, scattering lumber in all directions and in a frightful manner. The storm continued to rage until six o'clock in the evening. It is impossible, at present, to make any estimate of the loss of property, etc. The Orphans' Home building was entirely destroyed. The colored people of the plantation gathered in crowds to the asylum for refuge, but the storm raged so terribly that they were obliged to seek shelter in a small brick building situated near the public road. A few minutes later the large building was a heap of ruins. No lives were lost. Two or three men were slightly injured. Almost all the plantation quarters were laid in waste and ruin. The warehouse, sugarhouse and school house were also wrecked. The store of C. J. Roberts & Co. was entirely destroyed. On the Baldwin plantation one sugar mill and several cabins were destroyed and almost all the fences were blown down. The roof of the Thompson University building was almost all blown off, and great trees in the surrounding grove were torn up by the roots. The whole town of Charenton was wrecked. A great many houses were destroyed in Franklin and contiguous villages. People who have lived in this portion of the State for many years say that they have never before witnessed such a storm. It is estimated that two-thirds of the buildings in St. Mary parish were demolished. The latest news is that several persons were killed on the Cypremort prairie and that not a single sugar-house remains standing. The Cypremort prairie lies directly west of here and is a district of country about ten miles square. The weather since the storm has been remarkably fine, affording a grand opportunity for repairing buildings, fences, etc.

C. M. M.

The East Tennessee Baptist recently started at Jonesboro, Tenn., has been discontinued and the *Union Flag* takes its place, Mr. Jno. S. Hayes Publisher. This leaves the *Holston Methodist* alone, in the field between Nashville and Richmond, the only religious newspaper published in that highland country.

Bishop Bowman preached to a very large congregation at the Marvin Camp Ground (M. E. Church, South), ten miles west of St. Louis.

Letter from New Hope, Miss., Circuit.

DEAR EDITOR—In the SOUTHWESTERN I see letters from preachers from most every part of the Southwest, and I think it no more than right that I too let you know how I succeed on my circuit, and I wish you would give this a place in your paper.

I have here, on New Hope Circuit, three appointments — New Hope, New Salem and St. Morris. To-day I finished my last protracted meeting and it took me nearly seven weeks to get through with them all. Our Lord blessed us in our efforts, and has been with us during the whole year. We gained 20 converts and 85 probationers on the circuit; baptized 8 adults and 9 children up to date. Our presiding elder was with us on the 19th and 20th, and preached two splendid sermons to us, after which he administered the sacrament to about 120 people. He is greatly beloved by our people, saints and sinners, and many came from distant places to see him and hear him preach. We have three Sunday-schools with an average attendance of 170 scholars and 16 teachers. All the schools are organized into missionary societies, and are in fine condition. At the last examination at New Hope about 250 Bible verses were recited, of which Willis Redrick recited 30, Henry Harvill 25, Mahala Harvill, a little girl of 9 years, 27; Martha Gains 25, and several others 19 and 20. About the other schools I will report in the next letter.

The SOUTHWESTERN is very popular among our people, and those articles about Kansas are read with relish; but still I do not hear many talking about going there.

EPHRAIM COLLINS.

August 25, 1879.

Letter from Elder Carper.

DEAR EDITOR—As I've been silent a long time in regard to my work, I shall now take this opportunity of saying something. In going round my circuit I observed some things which so inspired me that I must let the brethren know what they were. This is my third round. I find that the work is steadily moving onward. Had much success at all my points, especially at Columbus circuit, on Bro. Granville Norman's work. There I saw prominently existing among the class-leaders, stewards and local preachers that brotherly love and unity which Christ, the Head of the church, spoke of and urged when he was upon earth. I must say that I never before in a quarterly conference felt the power of God manifested so powerfully among a band of brethren as there at Ashbury Chapel. I asked the reason of their unitedness. They said that "our dear pastor had taught us continually to love one another—showed us the power of unitedness." They all were with one accord. On Sabbath day we administered the Lord's Supper to 84 members. We returned at 3 o'clock to Columbus, and administered the Lord's Supper to 142. The Lord was with me in all my work, and some good was done. I shall write you again soon. Yours in Christ,

LARKEN CARPER.

San Antonio, Texas, Aug. 26, 1879.

Letter from Hearne.

HEARNE, Texas, August 27, 1879.

MR. EDITOR—My camp meeting commenced Aug. 1, and continued eighteen days. We had 11 conversions, 34 added to the church, and 6 baptized during the meeting. Our little church here numbered 45 and has now 84 members to show the year's work. One of our local preachers was a Joshua with me in the camp meeting; James Dalton, is a young man and a Christian who will be a champion in days to come.

Rev. J. W. Robinson, pastor of Calvert church, came to my assistance, and did wonderful good. A great many white friends visited us; among them some members of the M. E. Church South, who understood camp meetings and loved Methodism. I thank God we do not forget to love each other. Dr. Morrow, a grand man, has given to our church a lot and a burying ground for all of our people. He participated with us, as did also another white brother, a Methodist steward, about 65 or 70 years old. He won our affections by praying and talking to us.

A sad thing happened to a young man who was converted during our meeting. He professed religion on one day, and the next day was killed by damp air while digging a well. A white man went down to get him out, and the damp air struck and killed him too. It created a deep sympathy among us.

J. S. WHITAKER.

Bishop Merrill has returned home from a long tour in the West, during which he presided at the Montana, Utah and Colorado Conferences. The bishop is looking well and is quite improved in health.

Foreign Missions.

JAPAN.—Superintendent Maclay reports July 14: "Our annual meeting closed July 8. The proceedings were harmonious, and the reports from the charges cheering. Members in full connection, 438; probationers, 170; children baptized, 55; total, 663. Amount raised during the year for the support of native church, $445.56, making a little over one dollar for each member in full connection. Our Missionary Training School building is now nearly finished, and we await the arrival of Bro. Vail to take charge of the school. He is on his way now. We hope to commence the school in September or early in October."

BURMAH.—The importance of the new church organization recently made in Rangoon by Dr. Thoburn will the more clearly appear from the following note which we now take from the Lucknow Witness: "It is a notable fact that in the year 1877-78 the foreign trade of Rangoon surpassed that of Madras for the first time in the annals of Indian statistics. Some allowance, of course, must be made for the depression caused in Madras by the famine, but there still remains the certainty that Rangoon, one of the most rising places of the East, is altogether outstripping Madras in commercial importance. Perhaps the completion of Madras harbor—at some unknown and distant date—may give a feeble stimulus to the expiring trade of the presidency town, but the benefit would not be last[illegible]. In Rangoon, we may look for a great development in trade, and in Madras we must expect a de[illegible]

CHINA.—Under date of June 14 Rev. [illegible] writes: "I feel [illegible] Our country [illegible] not been as [illegible] served as it should have [illegible] owing to want of men, nev[illegible] is improving and grow[illegible] my last visit at Shan[illegible] presented [illegible] This [illegible] no man would [illegible] Now [illegible]

[illegible] Witness [illegible] "The number [illegible] languages in India is [illegible] including dia[illegible] [illegible]

The Execution of Taylor Ake, Aug. 22, 1879.

DEAR EDITOR.—Learning of the approaching fate of the subject of this sketch through Mr. W. H. Holland, who asked Elder S. Gates and myself to call upon him in the prison, we did so. We had been informed that no one could get any satisfaction from him, and that he treated ministers with contempt. We did not find this to be true. Why this and many other things were charged against the doomed culprit appears intended to magnify his crime, and justify those who rendered his verdict. On our arrival we were granted admission by jailor Nichols, who spoke very friendly, saying he was glad we came to advise the prisoner concerning eternity, of which he appeared to have but little thought, and had refused to allow any one to do. The prisoner appeared to be not over 16 years old. On hearing our mission, he seemed glad to see us, and have us talk with him about the love of God, and the saving power of Jesus; said he wanted us to pray for him, but not there, giving as a reason that we would be annoyed by the other prisoners. This seemed to be the whole ground of his objection to public prayer being offered. However, we persuaded him so that it moved his companions to tears; the noise was great, but he consented to have us sing and pray for him. We sang "Did Christ over Sinners Weep," which provoked some vociferous amens from some of the cells. Elder Gates lead in prayer, calling upon me in time before service ended. We could not hear any amens, but some low sobs and groans. After this we were requested to come again by the prisoner and other inmates. Undoubtedly the visit had a good effect.

We were shown around in the prison, which had every appearance but that of cleanliness; the flies swarmed like bees, and the bugs were like those of a bee-hive. The sheriff invited us to call again on Friday. In the morning at 10 a. m., we found Taylor Ake, having a letter written to one of the white family to whom his parents belonged, and who partly raised him. This over, some time was spent in dressing. On being admitted, the doomed man looked very cheerful and glad to see us. He was permitted to remain in the open space, where the following conversation ensued:

"How are you this morning, Mr. Ake?"

"O, fine; very well. How do you do?"

"We are all well, and have come to pay the last visit. How do you feel toward God; are you prepared to die?"

"I am willing to die. I have made my peace with God."

"How long have you felt the change of which you speak?"

"Three days ago. I am not guilty of the crime for which I am to die. This I have kept secret from everybody before now."

"Why did you keep it hid from those who asked you about it?"

"That I cannot tell you, or any living man. I know I am prepared to meet God in peace."

"Would you like to have us sing and pray with you this morning?"

"Yes, I would like it, but not in here."

"Where would you like to have us do so for you?"

"On the scaffold."

We promised to meet him there, telling him to stand firm in his belief, and trust in God.

"Well, I will" (with a smile).

AT THE GALLOWS.

"Well, Mr. Ake, we are here."

"Yes, I see you are. I am glad to see you."

"How do you feel now between you and the Lord?"

"I am feeling all right."

"What is your full name?"

"Taylor Ake."

To the sheriff—"How much time [illegible] we have to engage in divine [illegible] with him?"

[illegible] reply—"Just as long as [illegible] want."

[illegible] Gates lined the 1032d hymn [illegible] hymnal "And let this feeble [illegible] etc., first two verses, and [illegible] Bro. Hanson to pray. [illegible] were singing the prisoner [illegible] jailor for a cigar. One [illegible] handed him his [illegible] to light with. He was [illegible] while we are en[illegible] service?" He said [illegible] and [illegible] the [illegible] finding it [illegible] reaffirm[illegible] between him [illegible] narrative just [illegible] Bro. Allow [illegible] was a personal [illegible] We [illegible]

Religious Items.

The Catholic religion is losing its hold in Honduras.

The corner stone of a new college was laid at Greencastle, Ind., on the 24th.

A pastor of Illinois had the good fortune to bring up his missionary collection from $162 last year to $430 this year.

The camp meeting at Ocean Grove, N. J., which closed Aug. 28, was a remarkable success. There were 350 conversions.

The Pittsburgh *Advocate* says Bishop Peck is remarkable not only for mental, but also for physical weight, and is very witty.

Gen. O. O. Howard has gone from Oregon to army headquarters in San Francisco. His son Chauncey will go to Andover, Mass., to study for the ministry.

Here is a Catholic note: "A few days ago a child was buried in Pere la Chaise Cemetery, near Paris, without religious ceremonies. The stricken mother laid a wreath on the coffin. The officer of the Cemetery snatched it off, because no coffins, except those blessed by the Church, can have wreaths placed upon them."

The Central German Conference met at New Albany, Ind., Aug. 27, Bishop Simpson in the chair. Dr. H. Liebhardt was elected secretary. One hundred and thirteen ministers answered to their names at roll call. Rev. Dr. Nast, of Cincinnati, and Rev. H. G. Linch, of New Albany, were elected delegates to the General Conference. Dr. Liebhardt and Dr. Wunderlict were elected alternates.

The City.

Only one case of fever reported within several days, and no fear of the disease spreading is entertained.

Gov. Nicholls returned from Virginia in excellent health. The militia gave him a salute of seventeen guns as he entered the State House.

The Auxiliary Sanitary Association reports some streets as below the level of the gutters and suggests a change. Administrator Houston is thanked for his cordial co-operation.

The subscriptions for the relief of Gen. Hood's children are numerous, and indicate the great popularity of the great soldier among his late comrades of the Confederate army. The children will be raised together, and not separated.

Dr. Alcee Chastant has just published "Observations on Yellow Fever." M. Sagendorph printer. Price 50c. The writer presents the results of his observation and experience, and it is a valuable contribution to the general knowledge on the subject.

General News Items.

Italian crops are scant.

Great praise is awarded to the Chinese Government for extensive improvements in light-houses, buoys, etc., all along the coast.

Repudiation of the Southern States has cost their creditors two hundred and seventy-five millions of dollars, of which about one hundred and fifty millions was owed to the people of the Northern States.

The house of ex-Representative Wm. Gary, of St. Mary parish, was blown down during the late gale, with him in it, but fortunately he escaped uninjured. The house of Gilbert Newman, clerk of court, was also destroyed.

The Mormon organ at Salt Lake City, the *Herald*, is dreadfully excited over the anti-Mormon circular to foreign governments, calls Mr. Evarts "a fraud with a big F," and declares that Mormon emigration from the old world will not fall off appreciably.

The Republicans of California have elected their State ticket by near 15,0000 majority, all four Congressmen, and possibly a majority of the members of the Legislature. The workingmen elected some of the municipal officers of San Francisco.

The British embassy at Cabul was attacked by three Afghan regiments, afterward joined by nine others. The embassy was stoned, and from it several volleys were fired. The Ameer who dispatched the news to the British forces says he is himself beseiged, and has no certain news of the British envoy. Gen. Stewart and troops have begun their march to Cabul.

Contracts have recently been signed for the construction of several fast mail steamers to ply on the Mississippi River between St. Louis and New Orleans. It is probable that the former city furnishes the capital for building these steamers, and the near future [illegible] likely to afford abundant oppor[illegible] for further investments of a [illegible] character.

Sunday School.

September 14, 1879.—THE CHRISTIAN IN THE WORLD.

SCRIPTURE.—1 Tim. 6: 6-16.

GOLDEN TEXT.—"They are not of the world, even as I am not of the world."—John 17: 16.

TOPIC.—Living as a Man of God.

[Condensed from the National S. S. Teacher.]

The Connection.—The two Epistles to Timothy are pastoral letters that set forth the qualifications and duties of a "bishop," or pastor, with relation to his work in the church. With verse 3 of our chapter the apostle passes from speaking of the duties of servants to warnings with regard to false teachers. In a few words he portrays the characteristics of a teacher of this sort. 1. He is one who teaches "otherwise"—otherwise than he had been instructing Timothy with relation to the bondmen. 2. Who consents not "to wholesome words, even the words of our Lord Jesus Christ." 3. "He is proud, knowing nothing." 4. "Doting (literally, sick) about questions and strifes of words, wherefore cometh envy, strife, railings evil surmisings, per verse disputings." etc. 5. "Corrupt minds, and destitute of the truth, supposing that gain is godliness"—or, rather, "that piety is a means of gain." That is the background for the teachings in our lesson, and that gives special force to the declaration, "But godliness with contentment is a great gain."

A Great Gain (6-8)—The idea designed to be conveyed is, that though false teachers may err in supposing that piety is a means of gain, still there is a sense in which it is true. United with "contentment" it is a gain, and a great gain. But that is not the sort of gain that is coveted by a mercenary disposition. That desires worldly profit, while this is spiritual. The contentment that here is meant is not indifference to the means of life, but a grateful acceptance of whatever God is pleased to furnish. Why is godliness with contentment a great gain? Because it is a great gain to be rid of a disquiet spirit. That is a torture to a man which no outward circumstances can allay. Neither wealth, nor place, nor position, can stop its querulous demands. It is ever wanting—never satisfied. It is a great gain because it is an assurance that he has a part in the life to come. He has no occasion to look upon the future with dread. It is a great gain, also, because it denotes a soul at peace with its Maker. There is no more rebellion, no inward conflict, no denial of the right of God to rule in the soul. The apostle gives several reasons for contentment. 1. "For we have brought nothing into this world, and it is certain that we can carry nothing out." "And having food and raiment, let us therewith be content."

A Great Evil (9, 10).—The apostle gives his third reason. "But they that will be rich fall into temptation, and a snare." "For the love of money is the root of all evil." Paul does not say that money itself is the root of all evil, but the love of it. Money has its legitimate uses—is a public necessity. It becomes an evil only as it is made an idol. Envy, jealousy, rage, murder—the whole of the evil passions of man is brought out by this master spirit.

A Good Fight (11-16).—Paul addresses some words to Timothy, his "beloved son," whom he calls, after the title given to the prophets, a "man of God." By this it is probable that he refers to his official position before the church. 1. "Flee these things"—the love of money with all its attendant evils and lusts. 2. "Follow after righteousness," etc. 3. "Fight the good fight of faith." 4. "Lay hold on eternal life." The remaining verses are a psalm of praise. The epistle closes with a few words concerning the rich. The mind of the apostle again reverted to them in connection with what he had said in regard to the danger of the love of money. 1 He commanded Timothy to charge them that they be not highminded, nor trust in uncertain riches, but in the living God. In this he touched upon their greatest dangers. 2. That they do good with their riches, distributing to the neccessities of others, thus laying up a store for them selves in the time to come. And in this he pointed out the true use of wealth. "Even as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is a bill in the Georgia Legislature to accept the tender of the Lucy Cobb Institute, and to establish a State female college as a branch of the State University. It is proposed that the State shall donate eight thousand dollars annually to the institution, which is to educate free as many young ladies of Georgia as there are representatives in the lower house of the General Assembly, the Representatives to nominate the pupils.

In Memorium.

Emma R. Garrett died at Port Gibson, Miss., Monday, September 2, at 7 a. m., aged nineteen years and six months. "In the midst of life we are in death." How sadly and touchingly has this solemn truth been verified in the death of this young woman. A little more than two months ago she stood in her father's house a happy, beauteous bride, full of the vigor of life and health, just starting out in life with prospects bright. Loved by all who knew her, hated by none, she is now cut off from all the bright dreams of life, asleep in the sleep that knows no waking—laid peacefully away in the silent grave. She had a presentiment of her early death, and on the morning after her wedding told her husband her thoughts. She went to live with her husband at Canton, Miss., where, by her genial nature, she won many warm friends, and admirers. Always a Sunday-school worker, she there threw her whole soul into the good work and contributed much toward building up the school. After remaining in Canton nearly seven weeks, she expressed an earnest desire to visit her parents at Alcorn University. The quarantine not allowing them to come by boat, they started in a buggy a distance of a hundred miles. The fatigue of the journey overcame her, and they could only reach the house of a friend, Mr. Bradford, at Port Gibson, where, after lingering a short time, she died. A messenger was immediately sent to her venerable father, the Rev. Hiram R. Revels, president of Alcorn University. He at once started, but was taken ill about a mile from his home, and compelled to turn back without seeing his daughter. He was prostrated in his bed from which he could not arise to be present at the solemn services. Father, mother, sisters were absent, but a devoted husband and kind and loving friends stood by to smooth her dying pillow. Just two months to a day from the time her husband took her away a bride, he brought her back a corpse. Her eldest sister, Miss Lillie Revels, had just gone to Natchez on a visit, when the sad tidings flashed over the wires that her dearly beloved sister was no more. By almost superhuman effort, she reached home to witness the last of her sister. The funeral services took place in the chapel, the Rev. Shaw, (white,) of Fayette, officiating. His remarks were very touching. The deceased was highly esteemed by all the surrounding people, always striving to promote the happiness of others by her gentle, loving and affectionate disposition. The large concourse of people showed how extensively her loss was felt. Her grave is near that of the late Prof. Vasson. At the grave the minister repeated a part of that hymn so dear to every true Christian's heart:

"Asleep in Jesus; blessed sleep,
From which none ever woke to weep."

To her it is a blessed sleep, for she was an active Christian for over five years, ever having her lamp trimmed and burning. In the silent tomb we have laid her, but we remember in you bright heaven her soul has gone, and she is free from the cares and sorrows of this fleeting world. She is at rest in heaven, "where the wicked cease from troubling, and the weary are at rest."

New Books.

The Earl of Mayfield is the title of a new novel, by a distinguished American author, in press and to be published by T. B. Peterson & Brothers, Philadelphia. The opening scenes are laid in Louisiana during the early days of the Rebellion, the hero is a rich planter, and the heroine is a lovely example of pure womanhood. It has the advantage of having but few characters, with good descriptions, excellent dialogues. It will be issued in uniform style with the works of Mrs. Southworth, in a large duodecimo volume of 500 pages, bound in vellum cloth, black and gold, price $1.50.

New Publications.

"Plant Sweet Flowers On My Grave" is a new song and chorus just published by F. W. Helmick, Cincinnati. O. Price, 40 cents.

Temperance tracts are supplied by the National Temperance Society, 58 Reade St., New York, at $6 per thousand, and should be showered over the land.

The Guide to Holiness for September contains "Bible Pictures of the Christ-Life" by Rev. G. Hughes. W. C. Palmer, Publisher, 43 Bible House, New York.

Golden Hours for September contains "How the Buttoned Boots Marched," has anecdotes of the Wesleys, A Visit to Canton, China, The Surprise Party, and a general variety of good things for the children. Hitchcock & Walden, publishers. Terms, $1.60 per year.

Starving to Death.

Thousands of men and women are starving themselves to death. They dare not drink this or that, fearing it will increase their flesh. Life depends upon continuous self-denial. The only safe and reliable remedy for this terrible condition is Allan's Anti-Fat. It is wholly vegetable and perfectly harmless. Its use insures a reduction of from two to five pounds a week. Sold by druggists.

BUFFALO, N. Y., June 18, 1878.

To the Prop'rs of Allan's Anti-Fat:

Gentlemen—The following report is from the lady who used Allan's Anti-Fat: "It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week, until I had lost twenty-five pounds. I hope never to regain what I have lost."

POWELL & PLIMPTON,
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The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit.

Most gratefully yours,

TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

For Sale by Druggists and General Dealers Everywhere.

n10 1y

"Lies! Big Lies!"

Not so fast my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say, "Truth, glorious truth." See "Truths," in another column.

Quarterly Conferences.

Navasoto, Texas, District.

FOURTH ROUND.

Hearne, Sept. 27-28; Plantersville, Oct 4-5; Brenham, Oct. 11-12; Brenham Circuit, Oct. 11-12; San Felipe and Iola, Oct. 18-19; Courtney, Oct. 25-26; Red Top, Oct 30-31; Anderson, Nov. 1-2; Hempstead, and Circuit, Nov. 8-9; Navasota, Nov. 15-16 Millcan, Nov. 22-23; Bryan and Brazos Nov. 29-30; Brewershill, Dec. 6-7.

The Second District Conference for Navasoto district will be held at Hempstead commencing Sept. 6. All local preacher are requested to be present that their characters may be passed and their license renewed. The pastors will remember that each circuit and station must send a ley delegate to the Annual Conference this year and that they must be elected at the fourt Quarterly Conference. The District Conference will open at 10 o'clock Thursday with the sacrament of the Lord's supper. The opening sermon will be preached by Rev. F. D. Bookman.

W. L. MOLLOY, P. E.

Okolona, Miss., District.

FOURTH ROUND.

Walthall, Sept. 27-28; Whitefield, Oct. 4-5; Bellefountain, Oct. 9; Mt. Pisgah and Woodward. Oct. 11-12; Houston, Oct. 14; Pontotoc, Oct. 18-19; Buena Vista, Oct. 25-26; Union Grove, Nov. 1-2; Okolona, Nov. 8-9; Corinth, Nov. 15-16; Tupelo, Nov. 22-23; Aberdeen, Nov. 29-30; Athens, Dec. 6; West Point, Dec. 18-14; Columbus and Circuit, Dec. 20-21; Starkville, Dec. 27-28; Crawford, Jan. 3-4; Pontotoc Ridge, Jan. 10-11; Rose Hill, Jan. 17-18.

D. McLACHLAN, P. E.

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SUNDAY SCHOOL Requisites.

—:o:—

We desire to call special attention to Terms for Sunday-school Periodicals, and the fact that they are fixed on a cash basis, which renders it imperative that cash should accompany the order. The brethren will please realize the importance of this, and insure promptness on our part and satisfaction on their own, by not neglecting this essential point.

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In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.

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BY MRS. M. F. BUTTS.

South and North,
East and West,
Where is the baby
That I love best?

A little papoose
Under the trees?
A Chinese beauty
Beyond the seas?

An English child
Among the mills?
A Switzer baby
Between the hills?

A dark-eyed darling
In Southern vales?
An Ice-land baby
In Northern gales?

What nonsense talk
To speak of these!
The dearest baby
Is on my knees.

The Spider and the Butterfly.

The spider was full of business; he darted this way and that, fastening his thread now to this leaf, then to that flower, crossing it at regular distances with wonderful care; he did not stop to rest, for Mistress Spider was hungry, and there was no dinner for her as yet; so [illegible] and round, up and down, till at last the web was finished [illegible] to watch, with all his eight eyes, for the approach of some thoughtless [illegible]. The minister and his little daughter passed that way, and seated themselves on the bank [illegible] the spider.

"Oh, papa, I wonder if he will catch anything?" whispered the child.

She was not long kept in doubt, for at that moment a white butterfly was seen dipping his long proboscis into the depths of a flower, then floating in the sunlight till he came to another, every time getting nearer and nearer to the web and the watchful spider. The beautiful creature did not dream of danger as [illegible] with a companion, or [illegible] its delicate wings for an instant's rest on some blossom. [illegible] again it flitted nearer and [illegible], happy in its ignorance of [illegible] snare, for the web was [illegible] that only in one light [illegible] its delicate threads be seen. [illegible] was growing on the [illegible] of the web, and the butterfly [illegible] straight towards it, [illegible] honey there [illegible] in its painted cup; but, [illegible] very moment its [illegible] wings were entangled in [illegible] trap, and the spider, [illegible] from its hiding-place, [illegible] its victim. The butterfly [illegible], but it was in vain; [illegible]

[illegible] the little girl, had [illegible] she uttered a cry [illegible] that poor [illegible] stretched out his [illegible] the web was [illegible] butterfly [illegible] it is safe," cried [illegible] "You look [illegible] father replied, "I [illegible] where [illegible]

"My Mother's Been Praying."

In February, 1861, a terrible gale raged along the coast of England. In one bay, Hartlepool, it wrecked eighty-one vessels. While the storm was at its height, the Rising Sun, a stout brig, struck on Longreach Rock, a reef extending a mile from one side of the bay. She sunk, leaving only her two top masts above the foaming waves.

The lifeboats were away, rescuing wrecked crews. The only means of saving the men, clinging to the swaying masts, was the rocket apparatus. Before it could be adjusted, one mast fell. Just as the rocket, bearing the life-line, went booming out of the mortar, the other mast toppled over.

Sadly the rock men began to draw in their line, when, suddenly, they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor-boy. Trained and tender hands worked, and in a short time he became conscious. With wild amazement he gazed around on the crowd of kind and sympathizing friends. They raised him to his feet. He looked up into the weather-beaten face of of the old fisherman near him and asked:

"Where am I?"
"Thou art here, my lad."
"Where's the cap'n?"
"Drowned, my lad."
"The mate, then?"
"He's drowned, too."
"The crew?"
"They are all lost, my lad; thou art the only one saved."

The boy stood, overwhelmed, for a few moments; then he raised both his hands and cried in a loud voice:

"My mother's been praying for me! My mother's been praying for me!"

And then he dropped on his knees on the wet sand, and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love, and to God's faithfulness in listening to a mothers prayer.

The little fellow was taken to a house near by, and in a few days he was sent home to his mother's cottage in Northumberland.—*Sunday Magazine.*

"I wonder how the world will get along without me, when I'm gone?" said a conceited man. "Well," responded a friend, "I'll tell you how you can get an idea of it. You just go and stick the point of a needle in the ocean and then withdraw it, and see how much it's been mis-ed!"

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to inquire about my mother whom I left in Monroe county, Georgia. I was brought to Texas by John Slack when but five years old and mother was sold to John Panil. I had one sister, Caroline. Mother's name was Eliza Slack. She had one sister and one brother, Mary and Henry Slack, who were brought to Texas at the same time and by the same man that I was. Any information will be gladly received. Address me at Columbus, Colorado Co., Texas, in care of Rev. George W. Smith. JOHN BENJAMIN SLACK.

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OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

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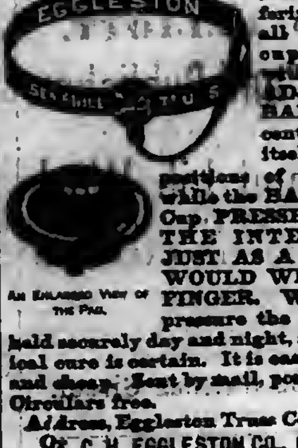

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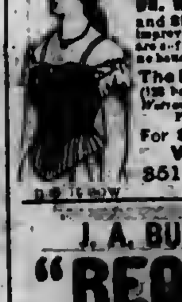

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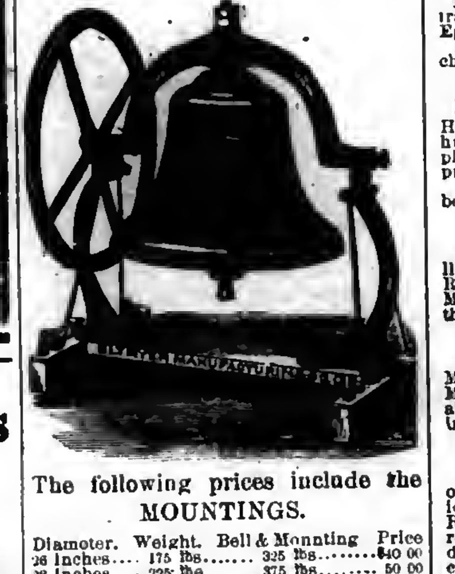

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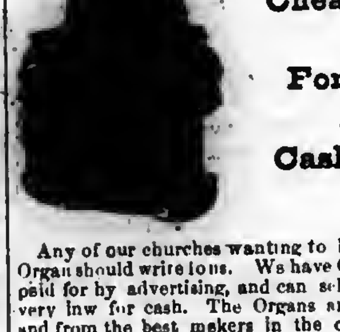

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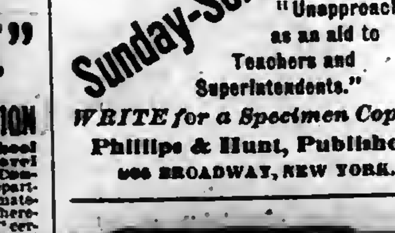

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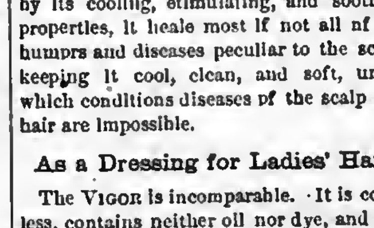

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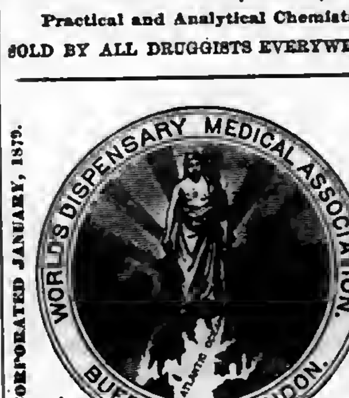

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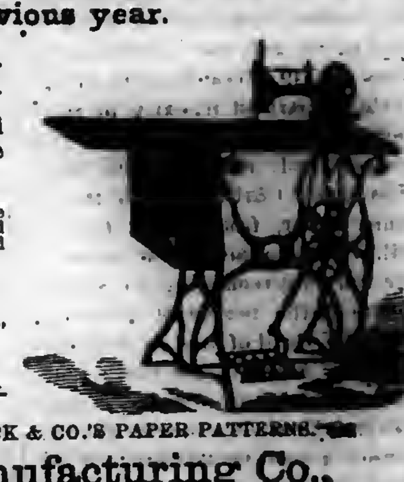

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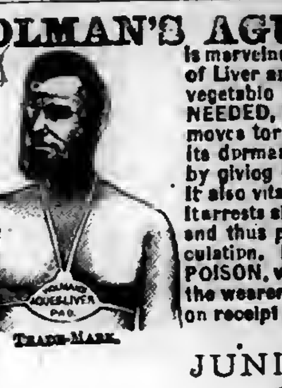

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Attend him to fair Canaan's shore.

Dr. Newman's Experience.

It was exceedingly refreshing to hear the testimony of Rev. J. P. Newman a few weeks ago in the New York Preachers' Meeting, on the subject of full salvation. The first Monday in every month is devoted to reports from the Churches and religious worship. It was on such an occasion that Dr. Newman promptly stepped forward and stated his conviction in relation to holiness, and his interest, and that of his congregation, in the blessed experience. His first remark was personal to himself, and was substantially as follows: It is my belief that I ought to use the best means and earnest efforts to advance the spirituality of my Church. Accordingly I entered upon my work this winter by going to my study and seeking a personal anointing of the Holy Ghost. And now I would not thank any man to cast doubt upon the doctrine, or upon my experience. I mean sanctification as a distinct work subsequent to, and perfective of, regeneration. I, secondly, went into my pulpit and preached this doctrine to the congregation, and inculcated this high attainment upon my people. Two results have followed. First: a great increase of spiritual power. There are men in my Church as deeply experienced in the things of God, and women as definite in their testimony to the attainment of full salvation, as ever Hester Ann Rogers was. Second: a revival influence prevails in my Church. Souls are being converted to God. It is my conviction that the great need of the Church is the plain practical enforcement of the obligation of personal holiness from an experimental standpoint, after the example of our Fathers, and according to the gospel standard. The effect of the speech was most happy and hallowing. It seems to command universal assent, and to beget holy aspirations. Immediately a verse of "*Whiter than snow*" was sung, when another minister offered a fervent prayer, interspersed with feeling ascriptions of praise that the Lord is moving our chief ministers to lead off in the advocacy of holiness. —*Divine Life.*

Savannah is to honor the memory of ... Jasper, who lost his life ... years ago in battle with ... forces. This was the ... replaced the flag which ... away from Fort ... captured a Brit- ... and released ... prisoners. The ... will

The Belt of Danger.

We refer to a belt of States extending along the Atlantic coast and the Gulf of Mexico, from the mouth of the Chesapeake Bay to the mouth of the Rio Grande, and lying south of the 37th degree of north latitude. We call it The Belt of Danger, because it has disturbed the public peace and endangered both the morals and liberties of the whole country for the last two generations, and because it contains the germs of a disease far more to be dreaded than the yellow fever.

THREE CLASSES.

The people are divided into three classes: 1. Poor whites, 8,000,000. (This includes the Border, which lends to the South morals, intelligence, and respectability, and receives from the South ideas and leadership in national affairs.) 2. Colored people, 4,500,000. 3. Aristocrats, 500,000. The people in the first class (the poor whites) are dangerous because they are ignorant. Those in the second class (the colored people) are dangerous because they are helpless, and can do nothing but increase unjustly the power of their oppressors. The people in the third class are dangerous because they are disloyal to universal freedom, and are devoted to unchristian and despotic ideas. Glance at each of these classes.

We do no one injustice when we say that the ignorance of the "white trash" is notorious. Compare them with the great mass of working people in the North, and the conclusion is inevitable.

ILLITERACY.

Tables showing the population, wealth, illiteracy, and amount of money raised for free schools in the former free States and former slave States:

FORMER FREE STATES.

State.	Population.	Wealth.	Total Illiterates above 10 y'rs of age.	Per cent of Illiterates above 10 y'rs of age.	Total income for public schools in 1875.
Connecticut	537,454	$760,000,000	29,616	6.95	$1,59[illegible],759
California	560,247	638,767,017	31,7[illegible]6	7.37	3,390,359
Illinois	2,539,891	2,121,640,579	133,584	7.38	7,[illegible]60,553
Indiana	1,680,737	1,[illegible]69,180,541	127,124	10.61	5,041,517
Iowa	1,191,020	7[illegible]7,644,750	45,671	5.45	5,035,498
Kansas	346,399	188,[illegible] ,014	24,550	9.51	1,042,[illegible]98
Maine	6[illegible]6,915	348,155,671	19,052	3.86	1,313,303
Massachusetts	1,457,391	2,132,148,741	97,712	8.42	6,410,514
Michigan	1,184,059	719,208,118	53,127	6.08	4,173,551
Minnesota	439,706	2[illegible]9,909,500	24,413	7.99	1,861,158
Nebraska	122,993	69,277,483	4,[illegible]61	5.61	295,4[illegible]5
Nevada	42,491	31,134,012	872	2.38	146,181
N. Hampshire	318,300	252,6[illegible]4,112	9,926	3.81	621,649
New Jersey	906,096	910,976,061	54,687	8.03	2,311,465
New York	4,382,759	6,500,841,261	239,271	7.08	11,601,256
Ohio	2,665,[illegible]60	2,235,430,300	173,172	8.86	8,713,411
Oregon	90,923	51,558,932	4,127	6.84	86,673
Pennsylvania	3,521,951	3,808,340,112	222,356	8.56	8,798,816
Rhode Island	217,353	296,965,610	21,921	12.62	761,796
Vermont	330,551	235,350,553	17,706	6.84	516,252
Wisconsin	1,054,670	702,307,329	25,767	7.38	2,308,187

FORMER SLAVE STATES.

State.	Population.	Wealth.	Total illiterates above 10 years of age who cannot write.	Per cent illiterat's above 10 years of age to total population of same age.	Total income for public schools in 1875.
Alabama	996,99[illegible]	$201,855,841	383,012	54.19	$553,014
Arkansas	484,471	156,394,691	133,339	39.02	789,536
Delaware	125,015	97,180,833	23,100	24.95	194,735
Florida	187,748	44,163,655	71,803	51.76	188,952
Georgia	1,184,109	268,180,543	468,593	56.06	435,319
Kentucky	1,321,011	604,31[illegible],522	332,176	35.71	1,438,146
Louisiana	726,915	323,125,666	276,158	52.16	6[illegible]9,665
Maryland	780,894	643,748,976	135,499	23.55	1,376,046
Mississippi	827,922	207,168,345	313,310	53.91	1,110,2[illegible]8
Missouri	1,721,295	1,284,923,897	222,411	18.45	3,013,595
North Carolina	1,071,361	260,757,244	397,690	51.67	408,794
South Carolina	705,606	208,146,989	290,379	57.64	489,542
Tennessee	1,258,520	498,237,724	361,697	40.94	740,3[illegible]6
Texas	818,579	159,052,542	221,703	38.82	214,879
Virginia	1,225,163	409,588,133	445,893	50.10	1,215,353
West Virginia	442,0[illegible]	190,651,4[illegible]	81,[illegible]	26.12	753,[illegible]77

It is only necessary to add that in the North only eight per cent. of the population over ten years of age are unable to read, while in the South forty-two per cent. of the same class are illiterate. If we find it so difficult to handle eight per cent., what difficulties confront Southern statesmen who seek universal freedom!

NATURAL FRUITS OF IGNORANCE

The natural fruits of this ignorance appear in the cruelties and barbarities practiced by these ignorant masses under the leadership of the perverted and too often perverse managers and politicians of that belt. We will not recite the catalogue of crimes that have by contrast made even the North seem like "God's country."

CHARACTER OF MATERIALS TO BE USED AND SAVED.

We will let some of the great men of the South speak on the character of many of the people whom we must teach and evangelize in this Belt of Danger.

The Hon. Reverdy Johnson, of Maryland, was employed by the Ku-klux of South Carolina to defend their brethren in bonds. After listening to the evidence, he was constrained to say:

I have listened with horror to some of the testimony which has been brought before you. The outrages proved have been shocking to humanity; they admit neither of justification nor excuse; they violate every obligation which law and nature impose upon men. These men appear to have been alike insensible to the obligations of humanity and religion.

If this case is severely put by Reverdy Johnson, it is because the case of his clients will bear no better putting.

It ought not to be considered unfair to call the Hon. Judge Bond, of Baltimore, to speak concerning the character of these people. It is long experience in crime and cruelty that has made these ignorant multitudes so dangerous to the cause of human rights in America.

After Judge Bond had listened to the statements of the prisoners, he addressed them as follows:

You have pleaded guilty to an indictment which charges you. . .

We acknowledge great perplexity in determining what punishment shall be meted out to you. We have no words strong enough to signify our horror at the means employed. . . .

You have, as it appears from your statements to the court, been brought up in the most deplorable ignorance. At the age of manhood but one or two of you can either read or write, and you have lived in a community where the evidence seems to establish the fact that the men of prominence and education — those who by their superiority in these respects establish and control public opinion—were for the most part participants in the conspiracy, or so much in terror of it, that you could obtain from them neither protection nor advice had you sought it.

But what is quite as appalling to the court as the horrible nature of these offenses is the utter absence on your part, and on the part of others who have made confession here, of any sense of feeling that you have done anything very wrong.

Some of your comrades recite the circumstances of a brutal, unprovoked murder, done by themselves, with as little apparent abhorrence as they would relate the incidents of a picnic, and you yourselves speak of the number of blows with a hickory which you inflicted at midnight upon the lacerated, bleeding back of a defenseless woman without so much as a blush or sigh of regret. None of you seem to have the slightest idea of, or respect for, the sacredness of the human person. Some of you have yourselves been beaten by the Klans without feeling a smart but the physical pain. There appears to be no wounding of the spirit, no such sense of injury to yourself as a man as would be felt by the humblest of your fellow-citizens in any other part of the United States with which I am acquainted. . . .

It is impossible to contemplate the characters thus presented and multiplied by millions, and not tremble before this Belt of Danger.

This threatening character is further confirmed by the testimony of General Toombs given on the floor of the late convention that framed the present Constitution of Georgia, which paralyzed the school system of the State, and so effectually barred the way of the colored people. Toombs exerted more molding influence in that convention than any ten other men. He explained how colored people are treated and robbed of their rights.

The truth is, sir, we know how they are governed. It is by force. They [men opposed to his view in the convention] govern by force and fraud, as long as they try to withhold these people from their rights. And now, how are they to be governed? They are to be governed as every race of paupers is governed, by those who own the property and give them bread. . . No inferior man, no man without civilization, has a chance in this race. . . . As his friends tried to govern him by force and fraud, we will control him by force and fraud to prevent him from bringing ruin to us.

So deep and all-pervasive is this spirit that *Ben Hill*, a United States Senator, feels called upon to denounce Dr. Fuller for making a temperate condemnation of the Southern civilization. Dr. Fuller is the editor of our *Atlanta Methodist Advocate*, and one of our ablest and best preachers. Hill denounced him and his calling "as far worse than that of a highway robber, and much less manly and truthful." Surely, great masses of ignorance in the service of such leaders as Hill promise no good!

THE DANGEROUS MINORITY.

The third class (the old rulers) are dangerous on account of their power over the ignorant, and their convictions against human rights and manhood government. They have never legislated for the poor, but for the rich.

They have planned and worked for a class—"the landed aristocracy, embracing comparatively few of her people"—but they have been entirely indifferent to the interests of the masses. "The rich man's war, but the poor man's fight." But they forced the poor into the army, and allowed the rich man, who had fifteen slaves, to remain at home. The established no free schools to educate the people, but they appropriated large sums of money to establish and endow colleges, where the children of the rich could be educated. They have exempted the property of the rich from taxation, but have taxed even the pots and kettles in the cabins of the poor. They are responsible for the ignorance that exists in the South, and they are responsible for the condition of this section.—*Southern Advocate* and *Georgia Republican.*

WAR OF IDEAS.

It is a war of ideas. The North is commissioned to promulgate the ideas of the equality and brotherhood of man. The South does not accept these convictions. The tussle of these ideas is going on in this Belt of Danger. We must see to it that the cause of God, which never forgets the poor or the oppressed man, does not fail by our slowness or cowardice.

This is not a question of politics, but of religion. It has been driven out of the South so far as it touches politics. It is now reduced to a simple question of saving the South, just as any other semi-civilized people are saved. The New Testament and the spelling-book must be used to do do that for which bayonets could only prepare the way.

OUR WHITE WORK.

Much of this work is to be done among the whites—among those whom slavery degraded in degrading labor. This work can never be done solely through the colored people. The whites must be reached. Eight millions of these need only light to make them the natural defenders of human rights. They hear the preaching of the gospel gladly whenever it can be brought within their reach. Wherever Northern ideas have been explained to these people, they have shown good ground for the seed. Even in politics this is true. Colonel Bryant, of Atlanta, Ga., who ran for Congress in the First District of Georgia in 1874, and in 1876, reports:

I was able to organize and canvass but eight counties out of nineteen. The following was the result:

At the election in 1874, my vote in the eight counties organized and canvassed by me in 1876 was 2,375
In the same counties my vote in 1876 was 3,841
A gain of (61.7 per cent.) 1,466
The vote of Hartridge, my opponent, in the same counties in 1874 was 5,713
In 1876 his vote was 5,231
A loss of (8.4 per cent.) 482
A net gain for me of 1,948
In 1874 my vote in the eleven counties not organized and canvassed by me in 1876 was 4,339
My vote in the same counties in 1876 was 2,091

If the presentation of the evident interests of the South in the rude and usually-heated antagonisms of politics can produce such results, what may we not expect from a vigorous putting of the gospel in its applications to all men in all their relations to society. What we contend for must win its way. Putting aside the questions of slavery, of the preservation of the Union, and the citizenship of the negroes as settled, for the present at least, let us urge the protection of the life and rights of the citizen, universal education, encouragement to labor, the elevation of the masses, and the salvation of sinners—matters of vital importance—and that kingdom of darkness must come down.

ADVANCE ALONG THE LINE.

We are called upon to reinforce our work among the whites at least tenfold. We have blundered somewhat in the past in not giving more attention to this work. We do not expect to reach the old ruling class, but we can raise up a generation of native Southerners from the poor that will make the great ideas of purity and spirituality in the Church, and of human equality before the law and equal rights in the State, the dominant ideas of the South.

It will cost money and men. But it is like any other war, we must expect that. When one man falls put another in his place. We have gained every point we have moved upon from the beginning. Emancipation, citizenship, open field for Church work, the planting of our Church every-where, all these points are past. We have now to move upon the poor whites with our schools and pulpits. We can soon create natural protectors for the colored man in the right ideas of the white.—*N. Y. Christian Advocate.*

For the SOUTHWESTERN.

The Colored Bishop Question.

DEAR EDITOR—A beg a space in the columns of your excellent paper to express a few thoughts relative to the subject of the election of a colored Bishop in the M. E. Church. As the General Conference approaches, the question is again agitated. I read an article in the *Methodist Advocate* of Atlanta, Ga., of the 3d inst., from the pen of one Hon. John W. Ramsey, a layman of the M. E. Church, which I think does the colored people great injustice. Respecting the election of Bishops in 1880, he says: "If race has anything to do with it, one of those elected ought to be a German—their language, learning, and influence seem to require it. But the German are a philosophic people, willing to labor and to wait." This we do not complain of, but would say that we think there ought to be a German elected to the Episcopal office. But he says, "Our colored people manifest a very different spirit with rare exception. * * They speak out in their assemblies, preachers' meetings up to their annual conferences, and their organ at New Orleans. They speak from impulse. They can't wait. They don't reason. They see no difficulties, and greatly exaggerate their number and importance." Why does the brother condemn us for speaking out in our assemblies? We are taught to ask. If we do not speak out in our assemblies, church organs, etc., how, in the name of all that is honest and fair, will the church know our wants? He says, "They can't wait, don't reason, see no difficulties." That is false. We can wait—we have waited. In 1872 we asked for a Bishop of African descent; also in 1876, and in May, 1880, with all the power and prayer there is in 200,000 members, and we intend to ask again. God, hear the prayers, and may a colored Bishop be elected! We have reasoned together. We know the difficulties of electing a colored man Bishop in the M. E. Church. The inborn race prejudice, not of the old M. E. Church as a whole, but such as Hon. John W. Ramsey, of Cleveland, Tenn., represent such spirits against colored people. The M. E. Church has done great things for the colored people, for which we are glad, but she don't think of stopping here; therefore the election of a colored Bishop will enable her to do more for a greater number. Without a doubt thousands who would have joined the M. E. Church before, would then come over. Our church is confronted everywhere in the South with the fact among the colored people that other churches have Bishops of African descent, though our number of membership in the M. E. Church is quite large; but we are not represented on the Episcopal Board, and there is not any chance ever to be, just because we are colored people. When this malicious argument is removed by the election of a Bishop of African descent in the M. E. Church, the colored people will flock to her fold by multiplied thousands; she will not only have the most loyal people of the South to the church and the National Government, but the most peaceable citizens in the world, and lovers of the meek and lowly Jesus.

Hon. J. W. R. also says: "Nothing short of an independent organization with plenty of their own Bishops and other officials will satisfy them." This is untrue. We have not asked for an "independent organization," we love the M. E. Church from principle, and want to stay in it. The most astounding part of Bro. R.'s letter is: "The negro shows by word and action that he feels his inferiority to the white race." This is untrue and unkind, and has the ring of an old slave-holder, and is the common talk of the Democrats of the South, who have ill-treated the poor colored people. It appears to me like Bro. R. wants to stir up more prejudice against us. The negro does not feel that he is inferior to the whites. This is one reason why they are speaking out in their assemblies, preachers' meetings, and annual conferences, and our beloved organ at New Orleans, the SOUTHWESTERN. They feel their equality with the white brother. Why not? Have they not made as rapid progress in civilization since the emancipation as most any other nation of people? While we are frank to admit that there are thousands who are yet poor, destitute and oppressed, and seeking homes in the North and West, where they may live peaceably from bull dozers, and vote to the dictate of their own conscience; yet there are many others who have educated themselves, others have succeeded amid poverty, K. K., and bulldozers, purchased and paid for thousands of acres of land, some as nice farms, plantations, houses and lots as the white race. Could the National Government protect the negro in his rights, guaranteed to them by the Constitution, so they would not be molested—vote as freemen safe from bulldozers; peace and harmony prevail with races in the South dealt justly, with land sold them at reasonable prices, it would not be long until the negro would own almost the entire plantations of the South. Bro. Ramsey says, "Passing over other difficulties, the inborn preferences of race will make a colored Bishop unacceptable to three-fourths of the annual conferences." This can hardly be the whole truth. The day that Senator Bruce, of Mississippi, presided over the Senate of the United States of America, with all the dignity of any other Senator, one-half of the nation, no doubt, rejoiced as much as if it had been Lamar, or Ben Hill, of Georgia. There are colored ministers who have lectured and preached to large assemblies in Boston and other Northern cities and in the South, to the edification of their audiences. Should the General Conference elect a colored Bishop, and should one of his appointments happen to be in New England, or some other Northern Conference, there is no doubt but that he would be admitted to preside and treated with due respect. Bro. Ramsey concludes by saying that, "The colored Bishop timber is evidently yet to be grown. * * * And it will be many long years before a General Conference puts a colored man in the hot blood of youth into the Episcopal office." We think that there are some among our number who have the age, learning and habits of thought and business that might be elected Bishop. Of course we will allow the General Conference to decide the question. We'll await its action, and abide by its decision.

J. MORRIS SHUMPERT.

Holly Springs, Miss., Sept. 9, 1879.

For the SOUTHWESTERN.

True Education.

True education is one of the most ennobling acquirements of the human family. It recognizes the brotherhood of man; it promotes peace, happiness, and good-will to all men; it converts indolent and barbarous tribes into industrious, enterprising, literary, and God-fearing nations.

By education we understand the act or process of educating, the result of education in knowledge, skill, or discipline of character acquired; also the act of training by a prescribed or customary course of study or discipline.

Education proper is to draw forth, and implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of the principles, and the regulation of the heart.

True education consists in having the proper care paid alike to the mental, moral and physical natures of the individual: in having fit instruction in regard to the relation one sustains to man, as man, and things; taught to abhor and turn from the numerous paths which lead into those seemingly beautiful *Edens* of vice, where thousands of noble, promising young people have been allured, and irretrievably wrecked.

Where true education exists in individuals, their hearts go out after humanity—the orphan, the homeless—and the most elevating of these charities is the going out after their immortal souls; he endeavors to throw a beam of light over their gloomy, hopeless, wretched, lost condition, and raise them.

It was the spirit of true education that led Latimer, Knox, Wesley, Martin Luther, and others equally eminent, to give the world a moral shaking.

In the family it is like the sun's rays chasing the darkness before it, soon radiating the whole. The youthful mind revolves around the mother and father, like the lesser planets around the sun; and all held in subjection by the gravitation of love and education. Each member of the family is enabled to enjoy the standard literary productions of men of all ages—prose or poetry—and to discriminate their faults and beauties.

It is in those homes where the Gospel has free course we are to look for the just education of the young; it is by the principles there generated we are to hope for the future greatness, or lament the future obliteration of our budding race. About such homes there is observed a cheerfulness; the perfume of the rose, jassamine, orange blossom and violet may be inhaled. The graceful drooping of the weeping willow and virgin lily, and the chirping of birds may be heard, all breathing out God's goodness to all things. There the soft, mellow tones of a well-tuned instrument may be heard, mingled with the voices of young and old, producing most delightful harmonies; and when the strains mount upon the wings of the zephyrs, a passer would almost imagine it the echo emerging from those heavenly choirs.

Enter a community where education is extinct; you behold the darkness of ignorance rather than the jeweled light of intelligence. The inhabitants present a dingy appearance; their apparel is uncleanly, while some are in tatters, and others completely savage. Let intelligence walk in; let him be installed; let him select his cabinet; and let it consist of the minister, and those immortal principles which are laid down in the sacred Word of our God, the teacher and lawyer; then you will see churches whose spires lift their fingers towards the habitation of our God in peaceful majesty. The rum hells deserted; churches being filled to their utmost capacity, the passion for war known and having its existence in the dark ages only, commerce takes a new spring, peace reigns supreme in the world.

The Hebrews, during their early history, were a powerful nation, with a religious turn of mind, and law-abiding people, to whom the world is in debt for their laws, and codes of morals. Why is it that during all the generations of mutation they have maintained their distinctiveness as a race? How is it that the rising and subverting of dynastics but scarcely affects them in any sense? Answer for yourselves.

Germany, which is largely intellectual, is largely infidel: France, during the reign of Louis XIV, accumulated so much wealth that her young men neglected education, lived in luxury, became effeminate and is now seething in deism.

England educates her young men physically, morally and intellectually, by which she is becoming a tower of strength in Europe, while in our own great, grand country, the young men of education are broad shouldered, liberal hearted, astute men.

You who have a thorough education are in possession of a jewel more glittering and more valuable than the regal diamond of France. It will lead you into the deep; into the beds of the rocky heights; among the fabrics of your own bodies; among the planetary systems; and beyond that into the beatific region where our blessed Lord waits to live with us through the eternal ages.

GEO. W. WELLS.

We can say, with justice, that the American common school of the last 250 years has saved the country to republican institutions. The New England pioneer alone attempted to educate the whole people before the Revolution, and the 250,000 soldiers of New England, the majority of the entire enrollment, carried the Colonies through the war. The fact is notorious that the Union was saved twenty years ago, by the States that have done best for intelligence of the whole people in the common school, and that the public character and policy of the reconstructing Nation is slowly being moulded by the same populations. All the forward-looking public issues that excite the loathing of the average politician, and make the heart of the Christian patriot beat faster, are issues of the thoughtful people who have been trained in the primitive American congress—the common school.—*N. E. Journal of Education.*

It is easy enough to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; any idle tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it all to pieces. —*Dr. John Munro Gibson.*

General News Items.

Mr. Belore, English architect, is dead.

They make wartermelon syrup in Georgia.

Ophile Harless, German theologian, died.

Morgan City has two cases of yellow fever.

Marysville, Cal., was visited by an $80,000 fire.

A convention of sheriffs was held in Austin, Texas.

In Glasgow, Scotland, 30,005 persons are unemployed.

Cherokee county, N. C., has forty-one different kinds of marble.

Eighty English farmers arrived in New York en route to Texas.

Turkish troops have been sent to suppress an insurrection in Kurdistan.

Ex-Federal soldiers in Memphis have appealed to their comrades for relief.

The Local Option Law has closed the saloons in nearly 400 towns in Kentucky.

Amadee De Noe, known as Cham, French caricaturist, died in Paris on the 8th.

Turkish authorities will aid the Austrians in taking possession of Novi Bazar.

Evansville, Ind., has raised its quarantine against Memphis and New Orleans.

The trial of Henry Gully for the murder of Chisholm proceeds at DeKalb, Miss.

It is proposed by the Home Rule party to create a class of landed peasants in Ireland.

The Greenback Labor Party in Maryland has nominated Howard Weeks for governor.

A convention held in Newark, N. J., protested against the enforcement of the Sunday laws.

Vicksburg quarantined against Delta because New Orleans boats were permitted to land there.

The Republicans of Maine elected a Governor and a majority of the State Legislature on the 8th inst.

Republicans of Dallas, Texas, resolved to fire 100 guns on the arrival of Gen. Grant in San Francisco.

Massacres in Mandalay continue. Diplomatic intercourse between the Burmese court and the British has ceased.

The Society of the Army of the Cumberland, Gen. Sheridan, president, will meet in Cincinnati, November 15.

The national convention of fire engineers in Washington elected Martin Cronin president for the ensuing year.

Direct junction of English and Russian borders by the joint division of Afghanistan is proposed in St. Petersburg.

Wisconsin Democrats nominated Alexander Mitchell for governor; Geo. H. King, lieutenant governor; Samuel Ryan, secretary of state.

J. K. Bell, an absconding expressman, with $7500 from Kansas City, Mo., was captured in Jacksonville, Fla., and $2500 of the money recovered.

The people of Des Moines, Iowa, voted in favor of liquor license by over 500 majority recently. It is significant, however, that the women cast 480 votes, and only three of them were for license.

The British embassy at Cabul, under Major Cavagnari, was burned out of the building occupied, and all were shot down by the insurgents. It consisted of 26 cavalry, 50 infantry and attendants. Over 100 rioters were killed.

Bavaria proposes next year to celebrate the seventh centenary of the nation. The dutchy was founded in 1180 and conferred on a member of the house of Wittelsbach, and there has not been a break in the succession of the dynasty since.

A civil Government was organized by the citizens of Sitka, on the 2d of August, in accordance with the sense of the public meeting held July 25th. It provides for a Chief Magistrate and five Selectmen, with authority to try civil and criminal cases, attend to municipal affairs, and take charge of the estates of deceased persons.

The history of Russian journalism is full of the misfortunes and sufferings of the ablest writers, the profoundest thinkers, and the most patriotic publicists that Russia has known. Indeed, not a single prominent writer of Russia has had a tranquil life, or has died of old age. The lot of genius in Russia is poverty, prosecution, the prison, exile, and premature death.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, SEPTEMBER 18, 1879

Memphis was compelled to appeal for help. The fevor continues, but has been on the decline as shown by the death rate, for a week or more.

A son of Bishop Haven attended the Columbia conference, as the substitute of Dr. Rust, in behalf of the Freemen's Aid Society. He met with satisfactory success.

Rev. Jacob Braun, transferred from Louisiana conference, is now stationed at Marion, North Ohio district, to which he was appointed at the Central German Conference.

At the St. Louis German Conference the transfer of Rev. J. L. J. Barth, from the Louisiana Conference was announced, and he was subsequently appointed to Keokuk, Iowa, Burlington district.

Major C. W. Howell is directing the survey, by U. S. engineer corps, of the Amite, Ticktaw, Tchefuncta rivers, and lake front; Bayon Boeuf from Washington to Red River; Bayon Vermilion and a Charenton canal on the Teche.

An elder in Arkansas says: "The work within the bounds of my district is prospering beyond anything we have ever experienced in the State. I expect good collections for missions. The crop is good and the people are in sympathy with the missionary cause."

The renunciation of the practice of complex marriage by the Oneida Community, New York, gives great satisfaction to their Christian neighbors, and all advocates of pure marriage. It is a decided Christian victory over a pernicious system. Now let there be a determined onset against the more vicious element called Mormonism, in the far West.

The New York *Advocate* presents the Southern question fairly in its powerful editorial article entitled "The Belt of Danger," re-published to-day. Read it. The figures speak for themselves, and statesmen of the South confess the truth. The war of ideas in a region overshadowed by ignorance is going on, and must go on, until Christianity reigns supreme. Pray for courage and faith, brethren, to do your parts well in the contest.

The Louisville *Church Herald* says: "A large number of our German preachers connected with the Central Conference, are men of learning and fine attainments, and the young men generally great students, and all godly men. They have been successful in accomplishing great good and the salvation of numberless souls among their countrymen Endued anew in their Jerusalem, may they accomplish vastly more than ever for their Master's cause."

The statistics of the Central German Conference are as follows: probationers, 974; full members, 11,360; local preachers, 97; number of churches, 180; probable value, $533,300; Sunday-schools, 176; conference claimants collection, $1,664 68; missionary collections, $6,400 17; Church Extension, $5,634; Tract Society, $223; Sunday-school Union, $206; Freedmen's Aid Society, $175; Education, $268; American Bible Society, $319.

The principal items of statistics of the St. Louis German conference are: Probationers, 680; members, 7564; local preachers, 112; churches, 130; value, $337,650; parsonages, 67; value, $61,510; Sunday-schools, 157; officers and teachers, 1450; scholars, 8471; conference claimants, $1144.17; Missions, $4474.18; Women's Foreign Mission, $43.45; church extension, $1829,05; tract society, $118,05; Sunday-school Union, $116 20; Freedmen's Aid Society, $89.90; education, $194,60; American Bible Society, $183.36; support of Bishops, $689.10; for orphan house, $307.75; yellow fever sufferers, $59.50.

Some days ago a letter from Baton Rouge was received at this office, being an urgent appeal for aid, but as we did not recognize the writer by name, and the cause of distress was not stated, we deemed it advisable to refer the case to a trustworthy friend in that city, with instructions to advise us of the particulars. The reply at hand, says the party is a young man, who had been teaching school in East Baton Rogue parish; was [illegible] to leave by the white people, and thought he would go to [illegible], but being without means [illegible] he could receive aid [illegible] the Book Concern. The [illegible] a member of our [illegible] we have [illegible] fund at our [illegible] church at [illegible] matter [illegible].

"What Must I Do To Be Saved?"

This cry of the jailer voices the desire of the whole race. For there is a universal consciousness of sin in the hearts of men. Even those who have not the law of God by which is the knowledge of sin, that is, a complete knowledge of its nature and consequences, are a law unto themselves,—have the moral law of God written in their hearts and consciences which accuse or else excuse them according as they obey or fail to obey that law. Moreover, all men are suffering from the malady of sin The world is full of misery. "The whole nation groweth and traveleth together in pain until now," on account of sin. And however great the ignorance of men of the revealed law of God, they always connect their miseries with what their consciences tell them is sin. Hence they are continually trying to do something to escape these miseries, and inquiring, "What must I do to be saved?"

What is true of heathen peoples, is equally true of Christendom, where the conscience is enlightened and well knows that sin, which is the cause of their sufferings, is the violation of the revealed law of God. Hence every form of religion under the sun attempts to answer this question of the jailer. But the only correct answer ever given was that made by Paul: "Believe on the Lord Jesus Christ, and thou shalt be saved!" for there is none other name given under heaven and among men whereby men can be saved.

It is, therefore, a matter of supreme interest to all mankind, to know just what this answer of Paul to the jailer means. Happily, it is easy for all who have an experience of salvation to tell what it means—to point out the way so plainly that no man who sincerely desires to be saved need err therein. And it is an unspeakable blessing, that the poorest and most illiterate may know exactly what to do to be saved. Other religions perplex and bewilder and darken the minds of their votaries, but the Christian plan of salvation is so plain that no man need perish through ignorance.

When Paul said "Believe on the Lord Jesus Christ," he assumed two facts with regard to the jailer, which must be true of every man before he can exercise saving faith in Christ. He assumed first, that the jailer was convicted of his sins. There was evidence of this in his conduct and in the question he asked. No man can be saved from sin until he is convinced that he is a sinner. He must first feel the guilt and peril of his soul, or he will not care even to ask the question of the jailor. And he must realize that he has no hope of salvation without Christ, or he will not be prepared to receive Him for his Savior. The trouble with unconverted men is not that they do not know themselves to be sinners, but that they do not realize the fearful peril and helplessness of their condition out of Christ. So they either try to put off all concern about their salvation, or else try to reform and save themselves. Before any man will take the necessary steps to salvation he must not only feel that he is a sinner, but that he is a lost and undone sinner, who cannot save himself, and must have divine help or perish.

The second fact that Paul assumed with regard to the jailer was that he was truly penitent; that is, not merely sorry for his sins, but was ready to renounce them forever. Many a man is sorry for his sins because they have brought him into difficulty; because he has been detected in them by men, and is to be punished for them. He would have had no sorrow for his misdeeds if he had not been caught at them. This the apostle calls "the sorrow of the world which worketh death,"—sorrow, simply because the world knows the sin and disgrace. But godly sorrow for sin has no thought of what the world thinks about it, but regards it as the transgression of God's righteous law, which exposes the soul to eternal death. This sorrow "worketh a repentance not to be repented of,"—the complete renunciation of all sin, both of the heart and of the life. This is repentance: Ceasing to do evil and beginning to do right. Until a man knows that he does thoroughly repent, he cannot exercise saving faith. It is the lack of this, more than anything else, that prevents the assurance of pardon. It is defective repentance, and not any constitutional inability to exercise faith that keeps men from believing. For God has endowed men with the faith-faculty, and with power to exercise it when they have done, and are, therefore, conscious that they have done all they can to comply with the terms of the Gospel in the matter of repentance.

And when a man has repented of his sins, his next step is to believe; that is, simply take God at His word, and rely upon His promise that "if we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." For this matter of justification by faith is of the nature of a contract between God and the soul. God makes the overture—offers and promises salvation if we will repent and believe. We know that His promises are sure, that He will do His part if we will do ours. The thing then for us to know is that we have done our part. On this the whole question hinges. For if the penitent is conscious of any failure to do his part, and that God knows that he has kept back part of the price, he will be unable to claim the promise. On the other hand, if he is able to look up and say, "Lord, thou knowest that I have done all I can to fulfill the condition of salvation," he will also be able to say, at that moment, "I do believe: I am convinced that Thou hast forgiven me."

"'Tis done, the great transaction's done;
I am my Lord's, and He is mine."

And along with that assurance of faith will come the blessed unmistakable writes of the Spirit that he is saved.

"SAVED." Precious word! It does not mean partly saved. It does not mean that he can have a hope of heaven and be saved from sin without knowing it. It means that he may know that he is saved now, and that he can have no "well grounded" hope of heaven unless he does know it. The peace and joy that fills the saved soul is a present heaven to him, which is a sufficient guarantee that he is saved, and the sure pledge and foretask of his eternal salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved."

A Minister in Distress—Rev. James Hayward.

MR. EDITOR—Permit me to place before the community a case of suffering humanity, viz: Rev. James Hayward, a minister, whose character is as a Christian's ought to be—stainless and spotless in this and all other communities. In the year 1878 he was appointed to Franklin, La., by Bishop Harris. He worked faithfully and adorned the work of Christ, so much so that he was reappointed by Bishop Andrews, and he again labored till about five months ago. While standing as usual at his post of duty he was visited by the hand of affliction, which resulted in the loss of his mind. Since then he has suffered worse than death. His wife, assisted by a few true friends, to the best of their ability and means, have constantly administered to his cravings until his necessities are so numerous and the means to procure them so limited, that unless his condition receives the most charitable consideration of all his friends his sufferings must be greatly increased. He has served the Church for thirteen years with fidelity, zeal and success; he has been subject to the discipline of the Church; he has sacrificed earthly possessions in order to gain souls for the cause of Christ. Now he is a prisoner to insanity. If he has any friends let them show their friendship. Give what you can towards the support and care of him and his unhappy family.

R. B. G.

The above appeal comes from one of our lay brethren, but expresses the feelings of all our ministers and people in Louisiana toward Bro. Hayward in this time of deep distress. We earnestly endorse this appeal. The New Orleans preachers and churches have already done something to help him and his family. But every day brings new demands.

There is hope that he may recover so that he need not be sent to the asylum, and so he is kept at home Let both him and his wife be remembered in prayer by the churches Send money to Rev. J. Gould or Rev. Emperor Williams, either direct or care of this office.

Shaw University.

The fall term of Shaw University will open Thursday, Oct. 2d Let all ministers in the Mississippi Conference who may read this announce the same in their pulpits and elsewhere on the very first opportunity, and do all in their power to send students to the school. Work for the Lord's sake, for your country's sake, and for your people's. Work for your church, work for your school, work for humanity. WORK. Education is the strong anchor that gives safety amid the storms of life, the gate-way to worldly success, and the stepping-stone to eternal happiness. The doors of Shaw University stand open to all. Energetic and efficient teachers have been secured, and it is hoped that the coming year will prove the most successful in the history of the school.

Let him that readeth say come, and whosoever will let him come and enjoy its privileges freely.

W. W. HOOPER.

Holly Springs, Miss., Sept. 9, 1879.

The Navasota (Texas) Dist.

BRYAN, Texas, Sept. 4, 1879.

DEAR EDITOR.—It has been some time since you had anything from me. The weather has been so dry and hot, and my labors have been so great, it has neither left me strength of body or mind to write. Next week will close my third round on the Navasota district, visiting all but three appointments, preaching from five to seven times at each place, besides attending to all the duties pertaining to the work of a presiding elder. I have promised God to give more of my time to the work than I have ever done since I have been on a district. Going to my meeting on Saturday, preaching once or twice, give the sacrament, take the collection and go home is not doing the work of a presiding elder as I look at it now. I am trying to make my work my business. The saving of souls is my business, and God helping me, I will be a man of one work. If we have a good conscience, and God is well pleased with us, our work must be done well, and how can we do it well when we are half the time away from the work. I found all the pastors at their work. They seem to love the Lord, and to be willing to do all possible for His cause. Bro. Hardwell, at Brenham, is having quite a hard year. They are trying to finish their new church, but the times are very hard, and money very scarce. They are moving very slow. Bro. Lane, of San Felipe, has been having considerable revival influence on his work. He is doing a good work. Bro. Lee, of Hempstead, has one fault, if it is a fault. He will have a nice church to preach in. He is now engaged in adding ten feet to his church, and making other improvements. We are by Bro. Lee like Mr. Lincoln was by Gen. Grant. Somebody said to him that Gen. Grant was drunk during a certain battle. Mr. Lincoln answered: "I wish more of my generals were drunk on the same kind of whisky." Bro. Guess, of Courtney, is holding his own and gaining a little. Bro. Gillam, of the Brenham circuit, is a faithful man, doing all he can for Christ. Bro. McKinney, at Navasota, has some difficulties to contend with, but I hope all will be overcome, and before conference you will hear of a glorious rivival at that place. Bro. Bookman, of Anderson, Bro. Jackson, of Milican, Bro. Adkins, of Red Top, are all good men, and giving the most of their time to the work. The churches on this district are passing through deep waters at this time. The Kansas fever has broken out all over the work, and they can't see through. It is hard to tell what will be the result. It is hard to get the people to do anything that takes money. They say that they do not feel that this is their home any longer. We must take our children where they can be free. They have good reasons for feeling as they do on this subject. I will not throw one straw in their way if they can go and be free. In the name of God let them go. They must always be hewers of wood, and drawers of water in this country. I have read lately some very hard things against those who favor the emigration. They are charged with favoring it for the loaves and fishes. Now if I was to consult my own interest, I would oppose the movement, but I dare not place my interests between them and liberty and manhood. No, let a thousand like myself perish, but let the poor people find a home where the father and husband will dare lift their voices in defense of their wives and daughters. This is the first time I have written on this subject, and would not have written this, but as an answer to hundreds who are wanting to know my opinion of this matter. I want my friends everywhere to know that I am in favor of them going to Kansas, or anywhere else to better their condition. I know this will multiply my enemies and endanger my life; but what of that? I have long since given my life to Christ, and if He wants me to lay it down for His people, let it be so. One word of caution to the people: Do not go until you get ready. Do not go depending on charity. Let none of these tramps that say they have been to Kansas, and know it all, fool you. Have nothing to do with them.

I want to say to the brethren of this district, do all you can to report your benevolent collections in full at the district conference, which will meet Nov. 6. Rev. F. D. Bookman, of Anderson, will preach the opening sermon Thursday night We invite our brethren and friends from other districts to meet with us. I will have blanks for all the reports that are to be made. The pastors can write to me for them.

W. L. MOLLOY.

Rev. Drs. Hartzell and Bristor addressed the New York preachers' meeting on the 8th inst.

OUR SOUTHERN METHODISM

LOUISIANA.

R. L. Beal, Cypremort: "The storm last Monday commenced a 9:30 a. m., and continued for four or five hours, doing considerable damage. It blew down the upper story of our brick church. The parsonage was blown off its foundation. Several houses in our neighborhood are in complete ruins. We intend to repair the parsonage next week. We are taking up subscriptions to rebuild the church. The crops are nearly all lost. A large number of sugar houses are down. Though we are cast down we're not discouraged.'"

MISSISSIPPI.

W. McDonald, Starkville: "My third quarter was held Aug. 29–30; 119 received sacrament: 7 were received in the church."

A. D. Bean, Tupelo: "The church here is overcoming its opposition. The churches in the country are doing good work. Fairfield church in six weeks added to its membership 28; Arnold Chapel 4; Wyche's School 7. Total 39."

J. D. Walden, Goodman: "The elder was with us on the 6–7, and preached two fine sermons. Seventy-seven partook of the Lord's Supper. On this work, this year there have been 16 converts, and 30 joined the church. The people are very poor."

Gulf District, Mississippi, Conference.

DEAR EDITOR—I know that the brethren in this district are doing a good work this year. There has been a protracted effort in each charge which proved successful. The great cloud that overshadowed the Augusta circuit has disappeared and the old church is now moving along without anything to molest her. I was with the people at Liberty on the 6 7th, as I had previously appointed to be. The Lord was with us and we had a good reviving time. At night several came forward for prayer, and five or six joined the church. Rev. W. S. Harris, the pastor, is holding the fort, though he has great opposition to contend with from the Baptist church. All over the district everything looks bright, with the exception that but little has been done in taking up the benevolent collection. This, I hope, the brethren will correct by going to work at once and do all that they can.

Dear brethren, it won't do to wait any longer. Ere long the Conference will meet and I hope that all the preachers of this district will be able to report a good collection. Brethren, begin now. If we cannot be the banner district, don't let us come out behind all the rest. Talk to the people; take up a collection early enough, so that you may have time to take up two or three more before Conference, if it be necessary. If you wait until a week or two previous to the meeting of the Conference the weather may be bad, and you may make a complete failure in taking up the collection. Then this Conference year will pass away into eternity with all your negligence. Brethren, don't let this be the case.

I feel encouraged in making this appeal to you because heretofore you have been so kind in carrying out my advice.

May the blessings of Him who always rewards the faithful be upon you. Yours as ever,

J. CAMPBELL.

Religious Items.

Methodism in London has increased 32 per cent in thirteen years.

The Bible Reader among the Chinese women in San Francisco is proving herself one of the most valuable aids in Bro. Gibson's work.

James Starr, Esq., the wealthiest Methodist in Logan county, W. Va., is building, out of his own means, a new M. E. Church, at the mouth of Trance Fork, Sandy Circuit. He intends building a parsonage also.

Gov. William Claflin of Boston, has presented to the Freedmen's Aid Society of the M. E. Church, by Dr. Rust, the deed of the Legare property, adjourning Claflin University, consisting of thirty-one acres and buildings, valued at $8,000. This generous donation is from one of the noblest men of the nation.

At Hamadan, Persia, one of the oldest Jewish colonies in the world, a religious movement of the greatest interest is in progress. For months the question. "Is not Jesus the Messiah?" has been discussed with intense earnestness; and four of the leading men, heads of one thousand houses, have been publicly baptized. A Nestorian helper is beset day and night with Jews anxious to be instructed in the New Testament.

A Memorial.

The following paper presented by Rev. G. W. Arnold, D D, was adopted by the Macomb District Conference, Central Illinois Conference, held at Hamilton, Ills., Sept. 3 1, 1879, and is forwarded to you by request of said Conference for publication in the SOUTHWESTERN. P. WARNER, Asst. Sec.

To the Bishops and Members of the General Conference to be held in Cincinnati, May 1st, 1880:

DEAR FATHERS AND BRETHREN—Your memorialists beg most respectfully to represent that

WHEREAS, The Discipline of the Church declares that "The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the deficient traveling preachers and their families, the widows and orphans of preachers, etc. The book agents shall, every year, send forward to each annual conference an account of the dividend which the several annual conferences may draw that year." Also the 6th Restrictive Rule declares, "They shall not appropriate the proceeds of the Book Concern * * to any purpose other than for the benefit of the traveling, supernumerary, superannuated and the worn-out preachers, their wives, widows and children," and,

WHEREAS, The traveling preachers in their ordination vows have agreed to "reverently obey their chief ministers unto whom is committed the charge and government over them, and to do that part of the work * * * at those times and places" assigned them; and as the church in her organic law, has provided to supplement deficiencies in salaries not paid, and to furnish dividends for age and infirmity, for widows and orphans. Therefore,

Resolved, 1st. That your memorialists, most respectfully ask your reverend body to institute such legislation as in your judgment, may be necessary to have these provisions of the Discipline made effective; and that each Annual Conference be notified of its *pro-rata* share of the produce of the Book Concern, the total deficiency of the conference the preceding year being the basis of the estimate.

Resolved, 2nd. That you further enact that no man elected by the General Conference to any office shall receive more than $3000 as salary and house rent per annum, and that no traveling expenses of any man so elected, or of any member of the General Conference shall be paid from the produce of the Book Concern, or any part of such traveling expenses.

Resolved, 3d. That the salaries, house rent and traveling expenses of the Bishop be paid from the "Episcopal fund," and in case that should not be sufficient they shall receive their share, *pro rata* with other claimants, from the Book Concern.

Resolved, 4th. That our beloved presiding elder be requested to forward a copy of this preamble and resolutions to each one of the Bishops, requesting them to lay it before the conferences over which they shall preside before the 1st of May 1880, and take a vote in each conference by yeas and nays; those voting yea shall be counted memorialists, and report the result to the General Conference to meet in Cincinnati on the 1st of May 1880.

And your memorialists will ever pray, etc.

G. W. ARNOLD.

General News Items.

Maryland Republicans nominated Jas. A. Gary for governor.

Slaves of Cuba are demanding their liberty and running away.

George Otto of Santa Cruz, Cal., county treasurer, is missing and a defaulter for $24,000.

Alexander Mitchell declines to be the Democratic candidate for governor of Wisconsin.

The exodus feeling is strong in Georgia and Alabama. At one meeting 5000 were present.

The National Greenbackers of Massachusetts nominated Ben Butler for governor; Wendell Phillips, lieutenant governor.

At Bordeaux, France, on second ballot, M. Blanqui communist, was defeated for membership of the Chamber of Deputies.

A fatal fever is raging in Polk, Paulding and Harrison counties of Georgia. It is pronounced as spotted typhus fever. Over 50 men have died.

Wm. A. Wheeler, Vice President of the United States, sent $100 to the Exodus Relief Fund of Kansas, with an expression of sympathy for the colored race.

Dr. Sears has indicated his purpose to withdraw the Peabody fund, from Louisiana, if a mere politician be nominated State Superintendent of Education, with no experience and qualification for the office.

The New York Democrats nominated Lucius Robinson for governor, and Clarkson Potter for lieutenant governor. The Tammany delegation bolted and nominated John Kelley for governor, with a committee of fifteen to confer as to the balance of the ticket.

Several citizens of Fort Worth, Texas have been arrested for violating the civil rights bill. H. Brenuse, having a colored wife, was repeatedly warned to leave her; and on his refusal they whipped him severely and drove him from the neighborhood.

Foreign Missions.

DECORATION DAY—There was such a day in Monrovia shortly after the arrival of Mary A. Sharp. She had received upon leaving New York, from the hands of a lady friend, a bouquet of flowers which she preserved during the voyage. On a set day she proceeded to the Mission Cemetery, and had graves of the heroic missionaries sleeping there cleaned of weeds and grass and mounted up anew, after which she planted upon them the flowers she had brought with such care from America.

COPENHAGEN — We have word from Superintendent Schow up to Aug. 11: "The visit of our dear Bishop Wiley was a great blessing to us. We only regretted he had to make his visit so short. I met him on his return from Norway, and accompanied him through Denmark. He was very much tired out. God bless him. Yesterday we had a good day in our church here—received seven in full connection. Congregations increasing."

STANDING BY HIS CONSCIENCE—Rev. J. W. Butler gives an account of a glorious meeting Aug. 9, in Trinity church, City of Mexico: "Last night we had a glorious meeting in Trinity. A recently converted priest made a confession of faith, after which I received him on probation in the Mission church. He is but 25 years old, but was ordained four years ago. He has for two years been Vicar of Ixmiquilpan, beyond Pachuca, in the state of Hidalgo. After the Archbishop heard of his contemplated step, he had all kind of inducements held out to the young priest to return to the bosom of the church. Promotion and money were both offered him, but in vain. The young priest stood by his conscience, and God stood by him. He is coming out gloriously into the light. He feels a longing in his soul to tell 'the story.' We are hoping that God will make him of great use in our church."

The City.

No yellow fever since Sept. 1.

Rev. Dr. Mathews, of St. Charles M. E. Church South, has returned from a trip North, in excellent health.

Saturday night, 27th inst., at Simpson Chapel, N. D. Bush, by invitation, will repeat his lecture on the "Oppression and Progress of the Church." The lecture being given for the benefit of the church, a small admission fee will be charged.

On Sunday, 14th inst., a military pageant appeared on the streets to commemorate the anniversary of the White League assault on the State Government in 1874. This long premeditated outburst of violence was actuated by the spirit of the Colfax, Grant, and other massacres, in the interests of Democratic office-seekers, to overthrow reconstruction in Louisiana. Gen. Grant promptly demanded the unconditional surrender of the insurgents, and both Houses of Congress supported Gov. Kellogg to the end of his office. In that wicked assault a few comparatively innocent men lost their lives. The leaders have had immunity from just punishment, owing to the chaotic condition of affairs in the South.

Sunday School.

September 21, 1879.—THE CHRISTIAN CITIZEN.

SCRIPTURE.—Titus 3: 1-9.

GOLDEN TEXT. — "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—Matt. 22: 21.

TOPIC.—The Christian as a Citizen.

[Condensed from the National S. S. Teacher.

The Connection,—A man's religion consist in something else than in duty toward God. It must control the whole circle of his relationships, and make him a better citizen as well as a better man.

What He Should Be (1, 2).—He should be "subject to principalities and powers, to obey magistrates." "Ready to every good work." The "good work" here had in view was any work such as the government might call upon one to do. In the exercise of its own power, no human government has the right to dethrone conscience. But in relation to all else than is forbidden by the law of his God, a Christion specially should be "ready"—prompt and willing. He should set to all others an example of good citizenship. And that is what Christian men do. Upon them largely depends the good order of society. He should act on the principle that every man is innocent until he is proven to be guilty. The apostle gives a reason why Christians should be gentle and forbearing to to those who still act disorderly. "For we ourselves, also, were sometimes foolish," etc. Man had done no works which made it incumbent upon God to save him. Indeed, what he had done had earned for him condemnation. Salvation is "not of works, lest any man should boast." Eph. 2: 10. 2. "But according to his mercy he saved us." As some one well has said, "It was his pity—not our piety." His compassion would not allow him to rest without an effort to save man from a fate the fearfulness of which must be measured by the sacrifice that was required to purchase his redemption. What are the steps of salvation? 1. "By the washing (rather laver) of regeneration." The use of the word "laver" indicates that the rite of baptism is referred to—the use to which the laver was put. Baptism is only a sign of a thing, and not the thing itself. It signifies that as water cleanses the body so has a cleansing operation been performed upon the soul. It is a rite that is important, because it is commanded as a testimony. The process of redemption does not stop with justification, but goes on to sanctification. And this spirit comes "through Jesus Christ our Saviour." That being justified by his grace, we should be made heirs according to the hope of eternal life." This is the completion of the process.

The apostle wished to "affirm constantly," or, rather, "strongly and persistently," that salvation is entirely of grace. At no time are his people more in the mood for good works than when their hearts are freshly touched by a presentation of the love and the kindness of God as shown in their own redemption. But this mood they should be studiously solicitous to maintain."

What He Should Avoid (9).—1. "Foolish questions." Curious inquiries into things of no consequence. Discussions that do not add to one's spiritual life, nor contribute to the sum of profitable knowledge. 2. "Genealogies." They furnished a large debating ground for "foolish questions." 3. "Contentious." They are just what such profitless discussions always end in. 4. "Strivings about the law." Concerning the authority of some minute-precept, or some trifling occurrence in Old Testament history. The argning Christian is never a working Christian, and the working Christian never has the time, in a useless debate. Work gives a taste for spiritual food—argument is satisfied with a wrangle. There are many teachers who have been bothered with members of their classes who think it is an evidence of smartness to start questions that no one can answer, and thus involve the whole class in a senseless disputation. Here is an opportunity, out of the Scriptures, and without going out of the way to do it, to show them that such things are "unprofitable and vain."

Marriages.

At the bride's residence, Sept. 9, by Rev. Sam'l Cowan, Mr. Samuel E. Stevenson, of Batesville, to Miss Jane Porter.

At New Midway church, Carroll Co., Miss., Sept. 7, by Rev. J. C. Skinner. Mr. George McGaw to Miss Ella Green.

At Memphis, Tenn., Sept. 4. by Rev. H. Primm, at the residence of Mr. M. Jones. Mr. George Somerville to Miss Narcise Lane, all of Memphis.

At the residence of the bride, Sept. 4, by Rev. John H. Cook, Mr. Edgar D. Cameron to Miss Emma Stewart. Both are members of the church. May blessings attend them. J. H. C.

At the M. E. Church, Sept. 10, by Elder J. G. Johnson, Rev. A. D. Payne, pastor of Connersville, to Miss Eliza Williamson. Our best wishes attend them through life.

SAM'L COWAN.

Oxford, Miss.

Deaths.

Richard Pinson departed this life on the night of Sept. 4.

Pontotoc, Miss. J. H. C.

Sister Easter Rough died Aug. 29, 1879. She said that she was going to rest.

Sister Lindla McQuahey died on the 30th of August, 1879. She said she was going to live with Jesus. A. D. BEAN, P. C.

Tupelo, Miss.

Sister Kitty Mason died in June, 1879, in full triumph of faith in our Lord and Savior Jesus Christ. She was baptized a few hours before she died, according to her desire.

William Riley Braxton, aged 11 years, son of Robert and Ann Braxton, a loved Sunday-school pupil, died Aug. 21. He had been thrown from a horse and had his neck and arms broken. W. H. JACKSON.

San Felipe, Texas.

We ask attention to the statement in this week's issue of the Robbins Washer & Bleacher. The manufacturers are reliable men, and the Washer stands high as a household economist.

New Books.

The latest and most valuable work on finances, and the profitable use of surplus funds by corporations, capitalists or those of lesser means, has just been issued by Messrs. Ithamar Dibbell & Co., 19 Broad Street, New York. Complimentary copies furnished those interested in finance or investments, and to all others, on receipt of 25 cents.

THE WORKMAN: His False Friends and His True Friends. By Rev. Jos. P. Thompson, D.D., LL.D., New York: American Tract Society, 150 Nassau street New Orleans: Presbyterian Depository, Camp street. Price $1.

The chapter heads of this neat 16mo volume are The Workman and his wants, Labor, Property and Capital, Land and Inheritance, Laws of Production and Trade, Money, Aids to Labor, Trades Unions and Strikes, Legislation and Labor, Immigration, Socialism and and Communism in theory and in history, economically and ethically; All for Each and Each for All, Every Man for Himself, Christianity and Society, The Future of the Workman in America. These topics are treated in a plain and thorough manner, from a consistent Christian standpoint. A book of this kind, with a price so moderate as to place it within the reach of all has long been needed. Prepared by a friend, with the sole purpose of removing obstacles to the welfare of workingmen, it deserves their confidence, and should be bought and read. We do not believe that within so small a compass, a greater store of timely information can be found than in the volume before us.

THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER, with an Essay on Daniel Webster as a Master of English Style by Edwin P. Whipple. Boston: Little, Brown & Co., Price $3.

An engraving of Webster, and an essay by a master critic, preface this volume of selections from the standard edition of Daniel Websters works, edited by Edward Everett. Its purpose is to revive public interest in the works of the preeminent American orator. Whether one be a lover of literature, of law, patriotism, or politics, the speeches of Webster will equally repay a careful perusal. They are full of eloquence, and political and moral wisdom. With the revival of States rights doctrines in their old time vigor, to be again combated, the exposition of the functions of our government by Webster will be highly useful and suggestive in carrying on the contest. It is mentioned in the preface that during the past 120 years, only two men—Edmund Burke and Daniel Webster—in legislative assemblies, have established themselves as men of the first class in English and American literature. Whether this estimate be just or not Webster assuredly ranks very high in the literature of this country. The volume now before us contains 707 printed pages, is handsomely bound in cloth, and should have an extended sale. The body of the work contains forty-five speeches, opening with the famous argument in the Dartmouth college case. An appendix consist of State papers on "Impressment," "Right of Search," "Letters to Cass on the Treaty of Washington," and "The Hulseman Letter." We commend this excellent book especially to the young men of the country, about to make their first essays in legal, political or literary life, as a valuable compendium of political knowledge on American State policy and institutions.

Our personal appearance is a matter in which our friends and acquaintances have a right to a choice whether we shall inflict upon them an exterior uncared for and unattractive, a countenance marred by a neglected grizzled beard, or a crown guiltless of covering, or half covered, or thatched, with white hairs, or whether we shall in deference to our fellows, pay due regard to our own persons, and make them presentable and acceptable in society. There are many helps for those who desire to do this, and there are none among them more acceptable than Hall's Hair Renewer and Buckingham's Dye for the whiskers. Both these preparations are kept for sale at all our drug stores, and if any one of our friends are looking a little the worse for wear, we advise them to make a note of it.—*North Star, Danville, Vt.*

New Publications.

The Church and School for September, (David Cook, Chicago,) contains many practical suggestions for Sunday-school work.

The Advocate of Christian Holiness for September, (J. Inskip, Philadelphia,) is received. "He is Mighty to Save" is the leading editorial.

The Princeton Review (37 Park Row New York—$2 a year) for September is on our table. The opening paper, by Phillip Schaff, D.D., on the "Progress of Christianity in the United States," is in itself worth the price of the number. It traces Christianity from its initial starting point, with comparative statistics of the different churches, and summarizes the relations of Christianity to the Negroes, Indians and Chinese, in a [illegible] hopeful spirit. The Philo-[illegible] ...ment in Italy," by Prof. [illegible], "Painting in its His-[illegible] ...ions," by Prof. Henry [illegible] and Morality," [illegible] H. Day; "The [illegible] Will," by [illegible] ...wood; "The [illegible] Bearing of [illegible] "Theolar- [illegible] L. [illegible] of [illegible]

university of St. Andrews; are the other papers.

The Preacher and Homiletic Monthly for September is the closing number of the present volume and is of special interest. Among its contents are "Sowing and Reaping in the Kingdoms of Nature and Grace," by James McCosh, D. D., LL D., delivered before the Graduating Class at Princeton College and revised for this publication; "Reverence and Godly Fear," by Henry J. Van Dyke, D. D.; "The Testimony of Conscience," by J. H. Rylance, D. D; "The Human Side of Christ's Person," by Rev. David Winters. The sermons mentioned are given in full. Besides the Sermonic, Dr. William M. Taylor furnishes his fourth paper on "Expository Preaching;" Dr. Tilley, a paper on "Some Essentials of Successful Preaching." The Monthly is constantly growing in interest. Drs. Cuyler, Deems, and others, have been added to the corps of regular contributors. $2 50 per year; 25 cents per copy. I. K. Funk & Co., New York.

The October number of Harper's Magazine is rich in illustration and varied literary attractions. Colonel Waring's "On the Skirts of the Alps," gives a delightful description of the Lakes of Northern Italy. Mr. Charles A. Cole's paper on "Painted Glass in Household Decoration," a remarkable revelation. S. G. W. Benjamin concludes his series, "Fifty Years of American Art," with a third paper. Mrs. Helen S. Conant's "A Ramble in Central Park" details some of its most picturesque features. Mr. Frank H. Taylor contributes a very entertaining and instructive paper on Texas, with seventeen characteristic illustrations. A very novel descriptive paper, with pictures of Irish scenery and character, is contributed by Miss J. L. Clund, "The Connemara Hills." A brief paper on the present state of the alcohol question is contributed by Dr. T. M. Coan. The Editorial departments are well sustained.

Appletons' Journal for September opens with the first part of a new novelette by Mrs. Annie Edwards, "Vivian the Beauty;" the scene opens in Germany with an English young girl, an eccentric Scotch female guardian, a German tutor, and soon introduces Vivian, a spoiled "Hyde Park godless," as she is described. The story will be completed in four numbers of the Journal. Of the general papers, Karl Blind's second paper on "Russian Conspiracies" is the most important. A third paper will complete the record of oppression, insurrection, murder, crime, and intrigue. A paper by John Esten Cooke, entitled "An Hour with Thackeray," relates an interview with the great novelist in the city of Richmond. The "Souvenirs of Madame Vigee Le Brun" afford material for a gossipy, semi-historic, paper. Charlotte Adams describes the strange aspects of a night in Venice. Mr. James Payn writes satirically of absurd criticism. There is an article on Anthony Trollope; a paper comparing French and English paintings, a reply to Mathew Arnold's paper on "Wordsworth," and the editor's departments. Appletons' Journal is published monthly, at 25 cents per number, or $3 00 per annum. D. Appleton & Co., 549 & 551 Brodway, New York.

Frank Leslie's Sunday Magazine for October is an interesting number of this brilliant periodical. Every style of literature is found in its pages of the highest standard. The present number is even more crowded than usual with such reading as cannot fail to entertain and instruct, and to exercise a beneficial effect on the reader. The editor has reproduced, Macaulay's elaborated biographical and critical article on "The Pilgrim's Progress," admitted by critics as the best thing which has ever been written concerning Bunyan. "Recollections of Auld Reekie," in which Rev. Robert Irvine gives pleasant reminiscences of Chambers, Jeffrey, Wilson and others who made Edinburgh famous some fifty years ago. Godfrey A. Hudson, in the paper "An African Bishop," gives a sketch of the career of a native African who was sold as a slave when a mere boy, captured from a slave ship and sent to Sierra Leone, where he was educated, received the degree of D. D., and finally became Bishop of Niger, in Africa. The department of fiction contains stories by popular writers. The illustrated papers, depicting the manners, customs and aspects of various countries, are replete with interest and information. The number contains 128 quarto pages and over 100 illustrations. The price of a number is 25 cents, and the subscription $3 a year, prepaid. Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

How Women would Vote.

Were the question admitted to the ballot, and women were allowed to vote, every women in the land who has used Dr. Pierce's Favorite Prescription would vote it to be an unfailing remedy for the diseases peculiar to her sex. Dr. Pierce has received hundreds of grateful testimonials of its curative power.

IOWA CITY, Iowa, March 4th, 1878.
Dr. R. V. Pierce, Buffalo, N. Y.:
DEAR SIR—For many months I was a great sufferer. Physicians could afford me no relief. In my despair I commenced the use of your Favorite Prescription. It speedily effected my entire and permanent cure. Yours thankfully,
MRS. PAUL R. BAXTER.

"Lies! Big Lies!"

Not so fast my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say, "Truth, glorious truth." See "Truths," in another column.

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TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

For Sale by Druggists and General Dealers Everywhere.

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Quarterly Conferences.

Navasoto, Texas, District.

FOURTH ROUND.

Hearne, Sept. 27-28; Plantersville, Oct. 4-5; Brenham, Oct. 11-12; Brenham Circuit, Oct. 11-12; San Felipe and Iola, Oct. 18-19; Courtney, Oct. 25-26; Red Top, Oct. 30-31; Anderson, Nov. 1-2; Hempstead, and Circuit, Nov. 8-9; Navasota, Nov. 15-16; Milican, Nov. 22-23; Bryan and Brazos, Nov. 29-30; Brewershill, Dec. 6-7.

The Second District Conference for Navasoto district will be held at Hempstead, commencing Sept. 6. All local preachers are requested to be present that their characters may be passed and their license renewed. The pastors will remember that each circuit and station must send a lay delegate to the Annual Conference this year, and that they must be elected at the fourth Quarterly Conference. The District Conference will open at 10 o'clock Thursday, with the sacrament of the Lord's supper. The opening sermon will be preached by Rev. F. D. Bookman.

W. L. MOLLOY, P. E.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month Admission fee $2 50, Monthly dues 25 cents.

Athus Claude, President.
Lemuel Moore, Vice President.
Allen A. Goins, Secretery.
Lee Blakemore, Treasury.
Gabrell Clayton, Chairmen of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

—:0:—

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

EMSLEY BROWER, President.
J. S. KING, Vice-President.
HAMILTON TAYLOR, Treasurer.
ALLEN A. GOINS, Secretary.
PRINCE DUNCAN, Chairman Stewards.
DR. J. H. COKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Redford, Lady Chairman Committee on Sick; Finance Committee, F. Fapez, Chairman, L. Moore, B. F. Taley.

Entrance Fee, $5.00.
Monthly Dues, forty cents a month.
Committee on Finance: Fredrick Lopez, Cyrus King, Elemal Moore.
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Students coming to this place are requested to bring a blanket sheet and pillow.

Should those, who intend coming through Vicksburg, write me in time to that effect, I will send them a certificate in order that they may obtain passage on the packets at reduced rates.

For further particulars address

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n24 je 15 3m

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Since last session. The whole expense of attending the school need not exceed from

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The Scholastic year is divided into two terms of twenty weeks each. The first term commences on the 14th of July. Board and Tuition in English, Latin, French, and German per annum, including Washing, Lights and Fuel $150 in advance. Mrs. Tarrant has an experience of twenty-seven years in the class-room, as a successful teacher. Crab Orchard is the most health-inspiring locality in the United States.

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For Windows and Doors at Greatly Reduced Prices. Special Attention to Country Orders.

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A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.—When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this Receipt free, only asking that each remit two three cent stamps, to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours.

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EMPLOYMENT FOR LADIES OR MEN. $50 TO $100 PER MONTH easily made selling MRS. JULIA MCNAIR WRIGHT'S new book entitled The COMPLETE HOME. The Morals, Health, Beauty, Work, Amusements, Members, Money, Savings and Spendings are all clearly dealt with in fascinating style, full of anecdote and wit, holding the threads of a charming narrative of family life. For full description and extra terms, address J. C. McCURDY & Co., St. Louis, Mo.

n24 1y eow

THE ROBBINS

FAMILY WASHER AND BLEACHER

AGENTS WANTED.

We bespeak for this article the careful perusal of every intelligent person into whose hands this paper may fall. It should carry great weight with house-keepers and MEN WHO ARE LOOKING FOR A BUSINESS which will pay. To such the chance now offered is seldom equalled—never excelled.

In bringing this article before the public, it becomes necessary to take into consideration

THE ART OF CLEANSING FABRICS,

which is yet so imperfectly understood. Having had a lifelong experience in the laundry business, in connection with first-class hotels, public laundries, asylums, hospitals, etc., we know whereof we speak. The numerous devices of friction rollers, pounders, squeezers, dashers, agitators, steam wash boilers, etc., have all failed in one or more of the three essential points, viz: The saving of labor, the wear and tear of clothes, or in perfectly extracting the dirt and discoloration; all of which are accomplished by the ROBBINS FAMILY WASHER AND BLEACHER.

WHAT IS IT REMOVES THE DIRT?

You may ask all washerwomen and housekeepers, and your answer from nine out of ten will be, "Plenty of elbow grease," or in other words, plenty of hard laborious rubbing upon the washboard. And such is the case, for you first rub soap upon the cloth, and then you have to rub it in to make the dirt soluble; but does that remove it? No; to do that you must dip it in the water and rub repeatedly to force water through the fabric again and again. That is what removes dirt after having been softened by the chemical action of the soap.

The way in which this could be the most economically accomplished has been developed in the FAMILY WASHER AND BLEACHER, which embodies all the above points.

It is harder work to operate these mechanical devices than to use the common washboard. They are constantly getting out of order, and wear out in a short time. They wear out clothes faster than the rubbing-board, because the friction is a hundred per cent. greater.

READ WHAT OTHERS SAY.

From FRANK FLOWER, Eatontown, N. J., Jan. 30, 1878.

* * Your Robbins Washer has preserved my clothes from the remorseless washboard and the ruthless scrubbing and rubbing of the washerwoman fiend. No longer is washday the most dreaded of the week, as, thanks to the Robbins Washer, our washday is free from manual labor and unpleasantness incident thereto, and I hope your sales may extend until every household is blessed with the Robbins Washer. One thing I can assure you, that if she could not procure another, I do not think money could buy from my wife her washer. She has used it three years, and likes it better every washing day. Rest assured I shall always speak for my friend, the Washer, on each and every opportunity.

Mechanical devices take the entire time of a person during the whole wash, and will not remove streaks from clothes. With the Washer and Bleacher, washing, baking and housework are contemporaneous operations—the fire doing the washing and baking while the house-wife does her housework.

The following extract from a private letter written by a lady to her sister in this city, who had sent her a Washer:

* * * Mr. — is home, and he is about the garden just as he was last Summer, and works right up against his clothes just as father does. He dirties four shirts a week, as black as dirt. We never could get them clean in the world if it were not for the Washer. We did not wash yesterday, and this morning I have been doing up all kinds of chores, while the washing does itself. It is just wonderful!

Last Saturday morning I told Em. we would make our fire do double duty, so we put all the threshers' sheets in the boiler, and after them seven long roller towels, and as many tea towels, and when we got our baking done they were all clean. You have not forgotten how dirty hired men make sheets and towels. I think everybody would have to have workmen's shirts, sheets and towels to appreciate it.

I told Em. I hoped no one would ask us to lend again, for what would we do if it gave out, I can't tell.

I now have a Washer in my kitchen that cost $15, but was laid aside because it was harder work to operate it than to do the washing with the washboard. If I could not get another of the Washers and Bleachers I could not afford to sell mine for $20. Every other kind of work goes on at the same time. * *

All who have tried steam wash boilers will unite with me in saying: They do not give satisfaction.

WE WILL EXPLAIN WHY.

As stated, water-force is what removes dirt from the fibres of the cloth. A large body of water is required to hold in solution a comparatively small amount of dirt. Steam wash-boilers cannot accomplish the desired result. They do not contain enough water to hold the dirt in solution, while steam will not remove dirt. It is a powerful agent to assist in cleansing, because it expands the fabric, and causes the discharge of dirt and impurities from the cloth that cannot be forced out in any other way unless by the application of heat and force of water combined.

In order to remove dirt from steamed clothes, they must be washed out in water at nearly boiling heat, for if you use water at a lower temperature, it causes the fabric to contract, which shuts in, or as our housewives say, "sets the dirt," thus causing the clothes to turn yellow. An essential thing to be mentioned is the rotting of clothes by steam wash-boilers, because of the small quantity of water used.

Everybody knows that a large quantity of soap dissolved in a small body of water must necessarily form an exceedingly strong alkali, which after the clothes are packed in the steam wash-boiler, is converted into steam, every moment becoming more concentrated till the clothes are removed. A few such washings, and what is the result? Simply this: Your clothes fall to pieces of their own weight, and you pronounce steam wash-boilers (as they are) a failure.

THE PRINCIPLE OF THE WASHER AND BLEACHER

embodies all the essential points. First, we have the desired heat, which expands the fabric and causes it to discharge the dirt. Second, we obtain a powerful suction beneath the clothes, which causes a rapid downward current or water force, through and through them, thereby removing the dirt. Third, we use a large body of water, which holds the dirt in solution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and not by steam. This process cannot injure fabrics. It cleanses thoroughly, rinsing the clothes being all that is required to complete the operation.

THE CAPACITY OF THE WASHER AND BLEACHER.

There are three sizes: No. 1, the family size; No. 2, suitable for small hotels, restaurants, barber-shops, boarding-houses, etc.; No. 3, or steam power-washer, into which is conducted, through a ¾-inch pipe, live steam from the steam boiler, from which is obtained the power for driving the water. This washer takes the place of machinery in places where steam power is used in the laundries.

The Washer is composed of metal, and cannot get out of order.

The family size weighs about 5 lbs., and is only 8 inches long by 5 inches wide, and 1½ inches deep.

The discharge pipe is 13 inches high over that, and 1½ inches in diameter. It throws water in a solid unbroken stream at the rate of 10 to 12 gallons per minute. It will work in any family boiler. It takes only three or four ounces of soap to 10 or 12 gallons of water, and will wash bed and table linen a boiler full in ten to fifteen minutes, wearing apparel in from twenty to thirty minutes, and will remove all streaks without any rubbing; requires no previous preparation of clothes, such as soaking over night, etc. We take the clothes dry, and when the Washer gets thoroughly at work, we fill the boiler as full as it will hold, by gently pressing them down with a stick. We use no chemicals, only good soap and soft water. If the water is hard, it may be softened by a small piece of borax, which is harmless.

For LACE CURTAINS this Washer is invaluable. It cleanses them as no other process can, and without the slightest danger of injury.

The No. 2, or small hotel size, will do the work in a boiler four times the size of the common family boiler, and wash of average pieces from 1,500 to 2,000 per day; or it may be used in any smaller boiler. They will work in anything that has a flat bottom large enough for them to rest upon.

For hospitals this washer is pronounced by the medical faculty invaluable, being the most powerful disinfector known, leaving the fabric as pure as when new. By engineers, mechanics and scientific men generally it is pronounced one of the most wonderful discoveries in the principle of hydraulics or water force ever brought to light. By bleachers and chemists it is said to be the most powerful method of removing dirt and vegetable matter from fabrics that has ever been known. It is the greatest bleacher extant, and for that alone is worth ten times the price.

THE PHILOSOPHY OF THE WASHER AND BLEACHER is this: We have five pounds of metal, which attains a much greater degree of heat than the water surrounding it, consequently the water underneath the Washer becomes hotter and more expansive than in any other part of the boiler, and is thereby thrown to the surface through the tube; thus tending to produce a vacuum underneath the Washer at the bottom of the boiler, into which the water is rapidly drawn.

As it passes along the channels of the Washer, the curved and contracted throats of the same prevent its flowing backward; and being held in contact with the hot metal, it becomes hotter and hotter, consequently more expansive and more forcible until thrown to the surface, thus producing a powerful suction beneath the clothes, through which the water must pass in a rapid downward current, thereby obtaining a water force which cannot be obtained by any other method known in cleansing fabrics. Thus, we get a combination. First, we have the desired heat. Second, perfect chemical action of the soap. Third, force of water—all of which are required to thoroughly cleanse and purify any fabric.

THE IMPROVED WASHER.

The Improved Washer has a perfect fitting pipe, and is a combination of metals which does not become sticky or dirty. It comes out of the boiler as bright as new.

A WORD ABOUT BLEACHING.

There are few professional bleachers in the United States. The word "bleaching" implies the art of extracting animal or vegetable matter or discoloration from the various fibres which constitute all our different fabrics. This is done by a regular chemical process, consisting, first, of alkaline boilings; second, immersions in solutions of chloride of lime; third, solutions of acids. After each process the goods receive a thorough rinsing in clear water; then, last of all processes, to thoroughly extract all injurious matter, comes that of boiling in good soap and water. This leaves the goods pure and white as snow, ready to finish for the market. Now, the question arises, Can those fabrics again absorb and fix all their natural discolorations? We answer, No; impossible. Then why is it (asks the housewife) my clothes become yellow and discolored? There are many reasons—Poor soap, hard water, careless servants, not having strength to rub out the dirt yourselves, and not being able to use water by hand hot enough to keep the fabric expanded to the extent which is absolutely requisite to thoroughly extract the dirt or "bleach the clothes." Clothes should never be bleached but once, but thoroughly washed, and they will always be white. THE FAMILY WASHER AND BLEACHER will do it for you every time.

We have endeavored to set forth as explicitly as possible the merits of our Washer and the mode of operating it. And as it is much easier to answer inquiries here, we transcribe a few of the more common

QUESTIONS AND ANSWERS.

Q. What kind of boiler do you use?

Ans. Any kind of boiler that has a flat bottom 5½x8 inches will do.

Q. How can you have a flow of water at the rate of ten or twelve gallons per minute in a boiler holding only eight or ten gallons?

Ans. The same water is used over and over again; and in order to be thus used it must pass down through and through the fabric, and this with the soap and heat is what does the business.

Q. How can you use a large quantity of water in a boiler already full of clothes?

Ans. We first fill the boiler two-thirds full of water; as soon as the washer commences to work, we put in the clothes DRY.

Q. Can you wash flannels and colored clothes?

Ans. We wash anything that can be washed. Flannels and colored clothes need but little soap and from five to ten minutes of the full operation of the Washer. Flannel should be rinsed in HOT water. It is the change from BOILING to COLD water that contracts the fibre, causing them to shrink. Any FULLER will tell you this is so. Fugitive prints will part with their colors by this or any other process, but fast colors will not be injured. It is not best, as every good housekeeper knows, to use strong soap or alkalies in washing colored goods. Many prints and other colored fabrics have some kind of ACID as a base, and if alkalies are used strong enough to destroy this acid, the fabric will part with its color. This is why English scarlets, which will not fade in the sun, or by ordinary washing, are ruined by STRONG soaps. These facts are worth remembering by the inexperienced housekeeper.

Q. Can you use the common soft soap of the farm-house?

Ans. Yes, if good.

Q. Is it not better to put very dirty clothes to soak over night? Ans. No.

Q. Will your machine remove the streaks from dirty wristbands and collars, such as farmers and mechanics wear, after having been worn a whole week, as they usually are? Will not these require extra care in rinsing? Ans. The Washer will cleanse the dirtiest clothing. Give the clothes a thorough rinsing.

Q. We sometimes find a whitish scum on top of the water. What is the cause of this? Ans. Your water is HARD. When soap is added to hard water a chemical change takes place. Certain substances in the water having an affinity for the alkali of the soap, unite with it, thus setting FREE other substances; these are PRECIPITATED and fall to the bottom, or rise to the surface in the form of a whitish scum, according as their specific gravity is greater or less than that of water. This is why it is impossible to cleanse fabrics with hard water. Hard water may be softened by the use of borax or sal-soda. Pure rain water is best for ANY method of washing.

Q. How can it be possible for so simple a thing to cleanse fabrics? Ans. If you will study the PHILOSOPHY of the Washer, carefully and intelligently, for a few moments, and consider what is required to remove dirt from clothing, you will ask, "How is it possible for it NOT to cleanse fabrics?" A gentleman writing to us upon this point, says: "I must own that when I first saw your Washer, I was utterly incredulous as to its cleansing powers. My family were still more so. In fact, they had no faith in washers of any kind; but being strongly urged by a friend who had used your machine successfully, I concluded to try one. We made the first trial with a good many misgivings. In fact, I could not see how so simple a thing COULD wash clothing. But when I saw the water pouring out from the discharge pipe at the rate of 10 or 12 gallons per minute, and when I reflected that this amount of water must pass through the clothes twenty or thirty times in the course of an ordinary wash, my doubts began to give way. I saw that there was both philosophy and common sense in the process, and that it was impossible that it should NOT prove effective. I am now a firm believer in the Washer, and trust it will find a place, as it deserves, in every household."

Q. Will you send a Washer C. O. D. to my address? Ans. We do not send Washers C. O. D. It only costs the sender 10 cents for a registered letter or money order, which can be sent at our risk.

We send sample Washers by express, and guarantee all packages to be delivered to our customers at their nearest express office. We pack securely in a strong box, and invariably send notice of shipment.

WILL YOUR WASHER DO ALL YOU CLAIM FOR IT?

(This Question Comes to Us Oftener than Any Other.) Answer—Stop and think, and you will readily see that we must sell more than Sample Washers in order to make our business profitable to us. Consider the cost of manufacture, rents, plating and office expenses, and prepaying expressage on Samples, and this fact is derived. We must depend entirely for our profits upon the sales made by those who first send for a Sample Washer, and after trying it and convincing themselves, become our Agents. If it were not "All We Claim For It," could we sell more than a sample to a person?

INDISPUTABLE EVIDENCE.

WELLS RIVER, Orange Co., Vt., Mch. 21, '79.
Messrs. Bissell Manufactoring Company, 42 Murray street, New York:

I enclose $3.50, for which please send me, express paid, one of your No. 1 Washers, per your ad. in N. Y. Weekly Witness of March 20. I propose to give it a thorough trial, and if it is all you claim for it, which I have no reason to doubt, I think seriously of taking a general agency for several counties in this vicinity.

A. W. JONES, Wells River, Vt.

Washer to be sent to A. W. Jones, Wells River, Vt.

WELLS RIVER, Vt., April 5, 1879.
Bissell Manufacturing Company:

GENTLEMEN: Sample Washer received Gives good satisfaction in my family. Trust I may be able to send you an order for a dozen soon, and take general agency for a county. Hastily, A. W. JONES.

WELLS RIVER, Vt., April 12, 1879.
Bissell Manufacturing Company, New York.

GENTLEMEN: I trust you will excuse me for troubling you with the first difficulty which arises with me in undertaking to introduce your Washer in this place. I wrote you a week ago, saying that it gave good satisfaction, and now say more. The third time using it to-day in my family, having become conversant with it, we could do anything we chose almost, and in most satisfactory manner, washing flannels and all. But to-day (later) a lady has used it who says (the clothes being very dirty, the collars, etc., having been saturated with sweat) that the clothes have yellow streaks in them, and that she believes that the continued use of the Washer will cause the clothes to become yellow beyond reparation. I cannot find but that she used the Washer according to directions. Can you not give me some testimonials which touch directly upon that point, and a list of names of some who have used the machine a year or more, to whom I may write in regard to the matter? My only excuse for writing this is that I am interested to have the Washer proved to be what I myself believe it to be—"a success." Very respectfully,

A. W. JONES, Wells River, Orange Co.

P. S.—Have seen the lady again, and she admits the clothes had become yellow by a careless servant and hard water. Would like the testimonials just the same however.

The letters asked for were sent.

BISSELL MANUFACTURING COMPANY.

WELLS RIVER, Vt., April 14, 1879.
Messrs. Bissell Manufactoring Company.

GENTLEMEN: Inclosed please find check for $24, for which please send me one dozen No. 1 Washers, quick by express, and give me general agency for Orange County, Vt., and would like Caledonia County reserved for me. Took an order to-day from a lady who is considered the most particular in town about her washings. She tried the Washer, and was very much pleased with it. Hope I may get the above dozen by last of the week by express. Hastily,

A. W. JONES.

WELLS RIVER, Vt., April 22, 1879.
Bissell Manufacturing Company.

GENTLEMEN: I return to you herewith letters of testimonial sent me in yours of the 15th instant, for which please accept my thanks. I think that I have succeeded in convincing my customers that it is not a humbug, and the letters were just what I needed, so far as they went. Very respectfully, A. W. JONES.

WELLS RIVER, Vt., April 23, 1879.
Messrs. Bissell Manufacturing Company.

GENTLEMEN: Inclosed please find check for $52, for which please send, immediately on its receipt, by express, twenty-four No. 1 Washers and two No. 2 Washers, and give me Caledonia and Orleans Counties, in Vermont. Hastily, A. W. JONES.

Having explained the correct theory of cleaning fabrics, and shown by our description, and the testimony of people who are using, that the principle of the Washer and Bleacher embodies the above theory, we ask you to take particular notice of

THE INDUCEMENTS WE OFFER.

We want a Local Agent in every town in the United States. We know from past and present experience that reliable, energetic men can make money selling the Washer and Bleacher in any community.

We want first-class men as GENERAL AGENTS; men capable of managing one or more Counties.

To such men we give a duly executed LICENSE.

We furnish descriptive circulars for distribution among families. Also large posters for advertising in public places.

We also furnish INSTRUCTIONS TO GENERAL AGENTS which enable them to handle their territory to the best advantage.

The retail price of the No Washer is $3 50; No. 2 Washer, $5; No. 3, or Power Washer, $50. Special terms to Agents for No. 3 Washer.

TERMS TO GENERAL AGENTS.

No. 1, $24 per dozen; No. 2, $36 per dozen. For $50 we will send twenty-seven No. 1 Washers. For $100 we will send fifty-five No. 1 Washers. These large orders enable General Agents to save on freights.

SAMPLE WASHERS.

In States east of the Missouri and Mississippi Rivers, also in Kansas and Nebraska, we will deliver at your nearest Railway Express office, CHARGES PREPAID, Sample No. 1 Washer, $3 50, Sample No. 2 Washer, $5. We will deliver prepaid a No. 1 Washer in Dakota, at Bismarck or Yankton, for $3.50; in Wyoming, at Cheyenne, for $3.50; in Idaho, at Franklin City, for $4.50; in Colorado, at Denver or Pueblo, for $4; in New Mexico, at Santa Fe, $5; in Arizona, at Prescott, for $8 50; in Utah, at Ogden, for $4; in Nevada, at Virginia City, for $5; in Louisiana, at New Orleans, for $3.50; in Arkansas, at Little Rock, for $3 50; in Texas, at Corsicana, for $4.50; at Texarkana, Denison or Sherman, for $3.50. For the Pacific Coast we will deliver No. 1 at San Francisco, Sacramento, Marysville or San Jose for $4. Our reason for so doing is to induce people to investigate this matter, feeling sure that a trial will secure an Agent for us.

Any Agent who will place this Washer in families can sell one in almost every instance, upon a trial of it. The great saving in time, labor and material and the extreme low price of the Washer brings it within the reach of all. It cannot get out of order. It does the work rapidly and well. These points commend it to every one. Send for a sample; try it; show it to your friends; get their orders, and if you wish to secure a county or town, don't delay, but let us hear from you at once. Remember the old maxim, "First come, first served."

In territory where there are no Agencies established, to persons desiring a Washer for their own use, we will deliver the same, CHARGES PREPAID, on receipt of price as stated above. You can readily determine when there is an Agency established, as Posters will be put up in conspicuous places, and Circulars distributed.

SPECIAL NOTICE.

Before writing for further information read carefully the following:

The above contains all the information we can possibly impart to you. The principle and merits of the Washer, and testimony of those who are using it. All that our printed Circulars contain is here laid before you.

We do this to avoid the necessity of sending out circulars, or answering letters of inquiry. Those ordering direct from this advertisement will be dealt with strictly as stated above. We give to such, by prepaying Expressage upon their Washers, the full benefit of what we would otherwise expend in circulars, stationary, postage and labor, the cost of which in the aggregate is enormous.

As to the reliability of this Company, we refer you to the notice in another column of the Editor of this paper. Also to the MERCANTILE NATIONAL BANK of this city, or to any Express Company in New York.

In ordering, write plainly your name, Post-office, County and State. Also the name of the Express office to which you wish the Washer forwarded. Strange as it may seem, some people who usually write a very good hand spell their names in Chinese, or some other language unknown to the average office clerk, and some even forget to write their names at all.

Cash must accompany all orders. Remit by Post-office Order or Registered Letter, at our risk. We insure the safe delivery of all Washers ordered as above. Money may also be sent by Draft on New York. Address BISSELL MAN'F'G CO., 50 Barclay St., New York.

When you order mention this paper.

The New Hymnal.

The Mississippi and Louisiana Conferences at their late sessions, made it the duty of every preacher having charge of a station or circuit to see that their pulpits were supplied with a New Hymnal, and all were to use their influence in having the people supply themselves with Hymnals and to use them in the public congregation and in social meetings.

We are now prepared to supply the following styles of the Hymnal at the prices named. Our terms are cash before sending, or we will send by express C. O. D. Specimen copies sent by mail on receipt of price

Pearl, Double Column.

Cloth, each - - - - - - - - 40 cents
Cloth, red edges, each - - - 50 cents

24 mo.

Cloth, each - - - - - - - - 60 cents.
Roan, embrossed, each - - - - 75 "
Morocco, gilt edges - - - $1 50

16 mo.

With sections 481–484 of Ritual,

Cloth, each - - - - - - - - 75 cents.
Cloth, red edges, superfine paper, $1 00
Roan, embossed, gilt edges - - 1 50

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☞ Suitable for Pulpit Use.

Contains sections 481–484 of Ritual.

Sheep, each - - - - - - - - $1 50
Roan, embossed - - - - - - - 2 00

12mo., with Tunes.

With sections 481–484 of Ritual.

Cloth, each - - - - - - - - $1 00

This book is well adapted to the use of choirs, has all the hymns with the same numbers as the pulpit hymnal and all the tunes.

8 vo., with Tunes.

With sections 481–484 of Ritual.

Cloth, leather back, superfine paper, $1 75
French Morocco, gilt edges - - - 2 50

Send orders to
Phillips & Hunt,
39 Natchez Street,
New Orleans, La.

Ecclesiastical Law

—AND—

Rules of Evidence:

With Special Reference to the Jurisprudence of the Methodist Episcopal Church.

—BY—

HON. WILLIAM J. HENRY,

—AND—

WILLIAM L. HARRIS, D.D., LL.D.

8 vo., 511 Pages.
Cloth, $3; Law Sheep, $4.50.

In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases. * * * * * *

In submitting these rules we have aimed to do more than afford guides to judical investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations. —Author's Preface.

Phillips & Hunt,
New Orleans, La.

BOOKS

—FOR—

Conference Studies.

The limited course of study adopted by advice of the Bishops for use in several Southern Conferences is as follows. We add the price of each book. Our terms are cash in advance before sending, or the books will be sent by express C. O. D. Any book will be sent by mail, post paid, on receipt of the price.

The course is as follows:

CANDIDATES FOR ADMISSION: English Branches; Bible; Discipline (price 40 cents); Porter's Compendium of Methodism (price $1 75).

FIRST YEAR: Part First of Wakefield's Theology (price $3 50); Wesley's Plain Account of Christian Perfection (price 45 cts); H. Kidder's Homiletics (price $1 75); Bible and Discipline continued; Waddington's Church History (price $2).

SECOND YEAR: Part Second Wakefield; Merrill on Baptism (price $1 25); Bible and Discipline continued and a written sermon.

THIRD YEAR: Part Third, Wakefield; Nast's Introduction to the New Testament (price $1 75); Morris' Sermons (price $1 50); and a written sermon.

FOURTH YEAR: Part Fourth, Wakefield a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons (2 volumes, price $7 00).

The price of all the books named in the above course is $14 35

Address

Phillips & Hunt,
39 Natchez Street,
New Orleans, La.

Young Folks' Corner.

THE MASTER'S CALL.

Up and be doing! the time is brief,
And life is frail as the autumn leaf.

To God and thy better self be true,
Do with thy might what thou findest to do.

The harvest is white, and the field is wide'
And thou at thine ease mayst not abide.

Go forth and labor! a crown awaits
The faithful servant, at heaven's high gates;

Work with thy might! ere the day of grace
Is spent, ere the night steals on apace.

The Master has given His pledge divine;
Who winneth souls, like the stars shall shine! —*Baptist Weekly.*

Boys Using Tobacco.

Rev. Reuben Thomas has written a letter to boys in the columns of the *Brooklyn Chronicle*, which is full of sensible advice. He says:

There are some things which grown men, whose muscles are developed to their full strength—whose nerves are no longer very easily excited—may do with comparative freedom from harm. A fat man may smoke a cigar after each meal with no appreciable evil following—but a nervous, excitable man, all brain and little muscle, cannot often do even this much in the way of smoking without bringing some evil into his system. Men who all day long work with their hands, and are in the open air most of the time, can smoke without a very appreciable amount of injury. But boys cannot. Their muscles are not hard—their brain is not tough—their nerves are not rigid. Dull, heavy boys will not receive so much harm as some others; but quick boys, smart boys—boys who get near the head of their class—all such will do themselves an injury from which they may suffer for life.

He gives the report by the Medical Department of the United States Naval Academy at Annapolis, Md., on the use of tobacco at that school. This report says:

Functional derangements of the digestive, circulatory and nervous systems, manifesting themselves in the form of headache, confusion of intellect, loss of memory, impaired power of attention, lassitude, indisposition to muscular effort, nausea, want of appetite, dyspepsia, palpitation, tremulousness, disturbed sleep, impaired vision, etc., any one of which materially lessens the capacity for study and application, all result from the use of tobacco.

The board are of the opinion, therefore, that the regulations against the use of tobacco in any form cannot be too stringent; and, further, that while smoking should be wholly interdicted, especial care should be exercised to prevent the substitution of chewing, the more deleterious practice.

A Spider Story.

One chilly day I was left at home alone, and after I was tired reading "Robinson Crusoe," I caught a spider and brought him into the house to play with. Funny playmate, wasn't it? Well, I took a wash-basin and fastened up a stick in it like a vessel's mast, and then poured in water enough to turn the mast into an island for my spider, which I named Crusoe, and put him on the mast. As soon as he was fairly cast away, he anxiously commenced running round to find the mainland. He'd scamper down the mast to the water, stick out a foot, get it wet, shake it, run round the stick and try the other side, and then run back to the top again. Pretty soon it became a serious matter to Mr. Robinson, and he sat down to think over it. As in a moment he acted as if he wanted to shout for a boat and was afraid he was going to be hungry, I put treacle on the stick. A fly came, but my Crusoe was not hungry for flies just then. He was homesick for his web in the corner of the woodshed. He went slowly down the pole to the water, and touched it all around, shaking his feet like pussy when she wets her stockings in the grass, and suddenly a thought appears to strike him. Up he went like a rocket to the top, and commenced playing circus. He held one foot in the air, then another, and turned around two or three times. He got excited, and nearly stood on his head before I found out what he knew, and that was this, that the draught of air made by the fire would carry a line across on which he could escape from his desert island. He pushed out a web that went floating in the air until it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I thought he had earned his liberty, so I put him back in the woodshed again.

[illegible] ...ma' masculine?" ... "And the ... "'Cos it's so [illegible]

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to make inquire for my brother. The last I heard from him he was in Waco, Texas, in the year 1878. His name is Thyon Bateman. His first owner was Sim Bateman and the next Sandy Brown. Address me at Luling, Caldwell Co., Texas.
JANE FRISBY.

MR. EDITOR—I wish to inquire for my three brothers, Stephen, Joe and Peter Blackville. When last heard from they were on a boat at Alton, Illinois, at the beginning of the war. Our father's name was Thomas Blackville. Stephen left Nashville, Tenn., in 1870. Address me at Martinsville, Yazoo River, Miss.
MOSES BLACKVILLE.

DEAR EDITOR—I wish to inquire for my husband and son, who left during the war. Husband's name is Jacob Fendel: he belonged to Jacob Feudel. Son's name is Neil Jackson: he belonged to Mr. Thad Stanley. Husband lived within two miles of Sparta. My daughter Lucy is with me. My son Green Brown died at Smithville, DeKalb Co., Tenn. Any information will be thankfully received. Address me at Smithville, Tenn., in care of B. Turner.
EMILY CURTTEN.

DEAR EDITOR—My brother was sold in Richmond, Va., 35 years ago to Seward, and was carried to Texas. His name was John Carter. I saw a piece in your paper, I think it was him. He says his sister's name was Margaret and brother's name Henderson Carter, and he has four brothers. I have a sister, Margaret Carter, but my name is Horace Carter, and I have four brothers, all except one. My aunt's name is Betsey, grandma Peggy, mother's Ann Carter. I am now living six miles west of Oxford, Miss. My brother was nine years old when he was sold in Richmond. I belonged to Robert Carter.
HORACE CARTER.

DEAR EDITOR—I write to find the whereabouts of my brothers, Anthony and Ned Carpenter. My mother's name is Rebecca and father's Sam Carpenter. I'm servant of Isaac Carpenter. Coleman Carpenter took one of my brothers to Georgia from Anderson county, North Carolina: Coleman Carpenter died and his wife sold him to Bill Bell. They say that he is now in Woodsville county. If you know where he is, I would be pleased to have you direct this to him. I have seen abundance of trouble. All my children are dead. I am now living with brother Jack Thirkill in Oxford, on the east side of the town. He treats me well. I have a few grand children, but they are of no use to me and are scattered all over the country. Any information of brother's whereabouts will be most gladly received. Address me at Oxford, Miss., in care of Jack Thirkill.
ANNIE CARPENTER.

"My dear," said a smiling spouse to her other half, a morning or two since, "I am going a-shopping; I want a little change." "Pooh!" responded the ungallant man, "that would be no change at all; you go shopping every day."—*Oneonta Press.*

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for Liquor, that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor, made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it." —From a leading R. R. Official, Chicago, Ills.

HOSTETTER'S
CELEBRATED

STOMACH
BITTERS

Fever and Ague is most common in the spring, but most severe in the fall and winter. It is strictly a malarious disease, and so surely as the Bitters are adopted, so surely will the individual who adopts this precaution be exempted from its pains and penalties. Add to this its value as a stomachic and anti-bilious agent, and who will venture to gainsay its claims to the first place among family medicines.

For sale by all Druggists and respectable Dealers generally.

n36 1m

PREVENT
Yellow Fever.

It has been well proved that prevention is better than cure. A very simple and effective preventive for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully, the common method of using them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison. One reason why they are of special value is that they stimulate the digestion and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost certain preventive. Ask your physician about them. Benson's Capcine Plasters are a sure preventive and cure for chills and fever if worn as above. Price 25 cents. 33 13t

45 Years Before the Public.
THE GENUINE
DR. C. McLANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis, or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

The genuine McLANE'S LIVER PILLS bear the signatures of C. McLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

THIS NEW
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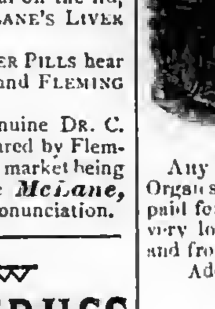

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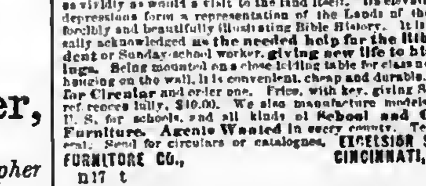

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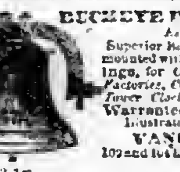

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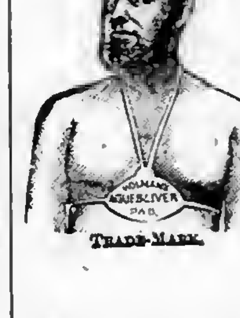

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Up and be doing! the time is brief,
And life is frail as the autumn leaf.

[illegible]

[illegible]

... the time, can smoke ... a very appreciable amount ... But boys cannot. Their ... are not hard—their brain ... tough—their nerves are not ... Dull, heavy boys will not ... so much harm as some ... but quick boys, smart boys ... who get near the head of ... class—all such will do them- ... an injury from which they ... suffer for life.

... gives the report by the Medi- ... Department of the United ... Naval Academy at Annapo- ... on the use of tobacco at ... This report says: ... derangements of the ... circulatory and nervous ... manifesting themselves in ... headache, confusion of ... loss of memory, impaired ... attention, lassitude, indis- ... muscular effort, nausea, ... dyspepsia, palpi- ... disturbed ... vision, etc., any one ... lessens the ca- ... and application, all ... use of tobacco.

... are of the opinion, ... that the regulations ... of tobacco in any ... be too stringent; and, ... while smoking should ... especial care ... to prevent the ... of chewing, the more ...

A Spider Story.

... day I was left at home ... after I was tired reading ... Crusoe," I caught a ... brought him into the ... play with. Fanny play- ... it? Well, I took a ... and fastened up a stick ... vessel's mast, and then ... cedar enough to turn ... Island for my spi- ... named Crusoe, and put ... mast. As soon as he ... away, he anxiously ... round to find ... per down ... water, stick out a ... shake it, run round ... the other side. ... to the top ... It became a ... Robinson, and ... as if he ... and was ... be hungry, ... A ... He ...

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their ...

[illegible]

DEAR EDITOR—I wish to inquire for my husband and son, who left during the war. Husband's name is Jacob Fredel: he belonged to Jacob Fredel. Son's name is Ned Jackson: he belonged to Mr. Thad Stanley. Husband lived within two miles of Sparta. My daughter Lucy is with me. My son Green Brown died at Smithville, DeKalb Co., Tenn. Any information will be thankfully received. Address me at Smithville, Tenn., in care of B. Turner. EMILY CURTTEN.

DEAR EDITOR—My brother was sold in Richmond, Va., 35 years ago to Seward, and was carried to Texas. His name was John Carter. I saw a piece in your paper, I think it was him. He says his sister's name was Margaret and brother's name Henderson Carter, and he has four brothers. I have a sister, Margaret Carter, but my name is Horace Carter, and I have four brothers, all except one. My aunt's name is Betsey, grandma Peggy, mother's Ann Carter. I am now living six miles west of Oxford, Miss. My brother was nine years old when he was sold in Richmond. I belonged to Robert Carter.
HORACE CARTER.

DEAR EDITOR—I write to find the whereabouts of my brothers, Anthony and Ned Carpenter. My mother's name is Rebecca and father's Sam Carpenter. I'm servant of Isaac Carpenter. Coleman Carpenter took one of my brothers to Georgia from Anderson county, North Carolina: Coleman Carpenter died and his wife sold him to Bill Bell. They say that he is now in Woodsville county. If you know where he is, I would be pleased to have you direct this to him. I have seen abundance of trouble. All my children are dead. I am now living with brother Jack Thirkill in Oxford, on the east side of the town. He treats me well. I have a few grand children, but they are of no use to me and are scattered all over the country. Any information of brother's whereabouts will be most gladly received. Address me at Oxford, Miss., in care of Jack Thirkill. ANNIE CARPENTER.

"My dear," said a smiling spouse to her other half, a morning or two since, "I am going a-shopping; I want a little change." "Pooh!" responded the ungallant man, "that would be no change at all; you go shopping every day."—*Oneonta Press.*

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DR. C. McLANE'S LIVER PILLS.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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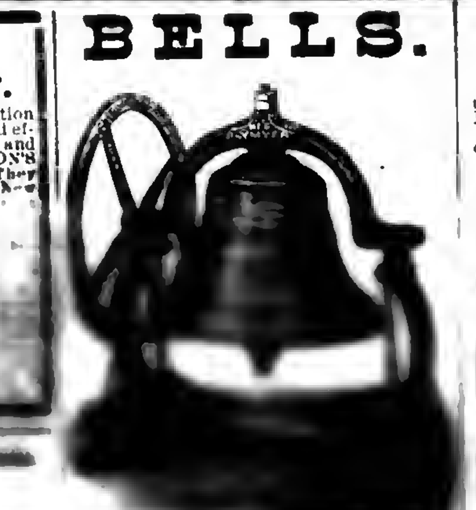

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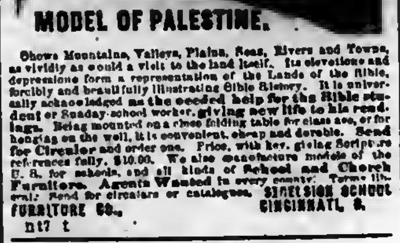

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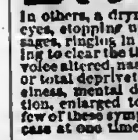

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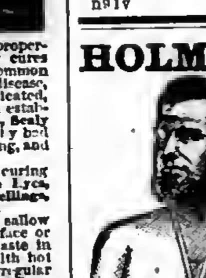

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THE WAITING SAVIOR.

[illegible]

7. Religious and missionary intelligence; 8. Obituary; 9. Poetry.

A glance at the index shows that this order was carefully observed. The first number issued has very appropriately for its frontispiece a steel portrait of "Rev. Francis Asbury, bishop of the M. E. Church." Steel engravings of the bishops and other prominent ministers were usually inserted quarterly until 1850, then one each year for three years, after which only two or three appeared. But very few of the articles were illustrated with engravings, probably not to exceed half a dozen.

In 1821 N. Bangs and T. Mason appear as publishers, and the editorship was afterward attached to that of the *Christian Advocate* at New York. In 1825 it was published at the Methodist Printing Office, Crosby street, New York; and in 1833 the old familiar cognomen, "200 Mulberry street," is given as the place of publication. From Bishop Simpson's Cyclopedia we learn that it was the only organ published by the church until the establishment of the *Christian Advocate* in 1826. It was published monthly until 1828, when it was changed to a quarterly, and the title of *Quarterly Review* was added to that of *Methodist Magazine*. For some reason it was not issued in 1829. In 1832 Nathan Bangs was elected editor of the *Quarterly Review* and of the books generally. Commencing with July, 1837, it was edited by Revs. S. Luckey and G. Coles, until October, 1840, when Rev. Geo. Peck, D. D., became editor, and continued in office until the election of Rev. J. McClintock in 1848, and in fact Dr. Peck's name as editor is attached to the first three numbers of that year, and he arranged much of the material for the fourth number. Dr. McClintock continued in the editorial office until the election of Rev. D. D. Whedon in 1856, and, like his predecessor, assisted in the editorial work of that year. Every number and page, from the first until now, bears evidence of able and careful editorial supervision. An index at the close of each volume appears until 1828, and from 1830 to the present a table of contents follows the title page, and from 1850 a copious index was given at the end of each year. It contained about 476 pages annually until 1840, when by recommendation of the General Conference it was enlarged to 640 pages, and in 1849 fifty-four more pages were added. In 1852 it was reduced to 640 pages again, and enlarged five years afterward to 676 pages, of which twenty-eight were added in 1856; but in 1865 it was again reduced to 640 pages, to be enlarged again to 704 pages in 1872, and sixty-four pages more were added in 1876, which size it still retains. As a representative of [illegible] theology, and an exponent of the distinctive doctrines of Methodism, it has kept fully abreast of the giant march of thought, and has seldom given an uncertain sound on any of the leading questions of the day, and numbers among its contributors, past and present, some of the ablest minds on both sides of the Atlantic. Dr. Whedon wields a vigorous pen, and is perfectly at home among [illegible] of this class. The [illegible] of the Quarterlies," and [illegible] Book Table," are worth [illegible] to every Methodist [illegible] times the subscription [illegible] is, in fact, a literary and [illegible] cyclopedia. As the [illegible] may say, it is "free yet conservative yet progressive; [illegible] the cause of Christian [illegible] opposing unbelief; of [illegible] life in contrast with [illegible] Scadduces." — *North[illegible] Christian Advocate.*

[illegible] engaged in writing [illegible] The planet, the [illegible] attended by its [illegible] rock leaves [illegible] fountain; the [illegible] in the soil; the [illegible] in the streams; [illegible] modest [illegible]

In solitude a man may go to heaven by the way of prayer and [illegible]; but in society he carries [illegible], by the way of [illegible] charity. In solitude [illegible] few temptations, but [illegible] the exercise [illegible] —*Taylor.*

Trial of John Barleycorn.

The National Temperance Society has just published a pamphlet of 32 pages entitled "The Trial of John Barleycorn, *alias* Strong Drink," by a jury of twelve men, in which judge and jury, attorney-general and sheriff, together with fifteen witnesses, take part. A vast amount of temperance truth is inculcated during the trial. It affords one of the best evening's entertainments and temperance educators which have ever been published. The following is the indictment against the prisoner, which is fully substantiated by competent and reliable witnesses:

"1. That he has annually, to an almost incredible extent, destroyed good and wholesome grain, given by a beneficent Providence for food, by converting it into an unwholesome beverage, which he has sold to the people for '*liquid bread*,' to the great injury of the health and morals of the community.

"2. That he has long continued the practice of Sabbath-breaking, by employing workmen in certain places called malt-kilns, and causing them to labor on the Lord's day.

"3. That he has, in innumerable instances, obtained money and other valuable property from persons under false pretences.

"4. That he has to an alarming extent practiced a system of quackery, inducing individuals to take his malt liquor, by which a great variety of diseases have been engendered and fostered, habits of intemperance formed, health and strength destroyed, and premature death brought about.

"5. That he has been a common corrupter of our youth, despoiling the hopes of the nation. He has, partly through the bad example of Sabbath-school teachers, who have acted as his agents, led thousands of scholars into the paths of dissipation. By him young men, and even females, have been led to beer-shops and music-saloons, where frequent seductions have taken place, and where robberies and murders have been plotted, in which he has aided and abetted.

"6. That he has destroyed the peace of many families, broken up the domestic circle, separated husband and wife, causing quarrels between the nearest relatives and friends, many of which have proved fatal.

"7. That he has influenced certain workmen to neglect their employment, to the great inconvenience and loss of their employers, and to spend their money and their time at the public-house, to the great injury of their families, which have become a burden to the community.

"8. That he has deprived many thousands of families of the means of getting a livelihood, and reduced them to a state of starvation, by lowering the price of labor through drunkenness, into which he generally leads his victims.

"9. That he has at certain times and places caused serious riots, by which the peace has been broken, much valuable property destroyed, and many lives sacrificed.

"10. That he has been an accomplice in several cases of the most vile seduction, gaining, by false pretences, the confidence of certain respectable families, and leading certain members of those families from the paths of virtue and religion; he has ultimately consigned them to a lunatic asylum, or left them to become victims to suicide.

"11. That he has, in connection with his accomplices, Peter Porter, Delilah Wine, and Ardent Spirits, been guilty of the most atrocious crimes which have stained the page of history, causing at least three-fourths of the poverty, crime, disease and immorality which now oppress and disgrace our nation.

"12. That the prisoner has never been of any real service to the community, and that there are no redeeming qualities in his character; and that the community would be infinitely advantaged by the banishment of Strong Drink."

The recital of this trial will answer all the purposes of a public meeting, in any locality, and we commend it to all lodges, divisions, and committees in search of entertainment and instruction. Price 10 cents each, $1 per dozen. Address J. N. Stearns, Publishing Agent, 58 Reade street, New York.

Too Good to be Believed.

The long silence is at last broken. One voice has at last been raised in the South among our brethren of the Church South against the tide of cruelty and murder that has carried away not less than twenty-four thousand victims, murdered in every conceivable way, and at every possible hour of the day, twelve thousand of whom were reported and dated, and doubtless as many more unreported. We clip from the *Christian Advocate* of Nashville, Aug. 30, the following paragraph:

Two classes of magistrates are not wanted in this country at the present time. One is, such as are in moral sympathy with the vicious and disorderly elements of society; the other is, such as are weak-kneed, and, therefore, disposed to adopt a rose-water administration of law. The time demand not only good men, but brave ones, to sit in the magistrate's seat.

We will not stop to say how near this comes to being *politics*. We will only say *amen*, AMEN, AMEN! The foregoing of Aug. 30 has only opened the way for something far better. We can only restrain our tears of joy as we read in the *Christian Advocate* of Nashville Sept. 6:

What we want now all over this land is fearless prosecuting attorneys and inflexible judges. The men that flourish shot-guns and knives must be made to know that the gibbet is a swift and terrible reality. Let public officers who shrink from duty share the infamy of the criminals whom they encourage by their cowardice.

God bless you, Brother Fitzgerald! We will not quarrel about what brings you to such boldness of utterance against *shot-guns*. We will not say that the word "*shot-guns*" is pure politics, with a view to condemn it. It is enough that you have lifted your voice when it is so much needed. The religious press of the South can stop all the murdering and bull dozing in three months. If the religious people will plant themselves against these outrages and for justice, they cannot be resisted. No man can be elected to any place of trust without your consent. In a single month you can compel a better order of civilization than has obtained for years. God bless you in your good words!—*N. Y. Christian Advocate.*

This year will be memorable in the annals of Texas Methodism, on account of the revivals which have visited every section of our State. Other churches have shared in this gracious influence; but the M. E. Church, South, has been specially favored. Several hundred conversions have been reported in each issue of the *Advocate* for weeks past. There has been a corresponding increase in the church. All the interests of the church are responding to the revival influence at work in the church. We trust this this year our missionary assessment will be met in every charge. Can we present a more acceptable thank-offering to God for these wonderful displays of his grace which are now being poured out on the church?

"Shall we whose souls are lighted
By wisdom from on high,
Shall we to men benighted
The lamp of life deny?"
—*Texas Christian Advocate.*

In Brooklyn the Civil-Damage Act is appealed to by a husband on account of his wife. A husband, who is sober and industrious, sues a grocer, under the Civil-Damage Act, for selling liquor to the plaintiff's wife in spite of his express prohibition. The consequences of that act, for which the law holds the grocer responsible, are set forth in the complaint, namely, that the wife has been unfit to manage her household or attend to her children, has used shameful language toward her husband, has disgraced him, herself and her children, and has made it necessary for him to give bonds for his wife's good behavior.—*Methodist.*

The Richmond *Advocate* pushes the argument for a Negro bishop in the Methodist Episcopal Church to the wall by asking if we would sleep with him. In all Northern Methodist homes they think highly enough of a bishop to give him a separate bed. If the proposed colored bishop should be a man of avoirdupois, like Bishop Peck or Bishop Haven, no other arrangement would be at all practicable. We would not choose to sleep with any man, but, if necessary, we could spare a bed with a clean colored man.—*N. Y. Independent.*

Education that Does Not Educate.

The whole tendency of modern education is to lift boys and girls to places they are not fitted to fill, to disgust them with work which they are fitted to do, which must be done, and which can be easily obtained. Our theory of education is continually losing sight of a fact which never permits itself to be ignored, and teaching the young to lose sight of it,—that the mass of the people in every generation, and under whatever form of government, must be laborers. The old heresy that every boy has a chance to be president of the United States, has done more mischief in the small brains of boys who, when they attain manhood's strength, are fitted to dig trenches and do nothing else, than it has ever in larger brains of public men who, once bitten with the personal application of the idea, are good for nothing afterwards. The boy should have an education which, when completed, will make the subject better fitted to pursue well the work for which he is adapted; which makes him not ashamed to do it, and which thus dignifies labor.—*Indianapolis News.*

We are glad of the inspiration that has fallen upon the colored men of the South to leave that land of abominations unless a change of policy is adopted by their former masters. It will tend to the development of that independence that comes only after tested and successful self-reliance; it will touch the people of the of the South in about the only sensitive spot they have, the cotton spot, and it will diminish the power of the South for mischief, both in the Halls of Congress and in the field, should it be necessary again, in the course of human events, to take the field. Much better would it be for the whole country could peace and righteousness dwell together in the States so lately in rebellion; but a peace that comes by blood and despotism, a Warsaw peace, can never be tolerated. Better another war, which closing, will make secure the objects for which it was carried on; better another conquest, which will mean something and bring in the triumph of justice and the dominion of law. Anarchy, lawless violence, cruelty, cold blooded oppression of the weak, are more to be deprecated than even war with all that it means. And yet, such are the horrors of war that nothing but an unmistakable necessity could be its vindication.—*Pittsburg Advocate.*

"Call Him Out."

Yes, that's it. The Wesleyans of England, knowing how to utilize to the profit of their crippled missionary cause, the visit of Bishop Campbell, of the A. M. E. Church, from this country to them, are determined to retain the services of this grand old gentleman, on the missionary platform for some time to come. So the Tennessee Jubilee Singers from the talent displayed, the color line was lost, unless it be said it distinguished them the more, as they were appreciated everywhere they went in our own country and Europe. A "very eloquent and intelligent colored minister among ourselves, and an able advocate of the missionary cause," should be called out by the missionary committee of the Methodist Episcopal Church. It would be greatly to the honor of the "old Church," and the glory of our common Master, thus to call them out. —*Louisville Church Herald.*

The way to get a lamb back into the flock is, sometimes to go after it, and sometimes to let it run. A silly half-yearling, with tail and feet flying, is not a hopeful object to chase. If you have ever tried, "you know how it is yourself." The faster you run after him, the faster and farther he gets away. A change of tactics will do the work. Hold the sheep together, keep an eye upon the stray to see that he neither gets lost nor down, and soon he will steal back into the flock. Certain foolish strays from church are soonest brought back by letting them stay away. The preacher can preach without them. And possibly the church can survive a season without the favor of their most gracious presence. And yet, for the sake of humanity and humanity's Savior, we should watch these foolish ones, for they, like the wandering lamb, are in danger of getting entirely lost.—*Church and School.*

Prison Work.

I wish, through these columns, to call the attention of all who have been identified with our work in prisons, jails, penitentiaries, etc., and invite them to communicate with me sometime before the close of September, giving any items that would be of interest in our general report for the National Convention.

It seems very important that this branch of our work should be brought more prominently to the attention of our Union; and in order to do this, let all who have been connected with it during the last year send brief notices of what has been attempted, number of visits made, meetings held, pledges taken, special needs of the work, stating relative hopefulness of efforts for men or women, and gather up facts of an encouraging nature.

I hope to hear from a large number, and have every State represented. Please address Mrs. J. K. Barney, Chairman Committee on Prison Reform, 521 Broad street, Providence, R. I.—*Our Union.*

Washington on Profanity.

Below is an order of Gen. Washington, issued one hundred years ago:

HEADQUARTERS, MOORE'S HOUSE, WEST POINT, July 29, 1779.

Many and pointed orders have been issued against that unmeaning and abominable custom of swearing, notwithstanding which, with much regret, the General observes that it prevails, if possible, more than ever; his feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is within hearing of them.

The name of that Being from whose bountiful goodness we are permitted to exist and enjoy the comforts of life, is incessantly imprecated and profaned in a manner as wanton as it is shocking. For the sake, therefore, of religion, decency and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful.

If officers would make it an unavoidable rule to reprimand, and, if that does not do, punish soldiers for offences of this kind, it could not fail of having the desired effect.

Agassiz's Power Over Animals.

According to E. P. Whipple, in the June *Harper's*, the late Louis Agassiz had a wondrous power over animals. He would go up to the most obstinate of pigs, and, after a few soft words and movement of his stick over the bristles of the creature in the right direction, the pig would lift its head erect, its small eyes would glisten with a vague intelligence, it would remain almost motionless in a kind of pleased surprise, and emit a grunt of comfort. The professor even carried serpents in his hat and in his pockets with a grand unconcern, and dropped them sometimes in his bedroom, so that his wife was frequently troubled by finding them coiled up in her boots. And whenever he entered a menagerie he was eagerly welcomed by lions, tigers, wolves, hyenas and other beasts of prey. There is said to be not a single instance of his having been injured by any serpent or beast.

The *Independent* mentions that a lady, Miss Watterson, has gone to Central Africa as a medical missionary. She is the third woman who has had the courage to undertake the long journey from the coast, perilous even to strong, healthy men, and to have settled among the savages in the vicinity of the great lakes. She is to join the Livingstonian mission, with which a European woman is already connected, who is to be the wife of Dr. Laws. Mrs. McDonald, at the Blantyre mission, in the Shire hills; south of Lake Nyassa, is the only other European woman north of Lake Fgami.

Every young man who loves God and cares for his fellow men, should take early opportunity to commit himself before his public, however large or small it may be, on the subject of temperance reform. It may not be possible for every one to work specifically as a temperance worker, but he may give the weight of his character to aid the movement. There ought to be the most absolute certainty as to the whereabouts of every person who claims to be good.

"It Is Written."

The late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his side-board was loaded with brandy, wine, etc. On one occasion, Rev. Mr. Perkins, of the Sons of Temperance, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, bishop. 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, bishop. 'Strong drink is raging.'"

By this time the bishop, becoming somewhat excited, remarked to Mr. Perkins, "You'll pass the decanter to the gentleman next to you!"

"No, bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

A colored girl did kitchen service and wrestled with the soiled garments of other folks till, at her death, she had five thousand dollars. With that she founded a scholarship for the education of Gospel ministers of her race at the Yale divinity school. Two have graduated in glad tidings on the interest of that fund; and there's more to follow. Does our chronic objector see no grand possibilities in the future of a race whose infancy develops women of this stamp! Peabody did not excel her in his great gift of educational millions. How time, too, make some things even at least. This daughter of Africa lies buried in the Yale grounds besides several Southern youth who died in college. —*Christian Statesman.*

Four Good Reasons.

Here are Dr. Thomas Guthrie's excellent reasons for being a total abstainer: "I have tried both ways; I speak from experience. I am in good spirits because I take no spirits; I am hale because I use no ale; I take no antidote in the form of drugs because I take no poison in the form of drinks. I have these four reasons for continuing to be one. 1. My health is stronger. 2. My head is clearer. 3. My heart is lighter. 4. My purse is heavier."

In the humblest dwellings and in the obscurest corners, the noblest, the most successful, and the most honorable lives are lived as truly as on the wide avenues and beneath the gaze of myriads of admiring eyes. Every life which Christ guides by His light, and cheers by His smile, and crowns with His forgiveness and His reward, is thoroughly worth living for its experience and for its abundant rewards.—*Pres. Porter.*

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

A writer in the *Evangelist*, sketching the temperance cause in Tennessee and Texas, half a century since, tells of a Rev. Morrison, who introduced a resolution into the Holston Presbytery, as follows: "Inasmuch as such great harm is done by the traffic in ardent spirits, therefore,

Resolved, By this Presbytery, that we recommend that none but ruling elders be encouraged to manufacture and sell intoxicating drinks."

A recent German writer says: "The lark goes up singing towards heaven; but if she stops the motion of her wings then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul: it bears one heavenward; but without prayer he sinks in the filth of earthly impulses."

The trial of faith is the greatest and heaviest of all trials. For faith it is which must conquer in all trials. Therefore, if faith gives way, then the smallest and most trifling temptations can overcome a man. But when faith is sound and true, then all other temptations must yield and be overcome.—*Sayle.*

A priest asked of a condemned criminal in a Paris jail: "What kind of a conscience have you?" "It is as good as new," replied the prisoner, "for I have never used it!"

General News Items.

The Bishop of Durham is dead.

Austrians were welcomed at Novi Bazar.

Prussian deputies will be elected October 6th.

Dallas, Texas, had a $7000 fire on the 17th.

American goods are superceding those of England in India.

Lehigh valley miners have resumed work at the old rates.

A malignant type of fever has appeared at Concordia, Miss.

Russia has completed the survey for the Central Asian railway.

Massachusetts Republicans nominated John D. Long for governor.

The Republicans in Maine will have a majority of 37 on joint ballot in the Legislature.

Major Marter, of the First Dragoons, captured Cetywayo in Northeast Zululand, Aug. 30.

Leon Lopez Jordan, an escaped convict, has raised a revolt in Entre Rios, Argentine Republic.

The frontier tribes have partially interrupted communication between the Khyber pass and Cabul.

The cabinet decides that rations must be issued by the national board of health or State authorities.

One Democrat, Berry, is probably elected to Congress from California, over McKenna, Republican.

The Deaf and Dumb Asylum at Delavan, Wis., was destroyed by fire on the night of the 16th inst.

The governor of the province of of Santiago de Cuba has offered pardon to all insurgents who surrender.

The Butler Democratic convention of Massachusetts endorsed Gen. Butler for Governor, and placed a State ticket in the field.

Arrangements are being made to give Gen. Grant a grand reception on his arrival at San Francisco. The city is being decked with flags.

Hon. Fred Douglass has accepted an invitation to deliver the annual address at the Alabama State Colored Fair next month at Montgomery.

The Book Committee of the Southern Methodist Publishing House at a meeting September 1, announced that the sum of three hundred thousand dollars has been secured in subscriptions for the four per cent. bonds.

The Comptroller General of Georgia, W. L. Goldsmith, was found guilty of misdemeanors and dismissed from office. The State Treasurer offered to refund money, appropriated to his own use, together with his resignation, but this was refused, and he is to be impeached.

In Rome was recently ordained a colored priest who was formerly a slave. He had suffered many indignities, and an Italian lady, learning his condition and character, purchased him and gave him his freedom. He was then sent to the Propaganda, and his ordination is the result. His field of work is Abyssinia, where he has been sent to labor among his own people.

Miss Rye, a noble Englishwoman, has just made her thirty-second voyage across the Atlantic with a cargo of "wastrels," or street-waifs —girls collected from the highways of London. These girls are taken to Canada and placed in respectable families, and, in almost every instance have obtained comfortable homes and led virtuous lives. The work has been carried on for about ten years.

There will be a goodly number of emigrants from this and adjoining counties that will leave here for the West on the 15th. If navigation per river is open they will charter a steamboat. There is now several feet of water on the shoals, and the probability is that there will be a good stage of water at that time. If so they will go by boat, as it is much cheaper than by rail.—*Nashville Pilot.*

Evidently the Government does not propose to have any weakening of the army in the event of the disaffection of any State or States in the future. Each candidate for a second lieutenancy, lately examined at Washington, was asked, by direction of the Secretary of War, to fully explain his conceptions of the obligations assumed on entering the army; whether he believed in a right of secession, and whether, in case of a conflict between his State and the nation, he would follow his State or regard his allegiance to the nation as paramount.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, SEPTEMBER 25, 1879

President W. W. Hooper wrote that Shaw University, Holly Springs, Miss., would open Sept. 18th, instead of October 2d, as previously announced.

The Covenant is a semi-monthly organ of the Reformed Episcopal Church, published at 810 Eleventh st, Philadelphia. Terms $1 per year. It is edited with spirit, and proposes to live out the principles of that liturgical church, or perish.

Not one of the morning dailies of New Orleans would publish the address of the Republican State Central committee of Louisiana, even as a paid advertisement. That address was a moderate document. The purpose was to deprive it of general circulation. Nowhere else do we believe would such intolerance be manifested.

Mr. Lodge will next review Von Holst's History of the United States in the October number of the *International Review*. In the same number, Dr. James R. Chadwick will have an article on "The Study and Practice of Medicine by Women," a question attracting the notice of medical men. Mr. G. Barnett Smith, author of the forthcoming life of "Gladstone," will review Mr. Blackmore's novels. His review will be the first considerable attempt to account for the success of this new and popular novelist. M. Talandier, Deputy in the French Assembly, will contribute a paper on the political situation in France; and other articles will be valuable and timely on the "Negro Exodus," "Protection and Socialism."

Gen. Grant arrived in San Francisco by the steamer City of Tokio on the 21st. The Governor and other officials, and the populace gave a most hearty welcome. Almost every flagstaff flags were waved, the shipping was festooned with bunting, and from the forts in the bay artillery thundered salutations lighted up with Gen. Grant took a carriage for his quarters, proceeding to the Palace Hotel, the procession being forty feet high, and bore the inscription "Welcome to Grant." All along the Pacific coast home from the people showed every demonstration of love and welcome to General and Mrs. Grant, who have honored and of heroes received the like of no man before awarded to the South. But M. Gambetta, with his usual tact, work The [illegible]

The Value of Life.

"Is Life Worth Living?" is the title of a somewhat remarkable book recently published by William H. Mallock, in which he shows that modern rationalism which discards the Bible, takes away the highest incentives to living, and makes life, for those who believe its doctrines, a poor, barren, unsatisfactory thing. He shows that the teaching of Mr. Huxley and others of his school, that a divinely given and revealed law of duty is not necessary to virtue, is utterly absurd, and that man's nature is so corrupt that without what he calls "a supernatural judgment" before his mind, he is certain to plunge into the lowest vices, and "work all uncleanness with greediness." And then, when the fires of passion are burnt out, and the infatuation with worldly and vicious pleasures (which for a time deluded him into the belief that life was worth living for these things) is followed by satiety and disgust, the man without faith in God and hope for the future becomes a miserable wreck, to whom life has no significance or value. Without religion, life ultimately becomes a burthen. Even the "joy in the mere act of living, in exercising the bodily functions, and in appeasing the bodily appetites," is diminished by the loss of religion. "It will not lose its existence, but it will lose its zest. The fabric of its pleasures will, of course, remain; but its brightest inhabitants will have left it." The book is a most forcible portraiture of the utter emptiness and desolation of life produced by the lack of faith in God, in virtue and in the future, and confirms the Apostle's declaration, "If in this life only we have hopes, we are of all men most miserable."

There are no adequate compensations in life, if the Bible is not true. Every thoughtful man may say without cynicism or misanthropy, that separate from its relations to a future state of existence, and as affording time and opportunity to prepare for external blessedness, this life is not worth living. The Epicurian creed, "Let us eat, drink and be merry, for to-morrow we die," is most dismal. We cannot be merry, if to-morrow we die, never to live again. The supposition that we could, degrades us to the level of the brutes. We do not say there is no happiness, in a mere animal existence, but we do say there is no blessedness in it for men. For we are created in the image of God, and have affections, aspirations and desires which reach beyond the low, fleeting pleasures of animalhood, and indicate that we can only find the perfection of our being and blessedness in eternal union and communion with God. Being created in the image of God, we must have God-like pleasures. Having lost that image we must regain it, or be forever miserable. It is because of the inborn and inalienable consciousness that we were created for a higher destiny, and pleasures than can be found in things of time and sense, that we never can find satisfaction in them.

This life, then, derives its great value and significance from the fact that it is a probation for eternity. There is an inward conviction in the hearts of most men, based on the indubitable truth of God's Word, in which life and immortality are brought to light, that "If a man die, he shall live again." And this conviction is strengthened by the instinctive demands of our nature for a future existence. There has never yet been a people discovered that had not some notion of a future life, and some desire for it.

"Whence springs this pleasing hope, This soul-chilling, this longing after immortality? Or whence this secret dread, this inward horror of falling into naught? [illegible] the soul back upon herself, [illegible] at destruction? [illegible] that stire within us; Heaven itself that points out an hereafter, [illegible] vacuity to man."

Our belief in a future life gives the belief that it is a state of happiness, and therefore [illegible] that this life [illegible] preparation for a better, by acquiring [illegible] here. And to those who by their [illegible] beliefs, and [illegible] there is an infinite [illegible] those who by [illegible] deny a future life, [illegible] this life [illegible] an other, and [illegible] to make [illegible] is [illegible] work.

The [illegible] has the sure hope and prospect before him of eternal blessedness, has in his soul a constant well-spring of delight. He is not only prepared to be happy in prosperity, but has that which will sustain and comfort and render happy his soul, in adversity. And this is the inestimable compensation of a firm religious faith, not only that it makes the blessings of this life more blessed, but panoplies the soul for the trials which must inevitably come to all men, and which are intolerable without the supports of faith.

We say, then, that without faith in the future, without God or hope in the world, life is not worth living. The practical question is, Are we making the proper use of life? And have we the hope of heaven to cheer us amidst its trials? If so, we have reason to bless God that we live, because our present life is the beginning of an existence that shall never end.

You will say "This is a dark picture, but it is truth. I hope our ministry will be sound as well as the membership to live up to our discipline. But when young men enter the ministry and find the discipline to be a dead letter, it is hard work to stem the tide." What one finds in his way does anybody else find the same, and leave matters as he has found them for ten years. We hope not. "In my ten years of ministry, I have not found a school organized into a missionary society and I find it exceedingly difficult to do so myself for several reasons. 1. It has not been practiced before, hence hard to introduce. 2. The question of collecting money in the school for the purpose is opposed because the official Boards are afraid it will affect the church finances. 3. The superintendents and teachers are listless in regard to it. 4. I find now and then a touchy superintendent, or one who has been in office so long that he is a block in the way. 5. I have never found one elected according to the discipline, but in open school. Hence the whole burden of organizing and pushing against all this opposition falls on the preacher, making him come continually in conflict with the official Board, which is not pleasant."

Bishop Keener, of the Church South, writes from Kansas to the *Nashville Advocate*: "Many persons, quite indifferent to our Church, will contribute to the first party that solicits aid in this direction, merely because they look upon churches as necessary to the development of a neighborhood or town. The colored man as yet makes no figure in Kansas. Here on the bottoms of the great streams are millions of bushels of corn; twelve bushels of it would bread a colored refugee for twelve months, at a cost of fifty cents a bushels—say one dollar and eighty cents a year. Still, with all this corn and all the sympathy they can muster, and with large providential openings for doing good, there is no ethusiasm in this direction. I have been talking of the good things in store for them in the exodus—the comforts, the service, the easily directed, not to say controlled, votes: it made no impression upon men who have been raised to help themselves."

A Letter from Oxford.

DEAR EDITOR — A protracted meeting of two weeks session closed with great success. We were made to rejoice over twenty-three souls converted to God. Juliet Wiley, an old lady who for the last thirty years has felt the heavy burden of sin, and has been seeking for restoration, was happily converted to Christ.

At the close of our meeting an invitation was offered to those who wished to join our church. Twenty-two came forward, which made us feel that our labor was not in vain. We are glad to say our last spring converts are still striving for the kingdom of heaven. We have about thirty of them to receive in full fellowship. Ten of them came from a Baptist meeting which was held at this place. We have eight full members who came from other churches. Our Sabbath-school is doing splendidly, and we had a Sabbath-school picnic and a concert in July, which was largely attended. The day passed off quietly, and was enjoyed by all. Times are very hard here, and have been all the summer, but we are striving to bring up our yearly collections. A large number of citizens of this county are preparing to go to Kansas; several have already gone. Our congregation is improving.

Yours fraternally,

SAM'L A. COWAN.

The circular of Wiley University, Marshall, Texas, for 1879 is just [illegible]. With good facilities, [illegible] and the assistance [illegible] to finish the [illegible] in peace [illegible] work.

OUR SOUTHERN METHODISM

LOUISIANA.

Rev. F. Christian preached last week in the Sixth Street M. E. Church. His text was taken from the 39th chapter of Job, 18th verse. He preached partly in the African tongue (Morocco) which greatly pleased his hearers.

S. Evans, Morgan City: "We are getting along very well here. The church is on the increase, and the Sabbath school has 30 to 35 in attendance, organized as a missionary society. The fearful storm on the 1st destroyed 5 colored churches, on both sides of the bay, but one church was not injured. It is out of debt. Methodism is spreading here."

H. Green: "I was bred and born in Montgomery county, in the neighborhood of Rocksville, Maryland. At the age of 12 years I joined the M. E. Church, and have remained in it until now. I was about the age of thirteen, and was called to preach the Gospel, and have been working at it up to this day. I came to this State in 1830, and from that time to 1853 I served three masters, and they were all wealthy men of this State, had white wives and children by them, and colored women and children by them; and their sons had colored women also, and no one was killed about it. I see so much in the papers about abuse of persons of both races who marry, that I think the white race ought to set an example of purity that we might follow it. They should follow the Bible commands, and do unto others as they would have others do unto them."

SOUTH CAROLINA.

Rev. V. A. Bulkley, P. E. Columbia District, reports a good work in progress, giving statistics for the four months closing with Aug. 31. Number of adults baptized, 110; infants baptized, 265; received into full membership, 183; joined on probation, 782; joined by letter, 62; removed by letter, 4; deaths, 51; expelled, 27; conversions, 137. We have collected for self-support as follows: For support of pastors, $479 50; for building and improving churches, etc., $490 85; and for missions, $12 65. There have been four new churches dedicated and three nearly completed this quarter. The times are hard with us, but we are trying to do all we can towards keeping up the work and supporting the preachers. But the best of all is God is with us and souls are being born again. Our Sunday-school work is living and prospering in most places, and we are doing all we can to build it up."

MISSISSIPPI.

A. J. Thompson, Hazelhurst: "We had a glorious time at our twelve day's camp meeting, and 5 accessions and 7 converts."

H. Cawthorn, Brookville: "During protracted meeting there were 10 conversions, 11 adult baptisms Three Sunday-schools have 125 pupils in all."

C. W. Ivy, Shuqualak: "I have just closed a protracted meeting at this place, which resulted in one convert, and one backslider returned. Six joined on probation. The Baptist minister at this place labored with me three or four nights with much love. This is a hard place. Pray for us."

TEXAS.

J. C. Mays, Austin: "I am now going to school in this place."

Peter Thompson, Quitman circuit: "Have just completed our new church house at Quitman, 40x30. Opened meeting therein Aug. 30. Accessions to the church 16. We are still scattering the seed all through the circuit and praying God will bless the work."

P. Carmichael, Fayetteville: "At Smyrna I have about 55 members; at Fayetteville 13. They are doing well, notwithstanding much opposition from Baptists in the vicinity. My quarterly conference passed off nicely. Rev. E. E. Gates, of La Grange, presided. Some of our Baptist brethren partook with us."

TENNESSEE.

Rev. T. C. Carter, president of Tullahoma College, Tenn., will visit the North in the interests of that college and of education among Southern whites in connection with the M. E. Church. The McMinnville district conference heartily commend him to the lovers of Christian education in the North.

The ninth annual report of the Woman's Foreign Missionary Society of the M. E. Church, shows 2,172 auxiliaries, 55,560 members; increase of members for the year 4,683. Receipts for the year $66,842.76. Eleven missionaries sent out. The society is supporting forty day schools, four orphanages, three hospitals, five dispensaries, nine boarding schools, and 150 native teachers and assistants. The plans contemplate a strong advance movement at home and abroad. The *Heather Woman's Friend* is the monthly organ of the society.

New Orleans University.

The fall term of the New Orleans University will open the first Monday in October. The University is situated on the corner of Camp and Race streets, and being near the central part of the city, it offers better opportunities for attending than any other school of the kind. A full number of able and competent teachers have been employed, and all necessary arrangements made for thorough and efficient work. The coming school year is more promising of accomplishing great good than any other before. To all who have the interests of the educational work at heart, I make a most earnest appeal for prompt action in working for this school. Let no one delay in putting forth every exertion at once to secure a large attendance. To all former pupils, let me say, Lose not a day without speaking to some one upon this subject. See to it that no one who may be likely to attend fails to receive your attention. A personal visit, an earnest plea in behalf of education, explaining the great importance of the work may do worlds of good. Should you thus be able to secure the attendance of but one who otherwise would have remained away, that one may be the means of rescuing multitudes from a life of ruin and woe.

Let all pupils, both old and new, be present the first day of the term. One of the greatest difficulties in our work heretofore has been in commencing without a full attendance. By missing one week at the beginning, when classes in new studies are formed, a student falls behind his class, and thus meets with embarrassments which he is never able to overcome, the entire term becomes a drudge to him. He works very hard and accomplishes but little—sometimes merely nothing.

Ministers, speak of this subject to your congregations. Do not delay the matter. Preach upon the great importance of our educational work. In every sermon remind parents of their great duty to educate their children. Make frequent visits among your people, and insist upon it that they must accept the offers of an education while it is so fully extended to them, warning them of the great danger that God will hold them responsible for slighting this opportunity.

During the year—two years ago—in which I was connected with this school, I formed many and lasting friendships among the pupils. Now, let me invite you all to call at the University building and see me. I desire very much to talk to you concerning our approaching work. Come at once. Do not delay. I shall warmly greet you. We have a great and important work before us. I am fully aware of some difficulties in the way, but God is with us, and if we only trust to Him and unite our efforts, our labors must be rewarded with abundant success. "Work and pray." Let that be the watchword for every one. God does not hear the prayer of the indolent. It is only when we do our part—all that we can do—that he hears and answers our prayers. He has promised to do this, and if we are faithful to our trust, he is as certain to answer our petitions as he has promised to hear them Again I invite one and all to call at the University building and see me. I shall also take pleasure in answering any letters addressed to me at 188 Race street, giving all information sought.

ISAAC N. FAILOR, Pres't.

Religious Items.

The Jewish new year began on the 17th.

The General Conference of the Evangelical church meets in Chicago October 2.

The missionary money reported from the Norway Conference should have been $524.15 and not $152.

The Northwest Swedish Conference met in Moline, Ill., on the 4th. The Conference embraces Illinois, Iowa, Nebraska, Kansas, Minnesota, Michigan and Indiana. It has a membership of 4000. Bishop Andrews presided.

A Baptist council is to meet in Donaldsonville, says the *Chief*, to investigate charges of misbehavior against Rev. Spencer Roberson. The New Orleans *Evangelist*, in relation to the affair, says some excellent things about lightly esteeming the work of ordaining men for the Christian ministry.

Rev. J. C. Hartzell, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, has been visiting New York and Ocean Grove. He is to visit several Conferences in the interest of our Freedmen's Aid Society this month and next. His personal observations of our work in the South will be interesting.—*Philadelphia Christian Standard.*

Letter from Holly Springs.

DEAR EDITOR—The third quarterly conference for Asbury Chapel on the 15th inst. was one of the most pleasant ever held here. On Sunday morning, after the usual exercises in the classes were over, our superintendent, Bro. F. P. Hill, called upon the presiding elder, Rev. J. G. Johnson, to address the Sabbath-school, which he did in a speech of great beauty and eloquence, there being an unusually large number of both old and young present. His address was just what the people wanted to hear—a few words from the promised land, (Kansas.) His description of what he had seen in Kansas, his private interview with Gov. St. John, the great temperance camp-meeting at Denver Grove, where he met and was introduced by Mr. Murphy to an audience of more than 10,000 people, was listened to with marked attention.

At the 11 o'clock service a number of the probationers' time having expired, the list of names from the church record was called by the recording steward, Samuel Bolton. Thirty-one came forward and stood around the altar, renewed their solemn promise contained in the baptismal covenant ratifying and confirming the same, and acknowledging themselves bound faithfully to observe and keep that covenant. In testimony of our Christian affection and the cordiality with which we received them, the right hand of fellowship was extended amid shouts and praises to God. May they be faithful and useful members of the church militant till they are called to the fellowship of the church triumphant, which is "without fault before the throne of God."

The presiding elder preached at 3 o'clock p. m., from the text, "Thy will be done." The congregation pronounced the sermon his best effort ever made in Asbury. A handsome collection was taken up and the sacrament was administered to more than 200 communicants. Our quarterly love-feast on Monday afternoon was a refreshing outpouring of the Holy Spirit, upon the congregation from the presence of the Lord. On Tuesday morning the presiding elder left for Byhalia, being greatly pleased with the spirituality of our church. The old members say the church was never in better condition.

During the quarter one of our most honored and oldest members, Bro. Isaac Fogg, died September 4, 1879, in great peace, praising the name of Jesus. Bro. Fogg was loved by all who knew him. In his death the community has lost a worthy citizen and our church a faithful member. Age, 80 years.

J. M. SHUMPERT.

Holly Springs, Miss., Sept 16, 1879.

Financial Plan of Visitation.

DEAR BRETHREN—I will visit your charges in the interest of our Conference School. I trust you will aid me in making it a blessing to yourselves and to your children. I intend to make my visits as evangelistic as possible. Many ladies and gentlemen have promised me $5 and $10 donations when I came around this fall. Please meet me with cash and I shall acknowledge the same in our friendly and interesting messenger, the SOUTHWESTERN. Our Conference School commenced the second Monday in September. Prof. G. C. Richardson and his able assistants are in fine spirits. Some pupils have already arrived from abroad and entered the School; others have notified us to spare space for them. This is our school, brethren. We sadly need it just where it is, etc. Our friends from abroad will please aid us by making liberal donations. A little timely aid will ensure success At present we are oppressed and depressed. Any aid sent to Rev. S. Gates, treasurer, glass box 220½; or to M. Henson, financial agent, glass box 275½, will be duly acknowledged and be rightly applied. We commence with Lockhart, Sept. 27-28; Luling, Oct. 4 5; Gonzales, Oct. 11-12; San Antonio, Oct. 18-19; Sequin, Oct. 22; Round Rock, Nov. 5; Georgetown, Nov. 6; Belton, Nov. 8-9; Port Sullivan, Nov. 12; Milam Grove, Nov. 13; Calvert Nov. 15-16; Bremond, Nov. 19; Milam and Big Creek, Nov. 21-23; Waco and Waco Mission, from Nov. 27 to Dec. 1. As you see, dear brethren, my labor will be extensive. Please aid me in the manner above described and with your prayers. MACK HENSON.

Austin, Texas, Sept. 10, 1879.

The Seaman's Bethel (up town), in charge of A. J. Witherspoon, has been greatly improved, and an addition completed and paid for. The two rooms, aggregating 141 feet in length, will accommodate a large audience. Services began on Sunday evening to 7:30. The reading room opened on Monday, and as the ships come in entertainments will be devised for sailors' evening amusement.

The City.

Judge Henry C. Dibble has instituted a suit for libel and $25,000 damages, against the *Picayune* newspaper, in the U. S. Circuit Court. The *Picayune* said that on the 14th of September Judge Dibble fired on and killed an unarmed, crippled reporter (J. M. West), from a window of the Customhouse. This is the libel upon the character of the Judge, which he resents in a highly appropriate manner. The prominence of Judge Dibble as a Republican, is the only explainable cause of a malicious use of this attack, often repeated by the city press, and it is hoped that it be may effectually silenced.

A very strong movement has begun to make Gen. Fred N Ogden commander of the White Leagne on Sept. 14, 1874, the next Governor of the State. The friends of Lieut. Gov. Wiltz are somewhat surprised at the sudden growth in popularity of the new candidate for Democratic honors, as the field seemed clear. When Mr. Wiltz was mayor of the city, his position in regard to the White Leagoe uprising was subjected to much Bourbon criticism, and his proclamation on Sept. 15th, the day after the fight, landing the men who had overthrown the government from which he had obtained his commission, created some merriment among the Ogden men on guard throughout the city. There are many who look upon Mr. Wiltz as the evil genius of Gov. Nicholl's administration. The canvass for the governorship they say begun immediately after his defeat in Baton Rouge, resulting in the convention agitation, and a new constitution to abridge Gov. Nicholls term of office. It would be a strange misadventure, therefore, if Gen. Ogden and his friends should carry off the prize so nearly within reach of Mr. Wiltz.

Sunday School.

LIVING UNTO GOD.

GOLDEN TEXT.—"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. 3: 17.

QUARTERLY REVIEW.

[Condensed from the National S. S. Teacher.]

The lessons of the quarter are of such an abstract and doctrinal character that many of its teachings have slipped out of the grasp of the memory of the scholars. Care and time should be spent in reviewing. The following scheme will be of great help in fixing the main points of the lessons in the memory, and contains the principal teachings. It would be well to take this scheme up at the very beginning of this month, so that the scholars may get the benefit of a few week's drill upon this plan before review day comes.

THE CHRISTIAN'S TRIUMPHS:

1. Over Sin: "Being justified by faith." Over Tribulations: "Glorying in tribulation." Over Wrath: "We shall be saved from wrath."

2. Over all Circumstances: "All things work together for good." Over all Enemies: "If God be for us, who—against us?" Over all Evils. "We are more than conquerors."

3. Over Discouragements: "Beareth all things," "believeth," "endureth." Over Imperfections: "Then face to face."

4. Over Corruption: "This corruption—put on incorruption." Over Death: "Death is swallowed up in victory."

THE CHRISTIAN'S DUTIES:

5. To Christ: Should live "unto him who dies for us." To the World: "We are embassadors for Christ."

6. In fruit-bearing: "The fruit of the Spirit is love, joy," etc. Toward other Christians: "Bear ye one another's burdens." Toward Himself: "Let every man prove his own works." "He that soweth to his flesh," etc.

7. In Regard to Strength: "Be strong in the Lord." With Regard to Armor: "Put on the whole armor of God." With Relation to Prayer: "Praying always with all prayer."

8. In Regard to Each Other: "Be like-minded." "Let nothing be done through strife." In Relation to Christ. "Let this mind be in you which was also in Christ Jesus." In Relation to Self: "Work out your own salvation," etc.

THE CHRISTIAN'S HOPE:

9. Based on Service: "Let the word of Christ dwell in you." "Do all in the name of the Lord." Based on Knowledge: "Knowing that of the Lord ye shall receive the reward of—inheritance."

10. For them who are Asleep: "Sorrow not even as others which have no hope." For the Lord's Coming: "The Lord himself shall descend from heaven," etc. For the Living: "Then we which are alive and remain, shall be caught up, etc."

11. Brings Great Gain: "Godliness with contentment is great gain." Is for the future: "Lay hold on eternal life: Is for Christ's Appearing." "Which in his times he shall show," etc.

12. Leads on to be Orderly: "Be subject to principalities," etc. Changes the Nature: "Were sometimes foolish," etc. Looks for Reward: "Made heirs according to the hope." Incites to service: "Careful to maintain good works."

Strength and decision can live and make live where a moment's faltering will kill.

Foreign Missions.

CHINA.—Superintendent Lowry sends his Quarterly Report from Peking. Steady progres is manifest and a sign of striking instance in one case. The native Christians erect church and school accommodations at their own instance. During the quarter I have visited all our work except the Taiau circuit. There have been few accessions to the charges in the cities. In the southern city in Peking there are some signs of promise. The audiences have been good, and some names have been entered on probation. Miss Porter has had some encouragement in her work among the women. She has started a day school for girls, with a native woman of good ability for teacher. At the last meeting twenty-one pupils were present. The work on the Nanking circuit—the most unfruitful of our country circuits—has made some advancement. At the visit of Bro. Davis and myself three persons were baptized and received in the church, and three were taken on probation. The work on this circuit has suffered for want of efficient native help. The Tsang Chou circuit, under charge of Bro. Davis, is in a prosperous condition. He received twenty on probation while we were there. In one village the members have fitted up a small chapel or class-room at their own expense. The native helper had been invited to two new villages about ten miles distant, by some persons interested in the doctrine. I have not learned the result of his visit, but hope it will prove to be new openings for the Gospel. Wang Chungpei, from the Taian circuit, has been to Peking to escort his mother and sisters to their home. He reports interest at one or two points on the circuit. Two entire families, numbering altogether ten or twelve persons, are awaiting the visit of the missionary to enter the church. Bro. Chen has not been as energetic in prosecuting the work on the Tsunhua circuit as we hoped he would be, and yet has not been idle. Two new centers have been found, with every prospect of permanency. About thirty persons have been received on probation. Two adults and one child have been baptized. In one of the villages the most influential and wealthy man of the place is much interested in the truth, but is kept from uniting with the church by strong family and social opposition. He is very friendly to the Christians, and privately furnished the means for the entertainment of the preachers when there to conduct the services. The members of all the mission families are well. All except Bro. Pilcher's, and the young ladies are now at the Hills. Rain has fallen in abundance in this region, but other sections are still dry."

BULGARIA.—A young man, a Bulgarian, who spent several years in this country at our academies, and at Drew Seminary, is now in the Financial Department of the new government of his native country. He says in relation to the religious condition of the people: "They like to hear preaching and to examine our books, and they are becoming more friendly towards the protestants. The private secretaries of the prince here and at Sophia are young men educated in Robert College, and in the General Assembly at Tirnova there were not less than forty men educated in Robert College, which is considered as an American Missionary Institution."

General News Items.

Martial law is declared in Santiago de Cuba.

Parts of Hungary are threatened with famine.

Daniel Drew died in New York aged 82 years.

All Zoln chiefs have submitted to the British.

In Middleborough, Eng., 3000 persons are penniless.

Russia complains of conflicts between Mussulmen and Christians.

Franklin and other Tache towns have quarantined against Morgan City.

Hon. James Jenkins is the Democratic candidate for Governor of Wisconsin.

Gen. Skobeloff will command the Russian expedition against the Turcomans.

United States troops had a five hours' fight with 100 Indians near Hillsboro, New Mexico.

Marriages.

At Elijah chapel, Oxford, Miss., Sept. 7, by Rev. H. York, Mr. Thomas Galtwood to Miss Winnie Webb.

At the church, Hazlehurst, Miss., Sept. 11, 1879, by Rev. A. J. Thompson, Mr. E. E. Brown to Miss Violett Moore, all of Copiah county.

Deaths.

Miss Mary Pezero departed this life Sept. 8, 1879. She now sleeps beautiful and calm, free from pain and sorrow. Surrounded by nearest and dearest friends she breathed her last. She was a faithful member of St. Stephens church. She has now arrived at the portals of glory. G. R. G.

Mrs. Jennie Morgan died in Claiborne, Jasper Co., Miss., Sept. 12. She was a member of the Baptist church. Being notified of her death, she told her husband not to grieve for her, for the light of heaven was shining on her way to glory. She left nine children, with instructions to raise them up in care of Christ to meet her in heaven. A. COOPER.

Paulding, Miss.

Sister Sallie Robinson departed this life January 25, 1879, aged 60 years. She had been a faithful member of the M. E. Church 18 years, and leaves a husband and 6 children to mourn her loss.

Brother [illegible] Galtwood fell asleep in Jesus Aug. 20, 1879, leaving a wife and 5 children to mourn his loss. He had been brought to a saving knowledge of Christ 10 years ago. He was about 70 years [illegible]. HENRY YORK.

Oxford, Miss.

[illegible] Mahala Shattuck departed [illegible] in this place on the 2d inst. [illegible] had long been a Christian, and [illegible] was a most triumphant [illegible] love of Christ had con[illegible] the fear of death. [illegible] son and daughter [illegible] to mourn her [illegible] that they may be [illegible] as she was, [illegible] her in that land where [illegible] disease and death [illegible]. GEO. LACY.

[illegible] Church, Jackson, La.

[illegible] just from the death bed of [illegible] Carroll, a devoted [illegible] of the M. E. Church in this [illegible] an exemplary [illegible] and died a peaceful [illegible] death. Her last [illegible] "My soul is hid in [illegible] fought a good fight, [illegible]

[illegible]

them already in the hands of hundreds of thousands of lovers of good books in all parts of the land, are naturally transforming the incredulous into patrons and friends of the enterprise. The cause of the low prices are the reduced cost of manufacture to about one-half what it was a few years ago, the sale direct to the purchaser, saving the large commissions commonly paid to agents and dealers, and a very large sale. It is worth the cost of a postal card to see their catalogue.

New Publications.

The Argus, a small Republican paper "in the interests of people of color," has appeared in Washington. Chas. N. Otey is editor in chief.

The Library Magazine of select foreign literature, at $1.00 per year, published weekly, is one of the enterprises of the American Book Exchange, 55 Beekman street New York.

The Princeton Review, 37 Park Row, New York, is republishing in small pamphlets, leading articles which appear in its colums. "Local Government at Home and Abroad," by Robert P. Porter, Esq. of Chicago, is No 1 of the series. Price 5 cents.

"China," a pamphlet of 65 pages, first of a series on the several Mission fields. To be had of Rev. J. T. Gracey, Dansville, N. Y., or Phillips & Hunt, 805 Broadway, New York. Price 25 cents per copy per mail, or $1.75 for ten. To all ministers, 15 cents per copy.

We have received the Home Protection Manual, containing the constitution and plan of work for State and local W. C. T. Unions, and an argument for the temperance ballot for woman, by Frances E Willard, published at the Independent office, New York. Price 15 cents.

The September number of the Southern Musical Journal contains the following music: "Let the Dead and the Beautiful Rest," song and chorus, by S. Wesley Martin; "Sensation Waltz," by Beckt; "Three Fishes," song by Hullah. Send for this number. Address the publishers, Ludden & Bates, Savannah, Ga.

The numbers of the The Living Age for September 6th and 13th contain: The Works of Rembrandt, Edinburgh; Count Cavour, Quarterly; Some Facts and Thoughts about Light-Emitting Animals, Popular Science Review; Prince Louis Napoleon's Expedition to Boulogne, and A Galilean Novelist, Fraser; Fashionable Charity, and The Late Youth of Philosophers, Saturday Review; Barnard Castle, Spectator; with continuations of Jean Ingelow's "Sarah de Berenger;" and Miss Keary's "Doubting Heart;" and the usual amount of Poetry. For fifty-two such numbers of sixty-four large pages each (or more than 3 000 pages a year), the subscription price ($8) is low. Littell & Co., publishers, Boston.

Good Company No. 1, is a first issue of a new volume. The cover is new in color and design. After a charming bit of poetry by Lucrece, come some pleasant pages from Mr. Charles Dudley Warner, entitled, A Wilderness Romance, [illegible] one of his delightful Adirondack sketches. Next there is an [illegible] of Hospital Work in New [illegible] by Mr. William H. Rideing, [illegible] this are a sketch from [illegible] Mrs. Harriet Beecher Stowe. [illegible] by Miss Lucy Larcom. [illegible] who resided for several [illegible] Japan gives a resume [illegible] of their social code, [illegible] in producing [illegible] courtesy, we so much [illegible] Japanese. It is en[illegible] The Politeness of Organ[illegible] conversations relate [illegible] lands: In the Father[illegible] several years resi[illegible] A German [illegible] All Day Long in Paris. [illegible] Mrs. Kirk, her maiden [illegible] W. Olney, has Mr. [illegible] First Parish; Mr. [illegible] Scudder has, Do Not [illegible] the Same? and [illegible] S. Chester furnishes [illegible] All good spect[illegible] work. In The [illegible] Hive, a sketch [illegible] intelligent factory [illegible] ideas as to the [illegible] Something [illegible] informed person, [illegible] of the [illegible] The [illegible] A Committee [illegible] of current [illegible] Gardner; In [illegible] Our Right Hand! [illegible] Walker; [illegible] and verses [illegible] Preston, Mrs. [illegible] Mary [illegible] anecdotes [illegible] and Talks. [illegible] original [illegible] a year, postage [illegible] Good Company,

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[illegible] periodical will be con[illegible] for which the sub[illegible]

[illegible] be sent ten days in advance, [illegible] from re-printing and other [illegible] Address

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New Orleans.

THE ROBBINS
FAMILY WASHER AND BLEACHER
AGENTS WANTED.

We bespeak for this article the careful perusal of every intelligent person into whose hands this paper may fall. It should carry great weight with house-keepers and MEN WHO ARE LOOKING FOR A BUSINESS which will pay. To such the chance now offered is seldom equalled—never excelled.

In bringing this article before the public, it becomes necessary to take into consideration

THE ART OF CLEANSING FABRICS,

which is yet so imperfectly understood. Having had a lifelong experience in the laundry business, in connection with first-class hotels, public laundries, asylums, hospitals, etc., we know whereof we speak. The numerous devices of friction rollers, pounders, squeezers, dashers, agitators, steam wash boilers, etc., have all failed in one or more of the three essential points, viz: The saving of labor, the wear and tear of clothes, or in perfectly extracting the dirt and discoloration; all of which are accomplished by the ROBBINS FAMILY WASHER AND BLEACHER.

WHAT IS IT REMOVES THE DIRT?

You may ask all washerwomen and house-keepers, and your answer from nine out of ten will be, "Plenty of elbow grease," or in other words, plenty of hard laborious rubbing upon the washboard. And such is the case, for you first rub soap upon the cloth, and then you have to rub it in to make the dirt soluble; but does that remove it? No; to do that you must dip it in the water and rub repeatedly to force water through the fabric again and again. That is what removes dirt after having been softened by the chemical action of the soap.

The way in which this could be the most economically accomplished has been developed in the FAMILY WASHER AND BLEACHER, which embodies all the above points.

It is harder work to operate these mechanical devices than to use the common washboard. They are constantly getting out of order, and wear out in a short time. They wear out clothes faster than the rubbing-board, because the friction is a hundred per cent. greater.

READ WHAT OTHERS SAY.

From FRANK FLOWER, Eatontown, N. J., Jan. 30, 1878.

* * Your Robbins Washer has preserved my clothes from the remorseless washboard and the ruthless scrubbing and rubbing of the washerwoman fiend. No longer is washday the most dreaded of the week, as, thanks to the Robbins Washer, our washday is free from manual labor and unpleasantness incident thereto, and I hope your sales may extend until every household is blessed with the Robbins Washer. One thing I can assure you, that if she could not procure another, I do not think money could buy from my wife her washer. She has used it three years, and likes it better every washing day. Rest assured I shall always speak for my friend, the Washer, on each and every opportunity.

Mechanical devices take the entire time of a person during the whole wash, and will not remove streaks from clothes. With the Washer and Bleacher, washing, baking and housework are contemporaneous operations—the fire doing the washing and baking while the housewife does her housework.

The following extract from a private letter written by a lady to her sister in this city, who had sent her a Washer:

* * * Mr. — is home, and he is about the garden just as he was last Summer, and works right up against his clothes just as father does. He dirties four shirts a week, as black as dirt. We never could get them clean in the world if it were not for the Washer. We did not wash yesterday, and this morning I have been doing up all kinds of chores, while the washing does itself. It is just wonderful!

Last Saturday morning I told Em. we would make our fire do double duty, so we put all the three-bere' sheets in the boiler, and after them seven long roller towels, and as many tea towels, and when we got our baking done they were all clean. You have not forgotten how dirty hired men make sheets and towels. I think everybody would have to have workmen's shirts, sheets and towels to appreciate it.

I told Em. I hoped no one would ask us to lend again, for what would we do if it gave out, I can't tell.

I now have a Washer in my kitchen that cost $45, but was laid aside because it was harder work to operate it than to do the washing with the washboard. If I could not get another of the Washers and Bleachers I could not afford to sell mine for $20. Every other kind of work goes on at the same time. * *

All who have tried steam wash boilers will unite with us in saying: They do not give satisfaction.

WE WILL EXPLAIN WHY.

As stated, water-force is what removes dirt from the fibres of the cloth. A large body of water is required to hold in solution a comparatively small amount of dirt. Steam wash-boilers cannot accomplish the desired result. They do not contain enough water to hold the dirt in solution, while steam will not remove dirt. It is a powerful agent to assist in cleansing, because it expands the fabric, and causes the discharge of dirt and impurities from the cloth that cannot be forced out in any other way unless by the application of heat and force of water combined.

In order to remove dirt from steamed clothes, they must be washed out in water at nearly boiling heat, for if you use water at a lower temperature, it causes the fabric to contract, which shuts in, or as our housewives say, "sets the dirt," thus causing the clothes to turn yellow. An essential thing to be mentioned is the rotting of clothes by steam wash-boilers, because of the small quantity of water used.

Everybody knows that a large quantity of soap dissolved in a small body of water must necessarily form an exceedingly strong alkali, which after the clothes are packed in the steam wash-boiler, is converted into steam, every moment becoming more concentrated till the clothes are removed. A few such washings, and what is the result? Simply this: Your clothes fall to pieces of their own weight, and you pronounce steam wash-boilers (as they are) a failure.

THE PRINCIPLE OF THE WASHER AND BLEACHER

embodies all the essential points. First, we have the desired heat, which expands the fabric and causes it to discharge the dirt. Second, we obtain a powerful suction beneath the clothes, which causes a rapid downward current or water force, through and through them, thereby removing the dirt. Third, we use a large body of water, which holds the dirt in solution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and not by steam. This process cannot injure fabrics. It cleanses thoroughly, rinsing the clothes being all that is required to complete the operation.

THE CAPACITY OF THE WASHER AND BLEACHER.

There are three sizes: No. 1, the family size; No. 2, suitable for small hotels, restaurants, barber-shops, boarding-houses, etc.; No. 3, or steam power-washer, into which is conducted, through a ½-inch pipe, live steam from the steam boiler, from which is obtained the power for driving the water. This washer takes the place of machinery in pieces where steam power is used in the laundries.

The Washer is composed of metal, and cannot get out of order.

The family size weighs about 5 lbs., and is only 8 inches long by 5 inches wide, and 1½ inches deep.

The discharge pipe is 13 inches high over that, and 1½ inches in diameter. It throws water in a solid unbroken stream at the rate of 10 to 12 gallons per minute. It will work in any family boiler. It takes only three or four ounces of soap to 10 or 12 gallons of water, and will wash bed and table linen a boiler full in ten to fifteen minutes, wearing apparel in from twenty to thirty minutes, and will remove all streaks without any rubbing; requires no previous preparation of clothes, such as soaking over night, etc. We take the clothes dry, and when the Washer gets thoroughly at work, we fill the boiler as full as it will hold, by gently pressing them down with a stick. We use no chemicals, only good soap and soft water. If the water is hard, it may be softened by a small piece of borax, which is harmless.

For LACE CURTAINS this Washer is invaluable. It cleanses them as no other process can, and without the slightest danger of injury.

The No. 2, or small hotel size, will do the work in a boiler four times the size of the common family boiler, and wash of average pieces from 1,500 to 2,000 per day; or it may be used in any smaller boiler. They will work in anything that has a flat bottom large enough for them to rest upon.

For hospitals this washer is pronounced by the medical faculty invaluable, being the most powerful disinfector known, leaving the fabric as pure as when new. By engineers, mechanics and scientific men generally it is pronounced one of the most wonderful discoveries in the principle of hydraulics or water force ever brought to light. By bleachers and chemists it is said to be the most powerful method of removing dirt and vegetable matter from fabrics that has ever been known. It is the greatest bleacher extant, and for that alone is worth ten times the price.

THE PHILOSOPHY OF THE WASHER AND BLEACHER is this: We have five pounds of metal, which attains a much greater degree of heat than the water surrounding it, consequently the water underneath the Washer becomes hotter and more expansive than in any other part of the boiler, and is thereby thrown to the surface through the tube; thus tending to produce a vacuum underneath the Washer at the bottom of the boiler, into which the water is rapidly drawn.

As it passes along the channels of the Washer, the curved and contracted throats of the same prevent its flowing backward; and being held in contact with the hot metal, it becomes hotter and hotter, consequently more expansive and more forcible until thrown to the surface, thus producing a powerful suction beneath the clothes, through which the water must pass in a rapid downward current, thereby obtaining a water force which cannot be obtained by any other method known in cleansing fabrics. Thus, we get a combination. First, we have the desired heat. Second, perfect chemical action of the soap. Third, force of water—all of which are required to thoroughly cleanse and purify any fabric.

THE IMPROVED WASHER.

The Improved Washer has a perfect fitting pipe, and is a combination of metals which does not become sticky or dirty. It comes out of the boiler as bright as new.

A WORD ABOUT BLEACHING.

There are few professional bleachers in the United States. The word "bleaching" implies the art of extracting animal or vegetable matter or discoloration from the various fibres which constitute all our different fabrics. This is done by a regular chemical process, consisting, first, of alkaline boilings; second, immersions in solutions of chloride of lime; third, solutions of acids. After each process the goods receive a thorough rinsing in clear water; then, last of all processes, to thoroughly extract all injurious matter, comes that of boiling in good soap and water. This leaves the goods pure and white as snow, ready to finish for the market. Now, the question arises, Can those fabrics again absorb and fix all their natural discolorations? We answer, No; impossible. Then why is it (asks the housewife) my clothes become yellow and discolored? There are many reasons—Poor soap, hard water, careless servants, not having strength to rub out the dirt yourselves, and not being able to use water by hand hot enough to keep the fabric expanded to the extent which is absolutely requisite to thoroughly extract the dirt or "bleach the clothes." Clothes should never be bleached but once, but thoroughly washed, and they will always be white. THE FAMILY WASHER AND BLEACHER will do it for you every time.

We have endeavored to set forth as explicitly as possible the merits of our Washer and the mode of operating it. And as it is much easier to answer inquiries here, we transcribe a few of the more common

QUESTIONS AND ANSWERS.

Q. What kind of boiler do you use?

Ans. Any kind of boiler that has a flat bottom 5½x8 inches will do.

Q. How can you have a flow of water at the rate of ten or twelve gallons per minute in a boiler holding only eight or ten gallons?

Ans. The same water is used over and over again; and in order to be thus used it must pass down through and through the fabric, and this with the soap and heat is what does the business.

Q. How can you use a large quantity of water in a boiler already full of clothes?

Ans. We first fill the boiler two-thirds full of water; as soon as the washer commences to work, we put in the clothes dry.

Q. Can you wash flannels and colored clothes?

Ans. We wash anything that can be washed. Flannels and colored clothes need but little soap and from five to ten minutes of the full operation of the Washer. Flannel should be rinsed in HOT water. It is the change from BOILING to COLD water that contracts the fibre, causing them to shrink. Any FULLER will tell you this is so. Fugitive prints will part with their colors by this or any other process, but fast colors will not be injured. It is not best, as every good housekeeper knows, to use strong soap or alkalies in washing colored goods. Many prints and other colored fabrics have some kind of ACID as a base, and if alkalies are used strong enough to destroy this acid, the fabric will part with its color. This is why English scarlets, which will not fade in the sun, or by ordinary washing, are ruined by STRONG soaps. These facts are worth remembering by the inexperienced housekeeper.

Q. Can you use the common soft soap of the farm-house?

Ans. Yes, if good.

Q. Is it not better to put very dirty clothes to soak over night? Ans. No.

Q. Will your machine remove the streaks from dirty wristbands and collars, such as farmers and mechanics wear, after having been worn a whole week, as they usually are? Will not these require extra care in rinsing? Ans. The Washer will cleanse the dirtiest clothing. Give the clothes a thorough rinsing.

Q. We sometimes find a whitish scum on top of the water. What is the cause of this? Ans. Your water is HARD. When soap is added to hard water a chemical change takes place. Certain substances in the water having an affinity for the alkali of the soap, unite with it, thus setting FREE other substances; these are PRECIPITATED and fall to the bottom, or rise to the surface in the form of a whitish scum, according as their specific gravity is greater or less than that of water. This is why it is impossible to cleanse fabrics with hard water. Hard water may be softened by the use of borax or sal-soda. Pure rain water is best for ANY method of washing.

Q. How can it be possible for so simple a thing to cleanse fabrics? Ans. If you will study the PHILOSOPHY of the Washer, carefully and intelligently, for a few moments, and consider what is required to remove dirt from clothing, you will ask, "How is it possible for it NOT to cleanse fabrics?" A gentleman writing to us upon this point, says: "I must own that when I first saw your Washer, I was utterly incredulous as to its cleansing powers. My family were still more so. In fact, they had no faith in washers of any kind; but being strongly urged by a friend who had used your machine successfully, I concluded to try one. We made the first trial with a good many misgivings. I fact, I could not see how so simple a thing COULD wash clothing. But when I saw the water pouring out from the discharge pipe at the rate of 10 or 12 gallons per minute, and when I reflected that this amount of water must pass through the clothes twenty or thirty times in the course of an ordinary wash, my doubts began to give way. I saw that there was both philosophy and common sense in the process, and that it was impossible that it should NOT prove effective. I am now a firm believer in the Washer, and trust it will find a place, as it deserves, in every household."

Q. Will you send a Washer C. O. D. to my address? Ans. We do not send Washers C. O. D. It only costs the sender 10 cents for a registered letter or money order, which can be sent at our risk.

We send sample Washers by express, and guarantee all packages to be delivered to our customers at their nearest express office. We pack securely in a strong box, and invariably send notice of shipment.

WILL YOUR WASHER DO ALL YOU CLAIM FOR IT?

(This Question Comes to Us Oftener than Any Other.) Answer—Stop and think, and you will readily see that we must sell more than Sample Washers in order to make our business profitable to us. Consider the cost of manufacture, rents, printing and office expenses, and prepaying expressage on Samples, and this fact is derived. We must depend entirely for our profits upon the sales made by those who first send for a Sample Washer, and after trying it and convincing themselves, become our Agents. If it were not "All We Claim For It," could we sell more than a sample to a person?

INDISPUTABLE EVIDENCE.

WELLS RIVER, Orange Co., Vt., Mch. 21, '79. Messrs. Bissell Manufacturing Company, 42 Murray street, New York:

I enclose $3.50, for which please send me, express paid, one of your No. 1 Washers, per your ad. in N. Y. Weekly Witness of March 20. I propose to give it a thorough trial, and if it is all you claim for it, which I have no reason to doubt, I think seriously of taking a general agency for several counties in this vicinity.

A. W. JONES, Wells River, Vt.

Washer to be sent to A. W. Jones, Wells River, Vt.

WELLS RIVER, Vt., April 5, 1879.

Bissell Manufacturing Company:

GENTLEMEN: Sample Washer received Gives good satisfaction in my family. Trust I may be able to send you an order for a dozen soon, and take general agency for a county. Hastily, A. W. JONES.

WELLS RIVER, Vt., April 12, 1879.

Bissell Manufacturing Company, New York.

GENTLEMEN: I trust you will excuse me for troubling you with the first difficulty which arises with me in undertaking to introduce your Washer in this place. I wrote you a week ago, saying that it gave good satisfaction, and now say more. The third time using it to-day in my family, having become conversant with it, we could do anything we chose almost, and in most satisfactory manner, washing flannels and all. But to-day (later) a lady has used it who says (the clothes being very dirty, the collars, etc., having been saturated with sweat) that the clothes have yellow streaks in them, and that she believes that the continued use of the Washer will cause the clothes to become yellow beyond reparation. I cannot find but that she used the Washer according to directions. Can you not give me some testimonials which touch directly upon that point, and a list of names of some who have used the machine a year or more, to whom I may write in regard to the matter? My only excuse for writing this is that I am interested to have the Washer proved to be what I myself believe it to be—"a success." Very respectfully,

A. W. JONES, Wells River, Orange Co.

P. S.—Have seen the lady again, and she admits the clothes had become yellow by a careless servant and hard water. Would like the testimonials just the same however. The letters asked for were sent.

BISSELL MANUFACTURING COMPANY.

WELLS RIVER, Vt., April 14, 1879.

Messrs. Bissell Manufacturing Company.

GENTLEMEN: Inclosed please find check for $24, for which please send me one dozen No. 1 Washers, quick by express, and give me general agency for Orange County, Vt., and would like Caledonia County reserved for me. Took an order to-day from a lady who is considered the most particular in town about her washings. She tried the Washer, and was very much pleased with it. Hope I may get the above dozen by last of the week by express. Hastily,

A. W. JONES.

WELLS RIVER, Vt., April 22, 1879.

Bissell Manufacturing Company.

GENTLEMEN: I return to you herewith letters of testimonial sent me in yours of the 15th instant, for which please accept my thanks. I think that I have succeeded in convincing my customers that it is not a humbug, and the letters were just what I needed, so far as they went. Very respectfully, A. W. JONES.

WELLS RIVER, Vt., April 23, 1879.

Messrs. Bissell Manufacturing Company.

GENTLEMEN: Inclosed please find check for $52, for which please send, immediately on its receipt, by express, twenty-four No. 1 Washers and two No. 2 Washers, and give me Caledonia and Orleans Counties, in Vermont. Hastily, A. W. JONES.

Having explained the correct theory of cleaning fabrics, and shown by our description, and the testimony of people who are using, that the principle of the Washer and Bleacher embodies the above theory, we ask you to take particular notice of

THE INDUCEMENTS WE OFFER.

We want a Local Agent in every town in the United States. We know from past and present experience that reliable, energetic men can make money selling the Washer and Bleacher in any community.

We want first-class men as GENERAL AGENTS; men capable of managing one or more Counties.

To such men we give a duly executed LICENSE.

We furnish descriptive circulars for distribution among families. Also large posters for advertising in public places.

We also furnish INSTRUCTIONS TO GENERAL AGENTS which enable them to handle their territory to the best advantage.

The retail price of the **No Washer is $3 50; No. 2 Washer, $5; No. 3, or Power Washer, $50.** Special terms to Agents for No. 3 Washer.

TERMS TO GENERAL AGENTS.

No. 1, $24 per dozen; No. 2, $36 per dozen. For $50 we will send twenty-seven No. 1 Washers. For $100 we will send fifty-five No. 1 Washers. These large orders enable General Agents to save on freights.

SAMPLE WASHERS.

In States east of the Missouri and Mississippi Rivers, also in Kansas and Nebraska, we will deliver at your nearest Railway Express office, CHARGES PREPAID. Sample No. 1 Washer, $3.50. Sample No. 2 Washer, $5. We will deliver prepaid a No. 1 Washer in Dakota, at Bismarck or Yankton, for $3.50; in Wyoming, at Cheyenne, for $3.50; in Idaho, at Franklin City, for $4.50; in Colorado, at Denver or Pueblo, for $4; in New Mexico, at Santa Fe, $5; in Arizona, at Prescott, for $8 50; in Utah, at Ogden, for $4; in Nevada, at Virginia City, for $5; in Louisiana, at New Orleans, for $3.50; in Arkansas, at Little Rock, for $3 50; in Texas, at Corsicana, for $4.50; at Texarkana, Denison or Sherman, for $3.50. For the Pacific Coast we will deliver No. 1 at San Francisco, Sacramento, Marysville or San Jose for $4. Our reason for so doing is to induce people to investigate this matter, feeling sure that a trial will secure an Agent for us.

Any Agent who will place this Washer in families can sell one in almost every instance, upon a trial of it. The great saving in time, labor and material and the extreme low price of the Washer brings it within the reach of all. It cannot get out of order. It does the work rapidly and well. These points commend it to every one. Send for a sample; try it; show it to your friends; get their orders, and if you wish to secure a county or town, don't delay, but let us hear from you at once. Remember the old maxim, "First come, first served."

In territory where there are no Agencies established, to persons desiring a Washer for their own use, we will deliver the same, CHARGES PREPAID, on receipt of price as stated above. You can readily determine when there is an Agency established, as Posters will be put up in conspicuous places, and Circulars distributed.

SPECIAL NOTICE.

Before writing for further information read carefully the following:

The above contains all the information we can possibly impart to you. The principle and merits of the Washer, and testimony of those who are using it. All that our printed Circulars contain is here laid before you.

We do this to avoid the necessity of sending out circulars, or answering letters of inquiry. Those ordering direct from this advertisement will be dealt with strictly as stated above. We give to such, by prepaying Expressage upon their Washers, the full benefit of what we would otherwise expend in circulars, stationary, postage and labor, the cost of which in the aggregate is enormous.

As to the reliability of this Company, we refer you to the notice in another column of the Editor of this paper. Also to the MERCANTILE NATIONAL BANK of this city, or to any Express Company in New York.

In ordering, write plainly your name, Post-office, County and State. Also the name of the Express office to which you wish the Washer forwarded. Strange as it may seem, some people who usually write a very good hand spell their names in Chinese, or some other language unknown to the average office clerk, and some even forget to write their names at all.

Cash must accompany all orders. Remit by Post-office Order or Registered Letter, at our risk. We insure the safe delivery of all Washers ordered as above. Money may also be sent by Draft on New York. Address BISSELL MAN'F'G CO., 50 Barclay St., New York.

When you order mention this paper.

The New Hymnal.

The Mississippi and Louisiana Conferences at their late sessions, made it the duty of every preacher having charge of a station or circuit to see that their pulpits were supplied with a New Hymnal, and all were to use their influence in having the people supply themselves with Hymnals and to use them in the public congregation and in social meetings.

We are now prepared to supply the following styles of the Hymnal at the prices named. Our terms are cash before sending, or we will send by express C. O. D. Specimen copies sent by mail on receipt of price

Pearl, Double Column.

Cloth, each	40 cents
Cloth, red edges, each	50 cents

24 mo.

Cloth, each	50 cents.
Roan, embrossed, each	75 "
Morocco, gilt edges	$1 50

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With sections 481–484 of Ritual,

Cloth, each	75 cents.
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12 mo.

Suitable for Pulpit Use.

Contains sections 481–484 of Ritual.

Sheep, each	$1 50
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This book is well adapted to the use of choirs, has all the hymns with the same numbers as the pulpit hymnal and all the tunes.

8 vo., with Tunes.

With sections 481–484 of Ritual.

Cloth, leather back, superfine paper,	$1 75
French Morocco, gilt edges	2 50

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— BY —

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—AND—

WILLIAM L. HARRIS, D.D., LL.D.

8 vo., 311 Pages.

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In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases.

* * * * * * *

In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.

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—FOR—

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The limited course of study adopted by advice of the Bishops for use in several Southern Conferences is as follows. We add the price of each book. Our terms are cash in advance before sending, or the books will be sent by express C. O. D. Any book will be sent by mail, post paid, on receipt of the price.

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CANDIDATES FOR ADMISSION: English Branches; Bible; Discipline (price 40 cents); Porter's Compendium of Methodism (price $1 75).

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SECOND YEAR: Part Second Wakefield; Merrill on Baptism (price $1 25); Bible and Discipline continued and a written sermon.

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During these years it is expected that every minister will read Wesley's Sermons (2 volumes, price $7 00).

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Young Folks' Corner.

CHILDREN'S JOYS.

The children's world is full of sweet surprise;
Our common things are precious in their sight;
For them the stars shine, and the morning rises
To show new treasures of untold delight;

A dance of bluebells in the shady places;
A crimson flush of sunset in the west;
The cobwebs, delicate as fairy laces;
The sudden finding of a wood-bird's nest.

Their hearts and lips are full of simple praises
To Him who made the earth divinely sweet;
They dwell among the buttercups and daisies,
And find his blessings strewn about their feet.

But we, worn out by days of toil and sorrow,
And sick of pleasures that are false and vain,
Would freely give our golden hoards to borrow
One little hour of childhood's bliss again.

Yet He who sees their joy, beholds our sadness;
And in the wisdom of a Father's love
He keeps the secret of the heavenly gladness:
Our sweet surprises wait for us above.
—Sarah Doudney, in Sunday Magazine.

It Stings.

"How pretty," cried little Sam, as his little fat hand grasped a bunch of white lilac which grew near the gate of his father's mansion. The next moment the child's face grew red with terror, and he dashed the lilac to the ground, shrieking, "It stings! it stings!"

What made it sting? It was a bright, beautiful, and sweet smelling flower. How could it hurt the child's hand? I will tell you.

A little busy bee, in search of a dinner, had just pushed his nose in among the lilac blossoms, and was sucking the nectar from it most heartily when Sammy's fat hand disturbed him; so, being vexed with the child, he stung him. That is how Sammy's hand came to be stung.

Sammy's mother washed the [illegible] with hartshorn, and when the pain was gone she said: "Sammy, my dear, let this teach you that many pretty things have very sharp stings."

Let every child take note of this: [illegible] pretty things have very [illegible] stings." It may save them [illegible] stung if they keep this [illegible] often makes [illegible] very pretty. A boy [illegible] the circus because [illegible] pretty and their [illegible] learned to swear [illegible] pretty thing—[illegible] him. [illegible] thought wine [illegible] he drank it and [illegible] drunkard. Thus [illegible] a luscious pear [illegible] it. [illegible] one?" asked [illegible] not get an[illegible] she could not [illegible] "It stings [illegible] that smooth, [illegible] you, sticking [illegible] the bland [illegible] smart of [illegible]

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to get some information concerning my wife' father: his name, when I left him in Athens, Ga., was Gilbert Grant. Since that time (1864) I have not heard from him. Wife's name was then Harriet Burke and her mother's Annie Bird. She was sold from Mr. W. M. Bird to Mr. Charles J. Burke who lived within a mile and a quarter of Union Point. She was then sold to a speculator by the name of McRiley who brought her South, where she has been ever since. She has three sisters, one named Martha Lowry. She has found one, Eilie, who once belonged to the Birds. The other one is dead. If any one knows of such a person they will confer a favor by addressing me at Mayersville, Miss.

REV. SAMUEL BLACKWELL.

DEAR EDITOR—I am seeking the whereabouts of my relations—mother, father, six sisters and two brothers. Mother's name is Nellie Johnson, father's George Johnson. sisters' Eliza, Frances, Winnie, Sarah, Rhoda, Christie; brothers' Solomon and John Johnson. We are all from Anne Arundel Co., Maryland. We left sisters Rhoda and Christi and brother John there. They belonged to Mrs. Harriet Waters. The rest of us belonged to Dr. Granges Thong, who, at his death, willed us to his son, Ben Thong, and he brought us to Galveston and sold us separately. I was sold by myself: mother, father, sisters Eliza, Frances, Sarah and Winnie; and brother Solomon were sold to another man in Galveston, Texas, in 1855. My grandfather's name was Ned Huttin. Any information of the above will be gladly received. Address me at San Felipe, Texas, in care of Mr. W. H. Jackson.

WESLEY JOHNSON.

MR. EDITOR—I desire information concerning my uncles Gabriel Armstead, Henry Patrick. Father's name is Otis Armstead. Their mother's name is Millie Armstead. Otis is alive and he and Patrick came from Virginia to Kentucky. We belonged to Mr. Thomas Esquails, Franklin, Borden county. I took mother back to Virginia. Martin and Caleb brought Otis and Patrick to Tennessee, and sold Patrick to Mr. Elisah Herds, then Otis was sold to John Sweeny who left there in 1832. Also of my aunt, Eliza, who belonged to John Sweeny in Franklin, Williamson Co., Tenn. She was sold to Jack Wallage, who was a gin-wright in that county. She had two sisters, Emma and Esther, a brother, James; their mother, named Sophia, died at the Proughty's place. John Sweeny came to Texas in 1832, and lived in Brazoria Co. Any information of the above will be thankfully received. Address me at Columbia, Brazoria Co., Texas, in care of Rev. Jeremiah Wesley.

JAMES ARMSTEAD.

DEAR EDITOR—I am seeking the whereabouts of my uncle Jonah Hartley. Mr. Edwin A. Glover bought him from Capt. Hartley and many of Jonah's kinpeople and my mother, his sister, Leah. Mr. Glover brought Jonah to Texas, but being subject to the rheumatism was sent back to Mather county, Alabama. Mother says about a year before the emancipation she heard that Uncle Jonah was in New Orleans, La. He left his wife here. Her name is Mary Ann. My mother, Jonah's sister, has three children, two boys, Willis and Jeff Davis, and one girl, Joanna. My father's name is Frank Jackson. Any information leading to the above named person will be gladly received. Address me at San Felipe, Texas.

PROF. W. H. JACKSON.

Be Ye Like Foolish.

For ten years my wife was confined to her bed with a complication of ailments that no doctor could tell what was the matter or cure [illegible] I used up a small fortune [illegible] Six months ago [illegible] U. S. flag with Hop Bitters [illegible] I thought I would be a [illegible] I tried it, but my [illegible] proved to be wisdom. Two [illegible] her, and she is now as [illegible] as any man's wife, [illegible] me two dollars. Be [illegible]"—H. W., Detroit.

[illegible]TER'S

PREVENT

Yellow Fever.

It has been well proved that prevention is better than cure. A very simple and effective preventive for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully, the common method of using them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison. One reason why they are of special value is that they stimulate the digestion and thus enable to system to overcome the influence of the malarial poison. They are a cheap and almost certain preventive. Ask your physician about them. Benson's Capcine Plasters are a sure preventive and cure for chills and fever if worn as above. Price 25 cents. 31 13t

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DR. C. McLANE'S

Celebrated American

WORM SPECIFIC

OR

VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

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are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

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No better cathartic can be used preparatory to, or after taking Quinine.

As a simple purgative they are unequaled.

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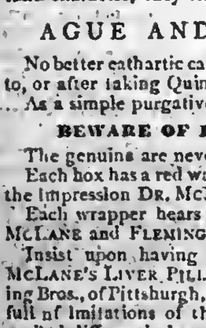
ELASTIC TRUSS



Has a Pad differing from all others, is cup-shaped with SELF-ADJUSTING BALL in the center, adapts itself to all positions of the body while the BALL in the Cup PRESSES BACK THE INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail, postage paid. Circulars free.

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[illegible] MASON & HAMLIN ORGAN CO. [illegible]

BELLS.

The following prices include the MOUNTINGS.

Diameter.	Weight.	Bell & Mounting	Price
26 inches....	175 lbs......	325 lbs........	$40 00
28 inches....	225 lbs......	375 lbs........	50 00
32 inches....	350 lbs......	550 lbs........	75 00
36 inches....	550 lbs......	800 lbs........	110 00
40 inches....	750 lbs......	1050 lbs........	150 00
44 inches....	1000 lbs......	1350 lbs........	200 00
48 inches....	1300 lbs......	1800 lbs........	250 00
54 inches....	2100 lbs......	2900 lbs........	400 00

We have arranged to furnish our churches with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The Bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

Phillips & Hunt,
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This Agency supplies Colleges, Academies, Schools and Families with competent professional Teachers and Tutors.

Do you wish to employ a competent Teacher or do you wish to secure a position as Teacher? Address,

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Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

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"The Richest Blood, Sweetest Breath and Fairest Skin in Hop Bitters."

"A little Hop Bitters saves big doctor bills and long sickness."

"That invalid wife, mother, sister or child can be made the picture of health with Hop Bitters."

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"That low, nervous fever, want of sleep and weakness, calls for Hop Bitters."

Try Hop Cough Cure and Pain Relief is Pleasant, Sure and Cheap.

FOR SALE BY ALL DRUGGISTS.

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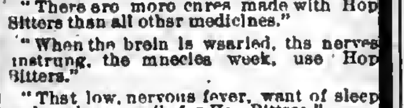

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MUSIC BELOW COST.

Having secured control of a bankrupt stock of about 100,000 pieces of new sheet music—the lot will be closed out at prices one-twentieth what such music retails at.—For 25 cents we will mail a roll of pieces, vocal or instrumental, that your dealer can not duplicate for less than $5 to $7. Five rolls for one dollar; twelve for $2. Order at once.

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Complete History of Wall Street Finance containing valuable information for investors. Address, Baxter & Co., Publishers, 17 Wall Street, New York.

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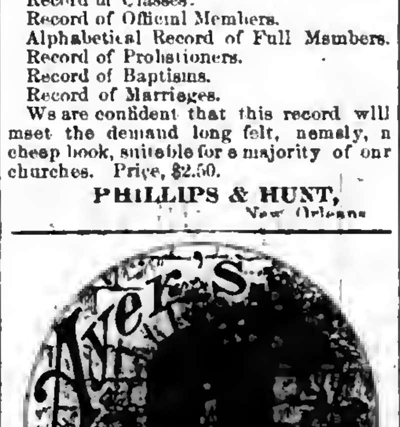

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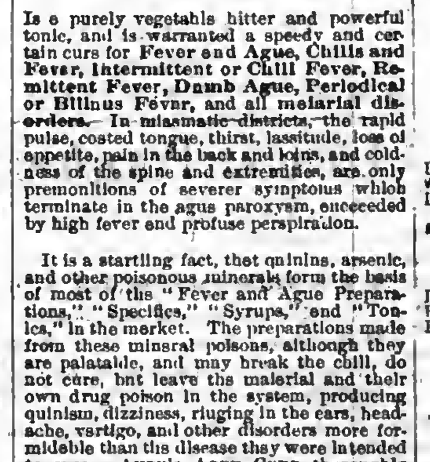

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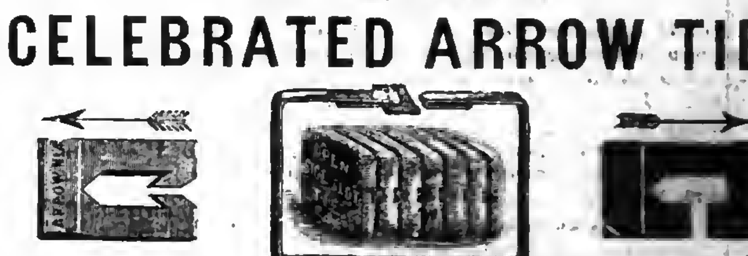

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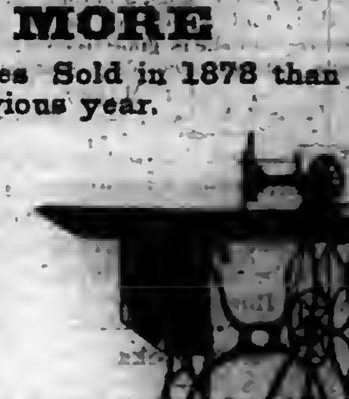

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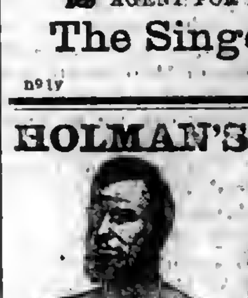

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Southwestern.

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hand has been manifest. If manacles are to be broken, the strength of her arm gives help to the falling blows. If evil is to be checked, and chains forged about the feet of rushing crime, her furnaces and smiths help weld and rivet the links. Wherever the voice of the world has united in the cry for a reform, Methodism has preceded the popular clamor by its alone demands. What has Methodism done? It has stood in the very forefront of every good thing. It has hurled its strength unflinchingly against every evil thing. What has Methodism *not* done?

But even these factors, added to her numerically expressed strength will not tell of the results of her life. We must add to our results the innumerable hosts that from our altars have crossed the floods. We must go down and stand by river's brink, and learn from the mystic ferryman how many of our saints—father and children—have been carried from our shores into the summer clime. They are gone, but they are still ours.

"One family we dwell in him,
One Church, above, beneath—
Though now divided by the stream—
The narrow stream of death.
* * * *
One army of the living God,
At his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

Our fathers and mothers, our wives and little ones, who from our homes have been garnered, who had been fitted for that upper [illegible] through Methodist preaching, they are not to be forgotten in our reckoning of results. The great [illegible] of our church that help people heaven, that add their voices to the [illegible] of the triumphant [illegible] that cast their crowns before [illegible] of the Lamb—these, [illegible] guard, are to help [illegible] story of what our cause has [illegible].

[illegible] say a word as to its future. [illegible] be the hereafter [illegible] of this impulse? Still let [illegible] hold fast to its profession [illegible] is with waiting [illegible] into advanced work [illegible] lean hands—separ[illegible] from all rancor, clamor and [illegible] strifes—cling to [illegible] before it, and its [illegible] shall not "be removed [illegible] place," but, as an [illegible] go forth to [illegible]. Besides her old [illegible] will be continued [illegible] work [illegible] another duty [illegible] voices of our land [illegible] with differences [illegible]. The time was [illegible] each of the [illegible] of the common [illegible] of the other with [illegible]. That [illegible]. A common [illegible] most opposite [illegible] has evil arisen, [illegible] of God's militant [illegible] forgetting their varied [illegible] prejudices, [illegible] in the [illegible] serried column [illegible]. God seems [illegible]

[illegible]

igal-like," to the rock from whence we were hewn—a river cannot swallow an ocean—but upon the common principle of the fatherhood of God, and brotherhood of man standing, all, forgetting all else but one heritage of work and joy, go forth to gather the world's richest fruitage for our Master.

And that day shall come. Soon the toilers will be cheered with the gladsome shout of victory. The day-dawn is past, the sun has arisen and now speeds toward his zenith. Soon he will reach the meridian line and announce the high-noon for the world. Twelve o'clock, the zenith of the long-prayed-for day, will soon ring out its joyful message. Noontime of rest to the rich and to the poor. Twelve o'clock, the hour of maturity to the king upon his throne and the beggar in his hut; twelve o'clock to the trusting woman amid her washtubs, and to the queenly matron in ease awaiting his coming; twelve o'clock to the plodding scholar and the ignorant lad; twelve o'clock, the hour of liberty, to the freeman amid his possessions, and to the slave bearing galling chains of passion or of earthly master. Twelve o'clock, the hour of victory, is at hand. It shall be the reward for the toils, tears and sighs of God's united people. To that result all should be looking, for it all should be struggling; toward that last battlefield all God's hosts should be united in marching. And when to the final fray, in serried ranks, all creeds shall move; when all the true Christlike, Godward toiling sons of the earth shall march, who would deny the right to lead the army and to carry the flag to our Methodism? The strongest corps naturally are thrown to the front. And when that marching army, with its motto of "Holiness to the Lord," shall have met and vanquished the world's foe, Heaven shall re-echo earth's shout of victory. John, when amid Patmos, mysteries, beheld, upon the outer limits of the celestial realm, a lonely sentinel. With lonely eyes he ever gazed earthward, with attent ears he ever listened for the promised sound. The wings were folded about its person, wearied from their disuse through the long past. It was the watchman upon Heaven's outposts. He knew but one mission, he waited but one sound. And, as the shout of victory and the clank of riveting chains upon recreant ones rise above the mist and cloud; as the smoke of that final struggle rolls away, and the field of conflict is clearly seen by the waiting angel; as the result of the victory rises before this watchman's vision the face becomes illumined, the wings are lifted, and, with rapid strokings, the long-waiting messenger hurries to the throne of his Master and his God, and with voice of exaltation, and a cry as for his promised rest, cries out: The kingdoms of this world have become the kingdoms of our Lord and of his Christ!—*N. Y. Methodist.*

For the SOUTHWESTERN.

Shall We Have One Methodism In the South?

The doctrine of One Methodism in the South has been frequently advocated by the leading men of the Southern Church. While we are in favor of and would rejoice to see all Methodists North, South, East and West, come together in organic union, yet we are opposed to one Methodism in the South. That is, we are opposed to being forced into the Church South. Such is evidently the desire and the aim of the Southern Methodist press and pulpit. They ask for one Methodist Church in the South, or rather demand that all come under the banner of the M. E. Church South. Now we have in the South thousands of Methodists who will never consent to be members of the Church South. A large majority of our Methodists would seek homes in other churches, before they would go to the Southern [illegible] people would gladly [illegible] organic union between [illegible] Methodist Episcopal [illegible] United States, but [illegible] [illegible]

world." The founder of Methodism said, "The world is my parish." The Gospel is to be preached to every creature in the North and in the South. We might consent to go to Him in the Church South if we could hear anything of a Christ South—and of a heaven South—but as Christ is not sectional, as heaven is not sectional, and as the church should not be sectional, we prefer to stay in the old M. E. Church, that knows no North or South, but offers pardon and purity to all that will come to Christ.

2. The M. E. Church South has abolished the probationary rule, and hence lacks that much of being a Methodist Church. We do object to receiving unconverted persons into full communion with the church. The Church South having abolished probation, is yet seeking to increase their numbers as rapidly as possible. They have opened the door wide, and bid all saints and sinners to come in and enjoy all the privileges of full members of the church. They may gain numbers by this, but they will lose the life and power of religion by such actions. Too much bad material gets into the church when the doors are closely guarded, but how much more trash will be gathered into the church when its doors are open to the unconverted. I know that some deny that the Church South receives unconverted persons into full membership, but I know what I am saying. I have several friends who are members of the Southern Church who never claimed to be converted. When the Church South makes religion a test of membership, we might seek a home with them, but not until this is done can we go.

3. The M. E. Church South have virtually dispensed with class-meeting. They may have these meetings in several places, but I have my first Southern Methodist class-meeting to attend, and yet I have traveled constantly in Texas for six years, and have attended many of their meetings, but no class-meetings have I met among them. Believing, as we do, that class-meetings are the life of any Methodist Church, we will never go to a church that claims to be a Methodist Church where they never hold class-meetings.

4. The M. E. Church South does not want all the members of the M. E. Church. She would like to have those that leaned toward the South during the war, but no more.

1. They don't want our colored members. If they should seek a home in the M. E. Church South the door would be closed against them, and they would be informed that the Church South was for the white people, and if they wanted a home in the church they could go to the black man's church.

2. They don't want persons in their church who embrace the doctrines of extreme Northern men. They might admit them into their church, but there could be no communion or love for the "Yankee," or "nigger sympathizer," as Northern men are called.

Pray don't ask the members of the M. E. Church to join the Church South—since they don't want us. We will never live in a church where the majority hate us. What! ask us to go to the very people who abuse us and seek our ruin? No! We will never go there until they change. I would advise all Methodists coming from the North not to go to the Church South. You will do better in almost any other church. If you can't find the M. E. Church where you stop, seek a home in some other church, but not in the M. E. Church South, unless you are willing to hear the old M. E. Church, that perhaps you have long lived in, abused, and the men that under God led you to Christ and that you love as your fathers in the Gospel, called hard names and evil spoken of by persons who never saw them. If members of the M. E. Church can go and live among the persons who labor to condemn their church, then I say—go. But if you have any love for the Old Church and her noble ministers, then I advise you to seek church communion somewhere else than in the Southern Church. Having been raised in the South, I know whereof I speak. I have often heard both preachers and members abuse our church; our men, I shall say—our dead men are sometimes raised from the grave and abused.

We want peace and union, but we will never, no, never, be forced into a church where [illegible] regard is [illegible]. What I ask [illegible] the church of the world, and seek homes in a Southern Church, when the favored bourbon aristocracy can insult us at pleasure? How would the Methodist from the North and East receive such sayings as the following. A Southern Methodist of Travis county, a representative man, said to my father, "I would wallow in hell forever before I would live in a church with Gilbert Haven and his stripe." Another Southern Methodist, a school-teacher, said to me, "If I had a drop of Yankee blood in my veins, I would cut it out." A Southern Methodist preacher heard this remark, and laughed at the poor fellow's wit. However he laughed, I never once reproved him for his wickedness. Another, a lady, said, "If Northern Methodists go to heaven, I don't want to go there." I could multiply these quotations indefinitely if it was necessary, but these are enough to sicken the hearts of Christians—such sayings would not be very edifying to our brethren from the Northeast.

Oh, I long for the time to come when we shall be treated as Christians by the Church South—we have not been in the past. We want one Methodism for the world, and not one for the South only.

S. C. LOCKETT.

For the SOUTHWESTERN.

Bible Work.

DEAR EDITOR—The Southwestern Bible Society is, and has been for some time, besides operations in other portions of her territory, engaged in canvassing the parishes in lower Louisiana, contiguous to New Orleans. Miss J. P. Moore, assisted by helpers, reports having visited all the families in St. Bernard, St. Charles, Jefferson, Ascension, Assumption, a portion of St. James, St. John the Baptist, Terrebonne and Iberville; and all of Orleans outside of the city. There are 2503 white families; 1583, or 62 per cent. of which she found totally destitute of any portion of Scripture; 14,104 colored families, 9490, or over 66 per cent. of which were destitute. She has supplied 265 white, 3084 colored families, and 175 individuals. There has been distributed in this canvass $929 worth of Bibles and Testaments; $185 35 of which has been donated to the poor; $724 54 has been paid for colporting and expenses, leaving only $186 20 returned to the Depository, and sent on to the parent society, which has furnished the books for this work.

Our object in publishing these facts and figures is to direct the attention of the members of the society, the churches, and the benevolently disposed to our work. The above are specimens of the destitution in portions of our territory, and of the work we are performing.

We need money to carry on these operations. The Parent Society generously proposes to furnish us materials on condition we would show a disposition to help ourselves by doing what we can. Are we doing this? Nearly all the churches have pledged by resolutions in their conferences, presbyteries, etc., to present the claims of the society and take collections, and I am satisfied that there are numerous persons whose attention only needs to be called to this subject, and an opportunity afforded to contribute. Only consider the above facts, showing that more than half of the families living in our nearest neighboring parishes are totally destitute of the Word of Life! Is there a church in this city that will fail to help us? I suppose none fail to take missionary collections to send to heathens in other lands, but here are the heathens at our door, and shall they perish? J. A. IVY, Agent, S. W. Bible Society, 163 Camp St.

September 19, 1879.

For the SOUTHWESTERN.

Third Round—Navasota Dist.

SHERMAN, Texas, Sept. 17, 1879.

DEAR EDITOR—I closed my third round at Bryan and Brewers Hill on the 14th, and had pleasant meetings at both places. I consider that the church in Bryan is in a better condition, spiritually, than any part of the district. A fine revival influence prevails there; souls are being converted and sinners are deeply impressed. There is also a revival influence at Brewers Hill and a number have been converted lately. The church is in a good condition. Bros. Brown and Hamilton are esteemed very highly by their people. Bro. Sessum, on the Brazos circuit, is having a hard time—few members and no pay. We have made a grave mistake in the Texas conference by cutting up our work in small appointments. It is impossible for them to support a preacher and he must go to work to support his family, and the result is that no good is done. How can a man with a family of a wife and five or six children support them on $50 or $60, and do the work of God? It is expecting more than God expects of any man. I witnessed at Bryan, last week, a scene that I hope never to witness again. I was at the home of Mr. Brandon, now of Brandon, but formerly of Mississippi, whose wife has a little colored blood in her. She is the daughter of a wealthy planter of Memphis, and was raised well. Mr. Brandon was her father's overseer during the war, took this girl for a wife and had several children by her. After the war they moved to Texas. She was converted, and said to him that she would not live with him unless he married her. This he did four years ago. Last week the grand jury found a true bill against them for being unlawfully married, and they are on trial now. They will perhaps be sent to the penitentiary for five or ten years for doing what the law of God and man requires. They have four beautiful children and were trying to raise them up to fear God and make good citizens; but their hopes are suddenly blasted. How long, O God, how long! Mr. Editor, where are we drifting to? In a land said to be the home of the down-trodden and oppressed, families are broken up and imprisoned for no other crime than being lawfully married. It is no crime to live in adultery with a colored woman, but the sin is in making her your lawful wife.

W. L. MOLLOY.

For the SOUTHWESTERN.

Sunday-school and Theological Convention.

This Convention, which was appointed for San Antonio and Columbus districts in West Texas Conference, met at San Antonio Aug. 28, 1879. The Presiding Elders of both districts and a fair representation of ministers and Sunday-school superintendents were present at the opening. Many, however, were kept away by rumors of small pox in the city. The convention was opened at 9 a. m. with singing and prayer, by Elder Carper. Elder Richardson presided. R. H. Harbert, of Columbus, was chosen secretary. Prof. G. O. Richardson, of the West Texas College at Austin, Mrs. C. A. Richardson, teacher in the same institution, and Miss Jennie Milne, were present to conduct the Sunday-school work of the convention. The first session was occupied in organizing the convention into a model Sunday-school. It was thought that the Sunday-school workers could learn more about teachers' meetings, conducting recitations and a general review if they saw and took part in a regular Sunday-school each day. It was decided to occupy the forenoon of each day entirely with Sunday-school work, and the afternoon with the class in theology. The hours for the sessions were fixed from 9 a. m. to 12 m., and from 2 to 4 p. m. The teachers' meeting each day was to be from 4 to 5:30 p. m. Adjourned to meet at 2 p. m.

Afternoon Session.—The first topic, "The Fall of Man," was taken up and carefully discussed. The class was very much interested. At 4 o'clock Prof. Richardson had his teachers' meeting to show the Sunday-school workers how to get the lessons out of the *Teacher's Journal*. Adjourned.

SECOND DAY.

The convention was called to order by Elder Richardson. Devotional exercises were conducted by Rev. W. O. Sheely. The first exercise was the model Sunday-school and general review. Then followed the discussion of the topics in the published programme. Prof. Richardson led the discussion on "How to Organize." Elder Richardson on "How to Draw the Parents to the Sunday-school and Interest Them." They were followed by others in an animated discussion. Adjourned until 2 p. m.

Afternoon Session.—The class in theology were in their places and all took part in the discussions on "The Atonement." They all seemed to get a deeper insight into the wondrous love of God as manifested in the gift of His Son to die for our sins. The topic was so interesting that almost every eye was filled with tears.

THIRD DAY.

The convention met at its regular hour. A regular Sunday-school occupied an hour and thirty minutes. A committee on education, consisting of A. R. Norris, G. O. Richardson and I. Clayton, was elected. Also a committee on temperance, consisting of R. H. Harbert, Fannie Herman and W. H. Mosehy, was elected. Discussions on the Sunday-school topics continued until the hour for adjournment.

Afternoon Session.— The session was occupied by the discussion of "Justification by Faith." This lesson was full of interest.

FOURTH DAY.

This morning being Sunday, the regular Sunday-school for San Antonio and the convention Sunday school were conducted together by Prof. Richardson. Many useful lessons were carried away by the members of the convention. At 11 o'clock Prof. Richardson preached to the Sunday-school. At 3 o'clock the church was densely crowded. Elder Richardson gave a Bible reading on Holiness, in place of the usual sermon. The points proved by the reading were—1st, Holiness is commanded. 2d, We cannot enter heaven without it. 3d, It is provided for in the atonement. 4th, It is received of God by faith. 5th, It should be sought with intense desire and perseverence. 6th, It is retained by active faith. The effect of this reading was beyond description. The people were overwhelmed by the accumulation of precious truth on the subject of holiness, and they were deeply convinced that "without holiness no man shall see the Lord." There was scarcely a dry eye in the congregation. At the close of the reading the Elder asked how many would begin now, and earnestly seek to be made holy. Nearly every Christian in the house arose. Bible readings can be made a success among our people if properly conducted. This service was followed by the sacrament of the Lord's supper. This was a season of universal interest.

FIFTH DAY.

The convention met at 9 o'clock. The committee on education presented the following report:

WHEREAS, We feel the importance of a good education, and,

WHEREAS, We have a Conference school at Austin, doing thorough work in all departments, therefore

Resolved, 1. That we will do all in our power to encourage public schools in our own localities.

2. We will urge all who wish a thorough preparation for the ministry, for teaching or for business, to attend the West Texas College at Austin, Texas.

3. We will contribute all we can toward building up said Conference school.

4. We will get our *S. S. Journals*, *Lesson Tracts*, and other helps into all our Sunday-schools. We will petition our S. S. Union to aid such schools as are too poor to buy, on account of failure in the crops.

A. R. NORRIS, Chairman.

The committee on temperance reported as follows:

WHEREAS, The use of intoxicating drinks is ruining the morals and blighting the prospects of many of our people for time and eternity, making their homes wretched and stamping disgrace and ignorance on their children. Therefore

Resolved 1, That we who compose this convention will keep ourselves wholly from this nefarious practice.

2. That all ministers of this conference should preach temperance sermons, and enforce the rules of the church against those who use intoxicating drinks as a beverage. The rules referred to are found in paragraphs 32 and 221 of the Methodist Discipline.

3. We will do all in our power to break up the drinking habit.

R. H. HARBERT, Chairman.

Topic 8, "Sunday-school Books and Helps," was discussed by R. H. Harbert and others. "How to Conduct Primary Classes" was well explained by Mrs. Richardson. It was clearly shown that the primary classes can take the regular Sunday-school lesson if the teacher has the skill to explain it in the language of a child. The catechism should be used in small portions at a time. W. H. Mosehy and others discussed the topic on Sunday-school missionary societies.

Afternoon Session.—The class in theology were very much interested in the lessons given by Rev. M. A. Dougherty, of Trinity M. E. Church on the subject of the Lord's supper and baptism, for which brother Dougherty has the thanks of the convention. After resolutions of thanks to the good people of San Antonio who had so generously entertained the delegates, the convention adjourned with the Doxology and benediction.

During the week of the convention Bro. A. R. Norris kept up a protracted meeting each night, which resulted in the conversion of many souls. Praise the Lord.

R. H. HARBERT, Secretary.

General News Items.

Belfast, Ireland, on the 24th, had a $400,000 fire.

The grape crop of France is short and of bad quality.

The Turcomans defeated the Russian advance at Geok Tepe; 700 killed.

Missouri has sixteen counties in which there is not a single liquor saloon.

The Local Option Law has closed the saloons in nearly 400 towns in Kentucky.

Massachusetts Prohibitionists nominated Rev. Daniel C. Eddy for governor.

Prohibitionists of Pennsylvania nominated Wm. L. Richardson for State treasurer.

There is no money in the Peruvian treasury. There is no money for soldiers' rations or pay.

Cuban planters ask that their slaves be freed to prevent their property from being burned.

The provisional government of Hayti is forming a new legislative assembly to elect a president.

Bismarck and Andrassy held a friendly meeting. This means a union between Germany and Austria.

The postmaster general will abolish the postoffice at Blackville, Ga., if the postmaster is not safe while performing his duty.

An assembly of Zulu chiefs will meet to ratify a treaty of peace under which they will reign subordinate to British authority.

The Methodist Conference, sitting at San Jose, Cal., called on Gen. Grant in a body. Bishop Haven delivered the address.

Bishop Haven and Dr. Mallalieu, of Boston, are to dedicate the new M. E. Church in Millington, Md., in the early part of November.

A. F. Davis, U. S. deputy marshal, was shot in Spartanburg, S. C., while serving a bench warrant, and his thigh bone broken. A colored man shot J. B. Panther, the assailant.

Among the applications for admission to the Inebriate Asylum, at Binghampton, were 8 judges, 39 clergymen, 226 physicians, 340 merchants and 1300 rich men's daughters.

The *Central Christian Advocate* says: "It is a remarkable fact that the Protestant ministers, three in number, who have died [illegible] fever this year, were [illegible] Methodists—Messrs. Tiller, [illegible] Stewart."

General Woodford who accompanied Mrs. Chisolm to Kemper County, Miss., pronounces the trial of Gully a dreary farce from the beginning to the end. He found in Kemper County no purpose to vindicate the law and punish the mob or its ring-leaders.

Rev. Dr. Abel Stevens, so eloquent in the pulpit and platform in by gone days, and never surpassed as a historian, is now engaged in writing a life of that wonderful woman, Madame De Stael, since he became a resident of Geneva, Switzerland, two years ago.

Gen. Conway was in consultation with Gov. St. John and others regarding the colored exodus. It is considered by them best to direct the course of immigrants to older Western States, where there is now considerable demand for their labor. There are none of the refugees now depending on charity in Kansas.

The scheme of instruction in cookery in the London Board Schools provides for the giving to the older girls in certain schools at least twelve lessons in practical cookery, the lessons to be given upon one half-day in each week. The instructor is appointed by the Board and receives a yearly salary of $300. Twenty-one of the London schools are to have kitchens; five are now in actual operation. There is no waste, as the food cooked is sold.

Bishop Tirrell, who lately died in Australia, left $1,200,000 to the Episcopal Church Missionary Society, under which he labored thirty years in that country. He had not returned to his native land during all that period. How he came by so large an amount of money is not told, but it is a well-known fact that many of the very wealthy in the Church of England are becoming more and more interested in the cause of missions. The gift meets the pressing needs of the Society, as it was in debt last year $105,000, making its entire [illegible] the large sum of $144,000.

Southwestern.

[illegible] G. HARTZELL, D.D., Editor.

THURSDAY, OCTOBER 2, 1879.

To Our Patrons.

All who are indebted to this office on account of subscription or books, are respectfully requested to forward to us either the whole amounts due, or as much thereof as possible, within the next few days. Remit by registered letter, postoffice money order, or by express. Do not delay it, but do the best you can, and report at once.

Rev. C. P. Wellman has been appointed by Dr. Rust to take charge of Haven Normal School, at Waynesboro, Ga.

It has been complained for several years past that Louisiana fails to provide for the housing and treatment of all the insane persons, for whom admission is applied for at the Insane Asylum.

Rev. I. N. Fuller, President of New Orleans University, arrived last week, and began at once preparations for the opening of the University, which is fixed for Oct. 6. He looks hearty and vigorous, well prepared for a winter campaign.

The New York Advocate of the [illegible] says: "Rev. Dr. Hunt, one of [illegible] Agents, was summoned [illegible] New York last week on [illegible] the death of his mother. [illegible] born in Sussex county, N. [illegible]. She had been a member of the Methodist Episcopal [illegible] seventy-two years. Her [illegible], Noah Hunt, died 10 years [illegible] 88. The house of the [illegible] Hunt was one of the [illegible] Bishop Asbury."

[illegible] John Ellis, the [illegible] Democratic orator, [illegible]

Salvation.

We are so accustomed to hear and use this word that we are apt to forget the length and breadth and depth and height of its meaning. To some it has reference only to the future blessedness of the soul in heaven; by others, it is used chiefly to represent the feeling of delight and enthusiasm which they have when under great religious excitement. To them salvation is merely something to be enjoyed, insomuch that if they are not all the time very happy they fear that they are not saved.

Now it is most emphatically true that salvation is a most blessed experience which makes every soul happy who has it. This is involved in the very meaning of the word, which implies that the soul has been in great danger, and is rescued from that danger. The peril of the unsaved soul no man can adequately describe, because no man knows all the terrible consequences of sin, nor can even conceive what are the eternal tortures of the lost in that place where the worm dieth not and the fire is never quenched. But we know enough to warrant the assertion that there is nothing else in the universe so dreadful as the miseries of a lost soul. Well may we be happy, then, if we know that we are delivered from this penalty of sin, and can say with the Apostle: "There is therefore now no condemnation to those who are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

But there is no salvation from the penalty of sin, except by salvation from the sin itself. The Christian religion is not a system of insurance against the results of transgression by which a man can purchase immunity from the unpleasant consequences of the sins he is doing and intends to continue doing. This is so obvious a truth that it is unnecessary to state it, were it not for the fact that many act as if they had precisely this understanding of religion. They profess to be saved and to have a hope of heaven when they know that in their everyday lives they do not bring forth the fruits of the spirit. It is time such people learned that their professions of salvation are a hollow mockery, and that they have no love for Christ, and no assurance of his favor, unless they are doing his will. For he has said: "He that hath my commandments and keepeth them, he it is that loveth me." The excellent custom of Methodists of allowing and urging every one who will to testify in class-meeting and love-feast is liable to this abuse, viz.: That [illegible] will make professions which are by no means justified by their practices. And this is all the more dangerous, because a man who has learned to tell a good story of himself is apt to continue doing so, when it is no longer true, and to be regarded by those who do not know his private life as being what he [illegible] himself to be. And so [illegible] a man takes the flattering [illegible] to his soul that because he [illegible] talk well, and make people [illegible] from his talk that he is a [illegible], he may, after all, be a [illegible] good sort of a man.

Salvation is not a thing of the [illegible], but of the life. Nor is [illegible] that if a man has once experienced it, he has it forever. The [illegible] "grow in grace," always in [illegible] is not true, for every intelligent Christian knows that he can [illegible] and not renounce his religion, and bring his soul into condemnation. Yet many a Methodist [illegible] this doctrine were true, [illegible] having once had a genuine [illegible] through sincere [illegible] and faith in Christ, he [illegible] not only to tell of that [illegible] is proper enough, [illegible] for his eternal [illegible] in point of fact it [illegible] the past with [illegible] present experience. Salvation to be [illegible] be a thing [illegible] is a present [illegible]

[illegible]

will be more full and constant and rich than it can be here. But the same graces and tempers, the same peace and joy which we have in the Holy Ghost here, we will have in larger measure there, through uninterrupted vision and communion with God.

If, then, we would calculate our chances of heaven, we must take an inventory of our present spiritual possessions and attainments. Are we saved from sin now? Have we the fruits of that salvation in our characters and conduct—"love, joy, peace, long suffering, gentleness, meekness, patience and faith?" Have we Christ formed within, the hope of glory, his spirit, his mind, his dispositions? If so, then we have that blessed foretaste and beginning of heaven in our souls which is the sure guarantee of eternal salvation. May God give us all this experience, and may we never rest satisfied till we have it.

The C. L. S. C.

Rev. Dr. J. H. Vincent sends us the following: "The Chautauqua Literary and Scientific Circle enters upon its second year with October, 1879. More than eight thousand persons were enrolled as members of the class of 1882, and large numbers are coming in with every mail to march under the banner of the class of 1883.

"It is the purpose of the C. L. S. C. to promote habits of reading and study, and during a course of four years to give the college student's outlook to the average man or woman whether young or old. It does not profess to be a substitute for the college course, but it does profess to give a broad view of the fields of science, literature and art.

"The course of study requires about forty minutes a day during the week days for nine months in the year, and students spending this much time for four years will be able to complete the course, and will receive a diploma or certificate testifying to the fact of having read the required books.

"An annual fee of fifty cents is required for the payment of clerk hire, postage, correspondence, printing, etc. No profits are sought or desired by the managers. The books, which are sold at the lowest figures, are sold by book dealers, especially by Phillips & Hunt, N. Y., and Hitchcock & Walden, Cincinnati, O. Not a penny of profit is made by the managers of the C. L. S. C., upon books sold. The whole thing is a labor of love.

"Persons may become members of the C. L. S. C. by forwarding their names to Dr. Vincent, Plainfield, N. J. They will then receive a blank containing the questions concerning age, denomination, family, etc. On the return of this blank filled out, their names will be enrolled, tickets of membership and general directions for prosecuting the course of study forwarded.

"It is the design of the C. L. S. C. to promote a higher and worthier class of reading during the week, thus controlling in the interest of religious culture the educational and literary forces which are now so active, and which are too often used to antagonize the Christian faith."

A Sunday Liquor Law.

The police jury of Terrebonne parish, Louisiana, has ordained:

That from and after the first day of November 1879, no wholesale or retail groceries, no place of public resort, no coffee house or other place where liquors of any kind are kept to be sold, shall be opened on Sunday, and any person thus offending, or who shall be found selling or giving the same on Sunday, shall pay a fine of one hundred dollars for each and every offence one half of which shall go to the person informing, the other half to the Parish Treasurer to be placed to the General Fund account, said amount to be collected before any Court of competent jurisdiction of this parish on the suit of the parish.

This good result of active temperance work does not please the Terrebonne *Independent*. That paper says:

We do not think the people of this parish will let a Police Jury of eight or nine say whether you shall drink on Sunday or not.

The New York *Methodist* says: [illegible]

The Dixon Matter Again.

Our neighbor, the New Orleans *Christian Advocate*, recently prefaced a communication as follows:

Rev. Dr. R. Abbey, writing from Yazoo City, Miss., to the St. Louis *Christian Advocate* about the Dixon affair, and concerning which the Northern brethren have made so much ado, says: etc.

Rev. Dr. Abbey attempted to prove that the affair was not a political but a private matter, but this statement of his reads suspiciously:

Secondly, The public trouble here was not party against party, but the "regular" Democratic party against one individual person. That man is now dead; he was shot in the street and killed about a week ago. He was a candidate for sheriff, but was not nominated by any party or persons.

And this is sufficient to arouse the interest of the reader:

Lastly, Without expressing any opinion at all, for I am only stating facts, some of the persons who sought to prevent Dixon from being a candidate were among our best citizens, as quiet, as peaceable, as law abiding, as prudent, yea, and as old and as religious as you and I would claim to be.

Those who did not know the amiable Dr. Abbey, without a word of caution, on reading the above, would suppose he was one of those who religiously attempted to persuade Dixon from being a candidate by shooting him down in the street a week or so before; but we do not believe it. The Yazoo *Herald*, and the testimony of Dr. Abbey, would remove any doubt, if any had previously existed in the public mind, that it was decidedly a political murder. Says the *Herald*:

The good people of Yazoo county are agreed upon one point, and that is that no man or set of men shall achieve official preferment by massing colored voters against the whites, especially if this has to be done by resorting to means which are pernicious in theory and dangerous in practice. The interests of any county can't afford to be jeopardized by any such means.

Samuel W. Winn writes us from Topeka, Kansas, (Sept. 22): "There are of the exodus to this place only two families taking refuge in the Barracks built for them, and they are working for $1 per diem, and have bought them lots and lumber, and will soon have quarters for winter. The people are expecting a large exodus this fall; a great demand for them out in Colorado, but none to supply the demand, and the money was sent back."

The new Bishop of Jerusalem, the Rev. Joseph Barclay, D. D., is an Irishman, and a graduate of the Dublin University, where he took the B. A. degree in 1854, and LL.D in 1865.

Letter from Jackson, La.

JACKSON, LA., Sept. 22, 1879.

DEAR EDITOR—Our third quarterly meeting was held here on the 7th and 8th. Elder Gould was present, and efficient in the discharge of his duties. On the Sabbath, at 11 a. m., Bro. Marshall Smith preached for us; and at 3 p. m. Elder Gould gave us an able sermon from 1st Cor. xv: 55. The elder is much beloved, and whenever it is known he is going to preach, crowds come. May he be spared many useful and profitable days in the Master's vineyard.

August 30 a Sabbath-school celebration was held here. A deep interest is felt in the school, and there is an attendance of about 60. At 10 a. m. children and parents assembled in Magnolia Church, and and at 11 the exercises began with prayer and singing. The children performed their parts well. N. W. Payne, Esq., and R. L. Perry delivered fine speeches. After these exercises we partook of a sumptuous dinner, which the good sisters and friends of the church had prepared. We enjoyed ourselves very much. To Miss Mary Ellen Lee, the assistant of our superintendent, we are much indebted for the efficiency of the school.

GEO. LACEY,
Pastor Magnolia Church.

The New England *Methodist* says: "Slavery is not dead, though its brains have long since been knocked out. The legal bond by which the slave was held, has been broken; the diabolical animus remains, with the dominant class. [illegible]

OUR SOUTHERN METHODISM

MISSISSIPPI.

O. Gillespie, Ex Prairie circuit: "The people here are willing to support the gospel. At St. Michael church our missionary collection was $3.50."

M. Brown, Garlandsville: "My protracted meeting causes the church to rejoice; 80 joined in four weeks, 25 were baptized; 150 members have been added to this work in three years."

S. Williams, Louisville: "The presiding elder had to remain away on account of the yellow fever, but we had a good meeting; 36 converts, 20 joined on probation. Five dollars was taken up for the elder."

D. D. Goodwin, Vicksburg: "I have received in full membership 4, on probation 3, baptized 6. Our Sunday-school has increased fifty per cent. this year. We expect to send a delegate to the annual conference instructed to ask for a colored bishop, not for separate work, but to preside over any."

Samuel S. Harris, Minter City: "Since our last basket meeting we have so nearly completed our church, that we are now holding services in it. At third quarter Rev. James Ellis was with us, and the Lord's Supper was administered to 65. Our Sunday-school, an organized missionary society, numbers 75. R. W. Jackson, teacher of the day school, an excellent man, is our superintendent."

W. H. H. Gaillon, De Kalb: "On the 9th, 10th and 11th we were successful in removing the debt from the church. On opening our supper I delivered a lecture, followed by Rev. L. S. Bell, of Macon, who sold lemonade in a keg representing Rebecca at the well. White people joined with us, and say they will do all they can to help us in a good cause. The work is prospering; 72 additions this year. At the next conference will report on the dollar system, for there is a good spirit among the people for it."

TEXAS.

London Morris, Monthatlia: "The camp meeting on St. Mark's river got us 10 converts, 3 on probation, 6 baptisms. At Leesville camp meeting began on the fourth Thursday and ended on the 5th. Times are very hard."

A. Campbell, Seguin: "Protracted meeting just closed, resulting in 4 conversions. Bros. Carnes of Lockhart, and W. H. Davis of Nockenut were with us Sunday evening. Elder Carper held fourth quarterly last Saturday and Sunday."

J. E. Freeman, Hempstead: "We have 150 church members and 120 children in Sunday-school Rev. E. Lee is our preacher this year, and he is a clear warm-hearted lover of the children. We have sent on for an organ for the school and church. I am a member of the Legislature now, elected from the 37th district. There are 8 colored men, 10 greenbackers, and 75 Democrats in the House,—also two preachers of our church. B. F. Williams and Elias Mays."

LOUISIANA.

J. W. Hilton, Natchitoches: "I have received some 130 in the church this year. Times are very hard."

A. Martin, State Line: "I am happy to say we have built a church this year 30x40, and we held our quarterly meeting in it; also a parsonage, with two rooms, in which I am now living."

Revival Notes from West Texas.

A precious revival meeting was held by Bro. B. E. Brown, C. J. Forbes, of the C. P. Church, and myself on Middle Gabriel, in Burnett county, embracing the fourth Sabbath in August, which resulted in the conversion of 27 persons. The meeting closed with many still unsaved, but earnestly seeking the Savior. This meeting was a great success.

Bro. Clark, myself, and others held a meeting of great interest eight miles below Austin, on the Colorado river. Considering that there had not been a revival in that neighborhood for ten years, the results of the meeting are wonderful; 16 were hopefully converted and many were left seeking Christ when the meeting closed.

[illegible]

The Exodus.

DURANT, MISS., Sept. 22, 1879.

DEAR EDITOR—I ask a space in your valuable columns to say something concerning the Exodus. We are often asked the question by our late owners why we want to leave them and go to Kansas? We want to go there because we believe we will be free people there, for the governor of Kansas writes that all the rights of the law are guaranteed there. Now let me show you the spirit of one party that is in the South, and you know what party that is. I will show you that spirit in print and which cannot be denied. That is what is driving us from this State. The spirit referred to will be found in an extract from the *American Citizen*, printed in Canton, Miss. I thought I would have nothing to say about Kansas, but necessity compels me. I hope you will show this in the SOUTHWESTERN and let the world see, and if God has opened us a way to go to the land of Canaan let us go. There are a great many colored people who say: "How will I get to Kansas?" I don't suppose that wonder is as great as John's wonder was. We are going in the name of God, and we must emigrate.

H. HESLUP.

[The following from the Canton *Citizen* is preceded by a picture of a cannon.]

A PRIMER FOR POLITICAL TYROS.

LESSON I.

Do you see our gun? It is a good gun.

It has just fired a salute to the Democracy of Madison.

Next week it will fire a conical shell at the In-de-pend-ents.

After that, this gun will shoot only red-hot balls.

If these balls are aimed at you it is no use for you to dodge; for they will hit you sure.

If they are not aimed at you, and you see one lying around loose like, you had better not touch it.

If you do, it will burn you;
For the shot will all be red-hot.

Let the colored people beware of office-seekers who are endeavoring to array them against the great mass of the white people, in order that they may sail into office upon another sea of strife. They cannot forget the past. The colored people will in the end be the heaviest sufferers. The office-seekers will escape unharmed, in the smoke of the flames they have kindled, and leave them to take the consequences.—*Clarion, Jackson, Miss.*

Foreign Missions.

Rev. Superintendent Challis furnishes the Mission Rooms with a catalogue of the sacred Scriptures and other books on sale at the Bible House at Constantinople. They number 1032 different books in some 18 different languages.

An unprecedented event in the history of our Bulgarian Mission is reported by Superintendent Challis, Aug.: "I made a missionary address to my congregation after which I proceeded to take up a collection and receive just $22 from a company of 15 persons."

Miss Gertrude Howe will leave San Francisco on the steamer of Oct. 4th for Shanghai, China. Her field is in Kiu Kiang.

The General Missionary Committee meet Nov. 5th, at the Mission Rooms, N. Y., at 9 o'clock a. m.

We have received from our friends in Sweden a beautiful photograph of the First Methodist Episcopal Church in Stockholm.

A poor missionary is sadly in need of a Commentary, and asks if some one has not such a second hand work on hand to whom it would be a pleasure to meet the want? Address Mission Rooms, 805 Broadway, N. Y.

Nashville District Conference.

The above conference will hold its next session at Franklin, Tenn., commencing Oct. 28, 1879. The following is the programme of literary exercises:

To preach the opening sermon, James Pickett; Duty of Presiding Elders to the Finances of the Church, C. Pickett; Relation of the Pastor to the Administration of Discipline in the Church, F. Gregg; To What Extent are the Stewards Responsible for the Preacher's Salary? J. [illegible] [illegible]

The City.

The Sunday-school Union meets in Union Chapel, on Monday next at 7 p. m.

A literary and musical entertainment for the benefit of Ames M. E. Church, will be given at the church, corner of St Charles and Calliope streets, on the evening of October 8. Admission price is fixed at ten cents. A large attendance is expected, and all preparations have been made for an enjoyable affair.

The Medical and Surgical Association unanimously resolved that the board of health be requested to urge the press not to publish the causes of death, with the names of deceased persons, because of annoyance to relatives, etc. The *City Item*, which was the first newspaper to start the custom, contends that the publication of the causes of death is in the interest of public morality, and we believe its opinion is entirely correct.

Wm. O. Rogers, city superintendent of public schools, told an interviewer of the *Times* that he considered that the new constitution, if adopted, would virtually destroy the present system, which was about as complete a one as could be devised. The schools at present could not be maintained at an expense of less than $300,000 per annum. Under the new constitution the fund applicable to city schools will only reach about one-half that sum, or $150,000. Concessions were made to the country at the city's expense.

General News Items.

Dover, N. H., had a $28,000 fire.

Destructive frosts have appeared in New England.

Minnesota Democrats nominated Edward Rice for governor.

Peace has been concluded between Egypt and Abyssinia.

At Tipperary, Ireland, 300 tenants have refused to pay their rent.

The yellow fever at Concordia, Miss., seems to have run its course.

England will join France in urging the cession of Janina to Greece.

A fire in Carroll, Iowa, destroyed property to the amount of $200,000.

Gen. Fitzhugh Lee has been nominated for the Legislature in Virginia.

An appeal is made to the Prussian electors in behalf of Prince Bismarck.

The quarrel between Germany and Japan relatives to quarantine is growing serious.

In Morgan City, La., several cases of yellow fever appeared. The disease is of a mild type.

In the suit against Samuel J. Tilden, for income tax, Mr. Tilden has asked for a bill of particulars.

The city of Deadwood, Dakota, was almost entirely consumed by fire on the 26. Loss near $3,000,000.

Religious Items.

Joseph Meyer, a native of New Orleans, born of Jewish parents, was converted to Christianity, and went to England and became a member of the Protestant monks under the care of "Father Benson," who once on a time visited Boston. "Father Joseph" went out to India as a missionary, returned to England, read Catholic books, quarrelled with "Father Benson," who excommunicated him, and went straight to Mons. Capel, who has led so many ritualists into the Catholic church, and is now a hopeful convert of that faith.

Roman Catholics view with great concern the advance of Protestantism in Rome. Since 1870 no less than fourteen Protestant churches have been built in the Eternal City, and Protestant schools and asylums are springing up, while Protestant literature is being extensively circulated. More schools and churches are to be built, the Waldensians having some $60,000 or $65,000 in hand ready to purchase a site for a new edifice. The Catholics say, however, that, though the Protestant missionaries are numerous enough and active enough almost to convert the whole nation, not many converts are really won; but they suppose enormous [illegible] money for these [illegible] is [illegible].—*N. Y. Independent.*

In New York city the Roman Catholic church has privileges [illegible]

Sunday School.

October 5, 1879—OUR GREAT HIGH PRIEST.

SCRIPTURE.—Heb. 4: 14-16; 5: 1-6.

GOLDEN TEXT.—"Seeing he ever liveth to make intercession for them."—7: 25.

TOPIC.—Access to God through our Great High Priest.

[Condensed from the National S. S. Teacher.]

Prefatory.—The key-note of the Epistle to the Hebrews is "Christ the great high priest." Familiar as the Jews were with the temple and its services, the supremely imposing figure of which was the high priest, no presentation of Christ would be so likely to impress them as one in which he was held up as the great high priest. Aaron was only the figure of the true high priest that was to come. He, and all the other high priests who followed him in lineal succession, were but the heralds that told that a greater one than they was drawing near. *His Official Location.* "That is passed into the heavens." Rather, "through the heavens." He passed through them into the inner holy of holies, where God resides, just as the high priest passed through the vail into the place where God made manifest his presence in his taberancle upon earth. But into the holy of holies of the tabernacle and the temple the high priest entered only once a year to intercede for the people, and his stay there was but a very transient one. He went into its profound darkness with awe, and with fear and trembling, and, knowing his own demerits, perhaps with a lack of confidence in his own pleading. But Christ has gone into the holy of holies where no darkness shrouds the face of his Father from view. He is there permanently—"is set down at the right hand of God." He pleads with him face to face, with no consciousness of guilt to impair his confidence in his intercessions. "Jesus the Son of God," is more than high priest. He is human and yet divine—human so that he can sympathize with our infirmities, and divine so that he can secure our full pardon and acceptance. "Let us hold fast our profession." Many make a profession of Christ who hardly ever confess him. They join the church, and that is the last that ever is heard of them. They never speak in prayer-meeting, never teach a Sunday-school class, never try to point any one to the way of life, never even have family worship at home. Why should we hold fast to our confession of him? 1. Because he is the true high priest. 2. Because he has passed through the heavens. 3. Because he is the Son of God. But the apostle has not exhausted the reasons for holding fast our confession. Indeed, the most touching are. 1. Because he is pitiful. 2. Because he has been tempted. 3. Because he is sinless. *The Exhortation.* "Let us, therefore, come boldly unto the throne of grace," etc. There is nothing there to fear. Instead of condemnation there will be a welcome.

An Eternal High Priest (1-6)—Every high priest, so the apostle says, had to have two qualifications. 1. He was "taken from among men." 2. "Who can have compassion on the ignorant, and on them that are out of the way; for he himself is compassed with infirmity." He who knows his own heart will be lenient in his judgement of others. The second qualification was, that the high priest must be called of God. Aaron was chosen by the Lord for his office. No man had a right to take this honor unto himself. "Christ glorified not himself to be made an high priest." He stooped to take this honor—he did not ascend to it. The path to it lay through dark Gethsemane, over the hill of Calvary, and down through the portals of the tomb. In relation to this he prayed that the cup might pass from him, but resignedly said, "Thy will, not mine, be done." He became our great high priest—through the sacrifice of himself. To show that he really was called of God, two quotations are referred to. 1. "Thou art my Son, this day have I begotten thee." Ps. 2: 7. 2. "Thou art a priest forever after the order of Melchisedec." Ps. 110: 4. How much there is in this lesson to encourage sinners and to strengthen saints!

Quarterly Conference at Lake Providence.

At Bold Pilgrim Church, Sept. 6, the preacher in charge in the chair. Arthur [illegible], A. Scott and Willis Otey were approved as trustees; E. Perch, as Sunday-school superintendent. [illegible]

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THE SHADOW OF THE ROCK.

RAY PALMER.

"A hiding place from the winds and a cover from the tempest; as rivers and waters in a dry place; as the shadow of a great Rock in a weary land."—Is. xxxii: 2.

In the Shadow of the Rock
Let me rest,
When I feel the tempest's shock
Thrill my breast;
All in vain the storm shall sweep,
While I bide,
And my tranquil station keep
By Thy side.

On the parched and desert way
Where I tread,
With the scorching noon-tide ray
O'er my head;
Let me find the welcome shade,
Cool and still,
And my weary steps be stayed
While I will.

I in peace will rest me there
Till I see
That the skies again are fair
Over me;
That the burning heats are passed,
And the day
Bids the traveler at last
Go his way.

Then my pilgrim staff I'll take,
And once more,
I'll my onward journey make,
As before;
And with joyous heart and strong
I will raise
Unto Thee, O Rock, a song
Glad with praise!

—Sunday Afternoon.

A HUNDRED YEARS.

The following is an extract from the address of the Rev. George R. Bristor, D. D., of Ames's M. E. Church, New Orleans, substantially as it was delivered upon the recent occasion of the celebration of the hundreth anniversary of Methodism in St. Michaels, Maryland:

If we would know of the actual condition of Methodism, we must view the results outside of our own bodies; we must note the leavening effects of our preaching and psalmody; we must estimate the permeating current setting from our life toward other streams. If we should know what Methodism has done, we must go forth and weigh the good done by those half-frozen ones who have been warmed into life and renewed strength by our camp-fires; we must follow the torches, blazing amid other scenes, whose wellnigh extinguished light was rekindled and revived at the flame of our watch-towers; we must count up the great array of helped and comforted ones outside our borders, who, cheered by the hymns of our people, have breasted trouble, borne sorrow, conquered death; we must, in our casting of accounts, remember those in huts of poverty and prairie homes have been through Methodist leaven kept "faithful to the end." We must measure the enlightened conscience, the quickened preaching, the awakened thought and study, the renewed consecration among sister communions.

What has Methodism done? It has taken the poor as its especial heritage. It has, while neglecting none, especially loved and striven for the outcast. It has preached to the "spirits in prison," it has, with tender touch and pleading voice, carefully walked over the field of carnage; it has watched beside the wards of the hospitals it has gone down through the portals of contagion and awaiting death. What has Methodism done? It has searched the world over for one soul that knew not the presence and cheer of its Leader. It has counted no journey too long, no weariness insufferable, no cost too high, that it might hear the cry [illegible] love from the single [illegible] to help its temples in [illegible] It has [illegible]

band has been manifest. If manacles are to be broken, the strength of her arm gives help to the falling blows. If evil is to be checked, and chains forged about the feet of rushing crime, her furnaces and smiths help weld and rivet the links. Wherever the voice of the world has united in the cry for a reform, Methodism has preceded the popular clamor by its alone demands. What has Methodism done? It has stood in the very forefront of every good thing. It has hurled its strength unflinchingly against every evil thing. What has Methodism *not* done?

But even these factors, added to her numerically expressed strength will not tell of the results of her life. We must add to our results the innumerable hosts that from our altars have crossed the floods. We must go down and stand by river's brink, and learn from the mystic ferryman how many of our saints—father and children—have been carried from our shores into the summer clime. They are gone, but they are still ours.

"One family we dwell in him,
One Church, above, beneath—
Though now divided h the stream—
The narrow stream of death.

* * * * *

One arm of the living God,
At his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

Our fathers and mothers, our wives and little ones, who from our homes have been garnered, who had been fitted for that upper clime through Methodist preaching, they are not to be forgotten in our reckoning of results. The great hosts of our church that help people heaven, that add their voices to the shouts of the triumphant ones, that cast their crowns before the throne of the Lamb—these, our advance guard, are to help tell the story of what our cause has wrought.

And now a word as to its future. What shall be the hereafter sequence of this impulse? Still let the church "hold fast to its profession;" still let it with waiting ear watch for calls into advanced work; still let it with lean hands—seperate from all rancor, clamor and venom of minor strifes—cling to the work set before it, and its "candlestick" shall not "be removed out of its place," but, "as an army with banners," go forth to large conquests. Besides her old-time, still-to-be-continued work there presses her another duty. The presses and voices of our land no longer are busy with differences of creed or sect. The time was when, as arrayed hosts, each of the diverging branchs of the common vine faced all of the other with angry and condemning words. That clamor has died away. A common foe unites the most opposite. Sharply defined has evil arisen, and the hosts of God's militant armies are forgeting their varied names, their petty prejudices, their distinctive *shibboleths*, in the pressing needs of a serried column and of a sure victory. God seems to be calling his children nearer together. To our Methodism, the most hardy, most prosperous, most active, the strongest child, seems to be God-given—and reasonably—the task of reconciliation. When estranged children are brought nigh enough together to shake friendly hands, soon the arm must go about the neck; and the kiss, telling of forgetfulness of the past and of hopes for the future, will fall upon the lips and brow. Honest fraternity must result in something more. The high barriers which keep apart brothers in the Methodist Episcopal Church, South, and within the Methodist Protestant Church, and within our own borders, have been broken down so far that not only do we across the line see each other's face, but soon over the *debris* will the reunion be. When the children of Methodism shall have again gathered about the altar, united in the old family service, and taken up the united march, its militant power will surprise the earth and make hell to quake. No is this the limit of our fraternal work. All others will in the same direction be help. When saints meet in the upper kingdom none will be known save as Christians:—Episcopalianism, Methodism and the kindred sects shall be merged there into that unity which becometh saints. The nearer we get to heaven in any manner, the better for us. If we can but quicken brotherly love, break "down the middle wall of partition" between all of God's friends, we are prospering our common cause. This will [illegible] by subscription: not by [illegible] of returning, "prodigal-like," to the rock from whence we were hewn—a river cannot swallow an ocean—but upon the common principle of the fatherhood of God, and brotherhood of man standing, all, forgetting all else but one heritage of work and joy, go forth to gather the world's richest fruitage for our Master.

And that day shall come. Soon the toilers will be cheered with the gladsome shout of victory. The day-dawn is past, the sun has arisen and now speeds toward his zenith. Soon he will reach the meridian line and announce the high-noon for the world. Twelve o'clock, the zenith of the long-prayed-for day, will soon ring out its joyful message. Noontime of rest to the rich and to the poor. Twelve o'clock, the hour of maturity to the king upon his throne and the beggar in his hut; twelve o'clock to the trusting woman amid her washtubs, and to the queenly matron in ease awaiting his coming; twelve o'clock to the plodding scholar and the ignorant lad; twelve o'clock, the hour of liberty, to the freeman amid his possessions, and to the slave bearing galling chains of passion or of earthly master. Twelve o'clock, the hour of victory, is at hand. It shall be the reward for the toils, tears and sighs of God's united people. To that result all should be looking, for it all should be struggling; toward that last battlefield all God's hosts should be united in marching. And when to the final fray, in serried ranks, all creeds shall move; when all the true Christlike, Godward toiling sons of the earth shall march, who would deny the right to lead the army and to carry the flag to our Methodism? The strongest corps naturally are thrown to the front. And when that marching army, with its motto of "Holiness to the Lord," shall have met and vanquished the world's foe, Heaven shall re-echo earth's shout of victory. John, when amid Patmos, mysteries, beheld, upon the outer limits of the celestial realm, a lonely sentinel. With lonely eyes he ever gazed earthward, with attent ears he ever listened for the promised sound. The wings were folded about its person, wearied from their disuse through the long past. It was the watchman upon Heaven's outposts. He knew but one mission, he waited but one sound. And, as the shout of victory and the clank of riveting chains upon recreant ones rise above the mist and clo as the smoke of that final str e rolls away, and the field of conflict is clearly seen by the waiting angel; as the result of the victory rises before this watchman's vision the face becomes illumined, the wings are lifted, and, with rapid, strokings, the long-waiting messenger hurries to the throne of his Master and his God, and with voice of exaltation, and a cry as for his promised rest, cries out: The kingdoms of this world have become the kingdoms of our Lord and of his Christ!—*N. Y. Methodist.*

For the SOUTHWESTERN.

Shall We Have One Methodism In the South?

The doctrine of One Methodism In the South has been frequently advocated by the leading men of the Southern Church. While we are in favor of and would rejoice to see all Methodists North, South, East and West, come together in organic union, yet we are opposed to one Methodism in the South. That is, we are opposed to being forced into the Church South. Such is evidently the desire and the aim of the Southern Methodist press and pulpit. They ask for one Methodist Church in the South, or rather demand that all come under the banner of the M. E. Church South. Now we have in the South thousands of Methodists who will never consent to be members of the Church South. A large majority of these Methodists would seek homes in other churches before they would go to the Southern Church. Our people would gladly consent to organic union between the two Methodist Episcopal Churches in the United States, but as this cannot be affected soon, if ever, we do protest against being compelled to go to the Church South for the following reasons:

1st. The M. E. Church South is a sectional church. This church belongs in the South, and cannot consistently go anywhere else. We can never go to that church until that tail, "South," is cut off. We do object to the word South being stuck on to the name of any church, as Christ said, "Go ye into all the world." The founder of Methodism said, "The world is my parish." The Gospel is to be preached to every creature in the North and in the South. We might consent to go to Him in the Church South if we could hear anything of a Christ South—and of a heaven South—but as Christ is not sectional, as heaven is not sectional, and as the church should not be sectional, we prefer to stay in the old M. E. Church, that knows no North or South, but offers pardon and purity to all that will come to Christ.

2. The M. E. Church South has abolished the probationary rule, and hence lacks that much of being a Methodist Church. We do object to receiving unconverted persons into full communion with the church. The Church South having abolished probation, is yet seeking to increase their numbers as rapidly as possible. They have opened the door wide, and bid all saints and sinners to come in and enjoy all the privileges of full members of the church. They may gain numbers by this, but they will lose the life and power of religion by such actions. Too much bad material gets into the church when the doors are closely guarded, but how much more trash will be gathered into the church when its doors are open to the unconverted. I know that some deny that the Church South receives unconverted persons into full membership, but I know what I am saying. I have several friends who are members of the Southern Church who never claimed to be converted. When the Church South makes religion a test of membership, we might seek a home with them, but not until this is done can we go.

3. The M. E. Church South have virtually dispensed with class-meeting. They may have these meetings in several places, but I have my first Southern Methodist class-meeting to attend, and yet I have traveled constantly in Texas for six years, and have attended many of their meetings, but no class-meetings have I met among them. Believing, as we do, that class-meetings are the life of any Methodist Church, we will never go to a church that claims to be a Methodist Church where they never hold class-meetings.

4. The M. E. Church South does not want all the members of the M. E. Church. She would like to have those that leaned toward the South during the war, but no more.

1. They don't want our colored members. If they should seek a home in the M. E. Church South the door would be closed against them, and they would be informed that the Church South was for the white people, and if they wanted a home in the church they could go to the black man's church.

2. They don't want persons in their church who embrace the doctrines of extreme Northern men. They might admit them into their church, but there could be no communion or love for the "Yankee," or "nigger sympathizer," as Northern men are called.

Pray don't ask the members of the M. E. Church to join the Church South—since they don't want us. We will never live in a church where the majority hate us. What I ask us to go to the very people who abuse us and seek our ruin? No! We will never go there until they change. I would advise all Methodists coming from the North not to go to the Church South. You will do better in almost any other church. If you can't find the M. E. Church where you stop, seek a home in some other church, but not in the M. E. Church South, unless you are willing to hear the old M. E. Church, that perhaps you have long lived in, abused, and the men that under God led you to Christ and that you love as your fathers in the Gospel, called hard names and evil spoken of by persons who never saw them. If members of the M. E. Church can go and live among the persons who labor to condemn their church, then I say—go. But if you have any love for the Old Church and her noble ministers, then I advise you to seek church communion somewhere else than in the Southern Church. Having been raised in the South, I know whereof I speak. I have often heard both preachers and members abuse our church; our men, I shall say—our dead men are sometimes raised from the grave and abused.

We want peace and union, but we will never, no, never, be forced into a church where no regard is paid to our feelings. What I ask is to seek the church of the world, and seek homes in a Southern Church, when the favored bourbon aristocracy can insult us at pleasure! How would the Methodist from the North and East receive such sayings as the following. A Southern Methodist of Travis county, a representative man, said to my father, "I would wallow in hell forever before I would live in a church with Gilbert Haven and his stripe." Another Southern Methodist, a school-teacher, said to me, "If I had a drop of Yankee blood in my veins, I would cut it out." A Southern Methodist preacher heard this remark, and laughed at the poor fellow's wit. However he laughed, I never once reproved him for his wickedness. Another, a lady, said, "If Northern Methodists go to heaven, I don't want to go there." I could multiply these quotations indefinitely if it was necessary, but these are enough to sicken the hearts of Christians—such sayings would not be very edifying to our brethren from the Northeast.

Oh, I long for the time to come when we shall be treated as Christians by the Church South—we have not been in the past. We want one Methodism for the world, and not one for the South only.

S. C. LOCKETT.

For the SOUTHWESTERN.

Bible Work.

DEAR EDITOR—The Southwestern Bible Society is, and has been for some time, besides operations in other portions of her territory, engaged in canvassing the parishes in lower Louisiana, contiguous to New Orleans. Miss J. P. Moore, assisted by helpers, reports having visited all the families in St. Bernard, St. Charles, Jefferson, Ascension, Assumption, a portion of St. James, Jt. John the Baptist, Terrebonne and Iberville; and all of Orleans outside of the city. There are 2503 white families; 1533, or 62 per cent. of which she found totally destitute of any portion of Scripture; 14,104 colored families, 9490, or over 66 per cent. of which were destitute. She has supplied 265 white, 3084 colored families, and 175 individuals. There has been distributed in this canvass $929 worth of Bibles and Testaments; $185 35 of which has been donated to the poor; $724 54 has been paid for colporting and expenses, leaving only $186 20 returned to the Depository, and sent on to the parent society, which has furnished the books for this work.

Our object in publishing these facts and figures is to direct the attention of the members of the society, the churches, and the benevolently disposed to our work. The above are specimens of the destitution in portions of our territory, and of the work we are performing.

We need money to carry on these operations. The Parent Society generously proposes to furnish us materials on condition we would show a disposition to help ourselves by doing what we can. Are we doing this? Nearly all the churches have pledged by resolutions in their conferences, presbyteries, etc., to present the claims of the society and take collections, and I am satisfied that there are numerous persons whose attention only needs to be called to this subject, and an opportunity afforded to contribute. Only consider the above facts, showing that more than half of the families living in our nearest neighboring parishes are totally destitute of the Word of Life! Is there a church in this city that will fail to help us? I suppose none fail to take missionary collections to send to heathens in other lands, but here are the heathens at our door, and shall they perish? J. A. IVY, Agent,

S. W. Bible Society, 163 Camp St.

September 19, 1879.

For the SOUTHWESTERN.

Third Round—Navasota Dist.

SHERMAN, TEXAS, Sept. 17, 1879.

DEAR EDITOR—I closed my third round at Bryan and Brewers Hill on the 14th, and had pleasant meetings at both places. I consider that the church in Bryan is in a better condition, spiritually, than any part of the district. A fine revival influence prevails there; souls are being converted and sinners are deeply impressed. There is also a revival influence at Brewers Hill and a number have been converted lately. The church is in a good condition. Bros. Brown and Hamilton are esteemed very highly by their people. Bro. Sessum, on the Brazos circuit, is having a hard time—few members and no pay. We have made a grave mistake in the Texas conference by cutting up our work in small appointments. It is impossible for them to support a preacher and he must go to work to support his family, and the result is that no good is done. How can a man with a family of a wife and five or six children support them on $50 or $60, and do the work of God? It is expecting more than God expects of any man. I witnessed at Bryan, last week, a scene that I hope never to witness again. I was at the home of Mr. Brandon, now of Brandon, but formerly of Mississippi, whose wife has a little colored blood in her. She is the daughter of a wealthy planter of Memphis, and was raised well. Mr. Brandon was her father's overseer during the war, took this girl for a wife and had several children by her. After the war they moved to Texas. She was converted, and said to him that she would not live with him unless he married her. This he did four years ago. Last week the grand jury found a true bill against them for being unlawfully married, and they are on trial now. They will perhaps be sent to the penitentiary for five or ten years for doing what the law of God and man requires. They have four beautiful children and were trying to raise them up to fear God and make good citizens; but their hopes are suddenly blasted. How long, O God, how long! Mr. Editor, where are we drifting to? In a land said to be the home of the down-trodden and oppressed, families are broken up and imprisoned for no other crime than being lawfully married. It is no crime to live in adultery with a colored woman, but the sin is in making her your lawful wife.

W. L. MOLLOY.

For the SOUTHWESTERN.

Sunday-school and Theological Convention.

This Convention, which was appointed for San Antonio and Columbus districts in West Texas Conference, met at San Antonio Aug. 28, 1879. The Presiding Elders of both districts and a fair representation of ministers and Sunday-school superintendents were present at the opening. Many, however, were kept away by rumors of small pox in the city. The convention was opened at 9 a. m. with singing and prayer, by Elder Carper. Elder Richardson presided. R. H. Harbert, of Columbus, was chosen secretary. Prof. G. O. Richardson, of the West Texas College at Austin, Mrs. C. A. Richardson, teacher in the same institution, and Miss Jennie Milne, were present to conduct the Sunday-school work of the convention. The first session was occupied in organizing the convention into a model Sunday-school. It was thought that the Sunday-school workers could learn more about teachers' meetings, conducting recitations and a general review if they saw and took part in a regular Sunday-school each day. It was decided to occupy the forenoon of each day entirely with Sunday-school work, and the afternoon with the class in theology. The hours for the sessions were fixed from 9 a. m. to 12 m., and from 2 to 4 p. m. The teachers' meeting each day was to be from 4 to 5:30 p. m. Adjourned to meet at 2 p. m.

Afternoon Session.—The first topic, "The Fall of Man," was taken up and carefully discussed. The class was very much interested. At 4 o'clock Prof. Richardson had his teachers' meeting to show the Sunday-school workers how to get the lessons out of the *Teacher's Journal.* Adjourned.

SECOND DAY.

The convention was called to order by Elder Richardson. Devotional exercises were conducted by Rev. W. O. Sheely. The first exercise was the model Sunday-school and general review. Then followed the discussion of the topics in the published programme. Prof. Richardson led the discussion on "How to Organize." Elder Richardson on "How to Draw the Parents to the Sunday-school and Interest Them." They were followed by others in an animated discussion. Adjourned until 2 p. m.

Afternoon Session.—The class in theology were in their places and all took part in the discussions on "The Atonement." They all seemed to get a deeper insight into the wondrous love of God as manifested in the gift of His Son to die for our sins. The topic was so interesting that almost every eye was filled with tears.

THIRD DAY.

The convention met at its regular hour. A regular Sunday-school occupied an hour and thirty minutes. A committee on education, consisting of A. R. Norris, G. O. Richardson and I. Clayton, was elected. Also a committee on temperance, consisting of R. H. Harbert, Fannie Herman and W. H. Moseby, was elected. Discussions on the Sunday-school topics continued until the hour for adjournment.

Afternoon Session.—The session was occupied by the discussion of "Justification by Faith." This lesson was full of interest.

FOURTH DAY.

This morning being Sunday, the regular Sunday-school for San Antonio and the convention Sunday school were conducted together by Prof. Richardson. Many useful lessons were carried away by the members of the convention. At 11 o'clock Prof. Richardson preached to the Sunday-school. At 3 o'clock the church was densely crowded. Elder Richardson gave a Bible reading on Holiness, in place of the usual sermon. The points proved by the reading were—1st, Holiness is commanded. 2d, We cannot enter heaven without it. 3d, It is provided for in the atonement. 4th, It is received of God by faith. 5th, It should be sought with intense desire and perseverence. 6th, It is retained by active faith. The effect of this reading was beyond description. The people were overwhelmed by the accumulation of precious truth on the subject of holiness, and they were deeply convinced that "without holiness no man shall see the Lord." There was scarcely a dry eye in the congregation. At the close of the reading the Elder asked how many would begin now, and earnestly seek to be made holy. Nearly every Christian in the house arose. Bible readings can be made a success among our people if properly conducted. This service was followed by the sacrament of the Lord's supper. This was a season of universal interest.

FIFTH DAY.

The convention met at 9 o'clock. The committee on education presented the following report:

WHEREAS, We feel the importance of a good education, and,

WHEREAS, We have a Conference school at Austin, doing thorough work in all departments, therefore

Resolved, 1. That we will do all in our power to encourage public schools in our own localities.

2. We will urge all who wish a thorough preparation for the ministry, for teaching or for business, to attend the West Texas College at Austin, Texas.

3. We will contribute all we can toward building up said Conference school.

4. We will get our *S. S. Journals, Lesson Tracts,* and other helps into all our Sunday-schools. We will petition our S. S. Union to aid such schools as are too poor to buy, on account of failure in the crops.

A. R. NORRIS, Chairman.

The committee on temperance reported as follows:

WHEREAS, The use of intoxicating drinks is ruining the morals and blighting the prospects of many of our people for time and eternity, making their homes wretched and stamping disgrace and ignorance on their children. Therefore

Resolved 1, That we who compose this convention will keep ourselves wholly from this nefarious practice.

2. That all ministers of this conference should preach temperance sermons, and enforce the rules of the church against those who use intoxicating drinks as a beverage. The rules referred to are found in paragraphs 32 and 221 of the Methodist Discipline.

3. We will do all in our power to break up the drinking habit.

R. H. HARBERT, Chairman.

Topic 8, "Sunday-school Books and Helps," was discussed by R. H. Harbert and others. "How to Conduct Primary Classes" was well explained by Mrs. Richardson. It was clearly shown that the primary classes can take the regular Sunday-school lesson if the teacher has the skill to explain it in the language of a child. The catechism should be used in small portions at a time. W. H. Moseby and others discussed the topic on Sunday-school missionary societies.

Afternoon Session.—The class in theology were very much interested in the lessons given by Rev. M. A. Dougherty, of Trinity M. E. Church on the subject of the Lord's supper and baptism, for which brother Dougherty has the thanks of the convention. After resolutions of thanks to the good people of San Antonio who had so generously entertained the delegates, the convention adjourned with the Doxology and benediction.

During the week of the convention Bro. A. R. Norris kept up a protracted meeting each night, which resulted in the conversion of many souls. Praise the Lord.

R. H. HARBERT, Secretary.

General News Items.

Belfast, Ireland, on the 24th, had a $400,000 fire.

The grape crop of Francels short and of bad quality.

The Turcomans defeated the Russian advance at Geok Tepe; 700 killed.

Missouri has sixteen counties in which there is not a single liquor saloon.

The Local Option Law has closed the saloons in nearly 400 towns in Kentucky.

Massachusetts Prohibitionists nominated Rev. Daniel C. Eddy for governor.

Prohibitionists of Pennsylvania nominated Wm. L. Richardson for State treasurer.

There is no money in the Peruvian treasury. There is no money for soldiers' rations or pay.

Cuban planters ask that their slaves be freed to prevent their property from being burned.

The provisional government of Hayti is forming a new legislative assembly to elect a president.

Bismarck and Andrassy held a friendly meeting. This means a union between Germany and Austria.

The postmaster general will abolish the postoffice at Blackville, Ga., if the postmaster is not safe while performing his duty.

An assembly of Zulu chiefs will meet to ratify a treaty of peace under which they will reign subordinate to British authority.

The Methodist Conference, sitting at San Jose, Cal., called on Gen. Grant in a body. Bishop Haven delivered the address.

Bishop Haven and Dr. Mallalieu, of Boston, are to dedicate the new M. E. Church in Millington, Md., in the early part of November.

A. F. Davis, U. S. deputy marshal, was shot in Spartanburg, S. C., while serving a bench warrant, and his thigh bone broken. A colored man shot J. B. Panther, the assailant.

Among the applications for admission to the Inebriate-Asylum, at Binghampton, were 8 judges, 39 clergymen, 226 physicians, 340 merchants and 1300 rich men's daughters.

The *Central Christian Advocate* says: "It is a remarkable fact that the Protestant ministers, three in number, who have died of yellow fever this year, were [illegible] Methodists—Messrs. Tiller, R[illegible] and Stewart."

General Woodford who accompanied Mrs. Chisolm to Kemper County, Miss., pronounces the trial of Gully a dreary face from the beginning to the end. He found in Kemper County no purpose to vindicate the law and punish the mob or its ring-leaders.

Rev. Dr. Abel Stevens, so eloquent in the pulpit and platform in by gone days, and never surpassed as a historian, is now engaged in writing a life of that wonderful woman, Madame De Stael, since he became a resident of Geneva, Switzerland, two years ago.

Gen. Conway was in consultation with Gov. St. John and others regarding the colored exodus. It is considered by them best to direct the course of immigrants to older Western States, where there is now considerable demand for their labor. There are none of the refugees now depending on charity in Kansas.

The scheme of instruction in cookery in the London Board Schools provides for the giving to the older girls in certain schools at least twelve lessons in practical cookery, the lessons to be given upon one half-day in each week. The instructor is appointed by the Board and receives a yearly salary of $300. Twenty-one of the London schools are to have kitchens; five are now in actual operation. There is no waste, as the food cooked is sold.

Bishop Tirrell, who lately died in Australia, left $1,200,000 to the Episcopal Church Missionary Society, under which he labored thirty years in that country. He had not returned to his native land during all that period. How he came by so large an amount of money is not told, but it is a well-known fact that many of the very wealthy in the Church of England are becoming more and more interested in the cause of missions. The gift meets the pressing needs of the Society, as it ran in debt last year $105,000, making its entire deficit the large sum of $144,000.

Southwestern.

JOSEPH C. HARTZELL, D.D., Editor.

THURSDAY, OCTOBER 2, 1879

To Our Patrons.

All who are indebted to this office on account of subscription or books, are respectfully requested to forward to us either the whole amounts due, or as much thereof as possible, within the next few days. Remit by registered letter, postoffice money order, or by express. Do not delay it, but do the best you can, and report at once.

Rev. C. P. Wellman has been appointed by Dr. Hunt to take charge of Haven Normal School, at Waynesboro, Ga.

It has been complained for several years past that Louisiana fails to provide for the housing and treatment of all the insane persons, for whom admission is applied for at the State Asylum.

Rev. I. N. Failor, President of New Orleans University, arrived last week, and began at once preparations for the opening of the University, which is fixed for Oct. 6. He looks hearty and vigorous, well prepared for a winter campaign.

The New York *Advocate* of the 18th says: "Rev. Dr. Hunt, one of our Book Agents, was summoned to Western New York last week on account of the death of his mother. She was born in Sussex county, N. J., in 1792. She had been a member of the Methodist Episcopal Church seventy-two years. Her husband, Noah Hunt, died 10 years ago, aged 80. The house of the mother of Mrs. Hunt was one of the preaching-places of Bishop Asbury."

Congressman E. John Ellis, the "silver-tongued Democratic orator," whose long experience and high standing at the national capital, warrants him in so speaking, told a reporter of the *Picayune* newspaper last week these truths: "Louisiana suffers in the eyes of her sister States from the imputation that she is a lawless State, that life and liberty and property are not secure. This injures us by keeping away emigration, capital, enterprise, and it also injures the Democracy in the North. Chisolm massacres and Yazoo intolerance are the strongest, nay the only arguments, used by Northern Republicans. Ewing is now struggling against them in Ohio. If he is defeated, these arguments will defeat him."

The New York *Methodist* having remarked, relative to church members of African descent, that "for the [illegible] management and the best [illegible] that section of our [illegible] a bishop of the same [illegible] the Baltimore *Methodist* comments: "This, of course, would require a change in our Church constitution, viz: The repeal or modification of the plan of itinerant general superintendency by a two-thirds vote of the General Conference, and the approval, by a concurrent vote of three-fourths, of each Annual Conference. Would the devotion of our people to the equal and itinerant Episcopacy of the Church allow this? And would this satisfy the colored people themselves?" We add, in reply to the last question, that the colored people do not desire a bishop on the color line, and it would not be good policy to meet their petition in that spirit. They simply desire [illegible] of African descent for the church's sake.

The New York *Christian Advocate* [illegible] publishes a letter from [illegible] D. Godman and wife, [illegible] Long Island, Sept. 16, [illegible] for aid for the Orphan's [illegible]. It will be remembered [illegible] the building was destroyed [illegible] the last storm. The [illegible] editorially: "No one [illegible] in the South has [illegible] on which to appeal [illegible] loyal Church for [illegible] and substantial aid than [illegible] glad to hear that [illegible] Taylor has secured the [illegible] Godman and his "Singers" at the John- [illegible] Church in Brook- [illegible] of October 1 [illegible] that the Metho- [illegible] give them [illegible] encourage [illegible] them to start [illegible] to individuals [illegible] estate have [illegible] not come [illegible] paid or [illegible] in their [illegible] experience [illegible] and promises there [illegible]

Salvation.

We are so accustomed to hear and use this word that we are apt to forget the length and breadth and depth and heighth of its meaning. To some it has reference only to the future blessedness of the soul in heaven; by others, it is used chiefly to represent the feeling of delight and enthusiasm which they have when under great religious excitement. To them salvation is merely something to be enjoyed, insomuch that if they are not all the time very happy they fear that they are not saved.

Now it is most emphatically true that salvation is a most blessed experience which makes every soul happy who has it. This is involved in the very meaning of the word, which implies that the soul has been in great danger, and is rescued from that danger. The peril of the unsaved soul no man can adequately describe, because no man knows all the terrible consequences of sin, or can even conceive what are the eternal tortures of the lost in that place where the worm dieth not and the fire is never quenched. But we know enough to warrant the assertion that there is nothing else in the universe so dreadful as the miseries of a lost soul. Well may we be happy, then, if we know that we are delivered from this penalty of sin, and can say with the Apostle: "There is therefore now no condemnation to those who are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

But there is no salvation from the penalty of sin, except by salvation from the sin itself. The Christian religion is not a system of insurance against the results of transgression by which a man can purchase immunity from the unpleasant consequences of the sins he is doing and intends to continue doing. This is so obvious a truth that it is unnecessary to state it, were it not for the fact that many act as if they had precisely this understanding of religion. They profess to be saved and to have a hope of heaven when they know that in their everyday lives they do not bring forth the fruits of the spirit. It is time such people learned that their professions of salvation are a hollow mockery, and that they have no love for Christ, and no assurance of his favor, unless they are doing his will. For he has said: "He that hath my commandments and keepeth them, he it is that loveth me". The excellent custom of Methodists of allowing and urging every one who will to testify in class-meeting and love feast is liable to this abuse, viz: That some will make professions which are by no means justified by their practices. And this is all the more dangerous, because a man who has learned to tell a good story of himself is apt to continue doing so, when it is no longer true, and to be regarded by those who do not know his private life, as being what he represents himself to be. And so many a man takes the flattering unction to his soul that because he can talk well, and make people think from his talk that he is a Christian, he may, after all, be a pretty good sort of a man.

Salvation is not a thing of the lip merely, but of the life. Nor is it such that if a man has once experienced it, he has it forever. The doctrine "once in grace, always in grace" is not true, for every intelligent Christian knows that he can by a single act renounce his religion and bring his soul into condemnation. Yet many a Methodist acts as if this doctrine were true, for having once had a genuine religious experience through sincere repentance and faith in Christ, he contrives not only to tell of that experience—which is proper enough, but to rely upon it for his eternal salvation, when in point of fact it is wholly a thing of the past with him, and he has no present experience of salvation. Salvation to be of any value to us, must be a thing of the present. It is a present, conscious deliverance from sin, which is proved, not by a set of pleasant, comfortable feelings, but by the fruits of a holy life. If a man knows that he has been able to resist the temptations which, before, overcame him, if he knows that he has ceased to do evil and learned to do well, and has in conjunction with that knowledge the inward witness of the spirit to his acceptance with God, he has a right to profess to be saved, but not otherwise.

And this consciousness of present salvation from sin is the best and only sure guarantee of eternal salvation in heaven. It is in fact the beginning and foretaste of heaven. For salvation is a state of holiness in which we enjoy the presence and [illegible] God and the inhabitation of his Spirit. [illegible] with only [illegible] experience [illegible] and promises there will be more full and constant and rich than it can be here. But the same graces and tempers, the same peace and joy which we have in the Holy Ghost here, we will have in larger measure there, through uninterrupted vision and communion with God.

If, then, we would calculate our chances of heaven, we must take an inventory of our present spiritual possessions and attainments. Are we saved from sin now? Have we the fruits of that salvation in our characters and conduct—"love, joy, peace, long suffering, gentleness, meekness, patience and faith?" Have we Christ formed within, the hope of glory, his spirit, his mind, his dispositions? If so, then we have that blessed foretaste and beginning of heaven in our souls which is the sure guarantee of eternal salvation. May God give us all this experience, and may we never rest satisfied till we have it.

The C. L. S. C.

Rev. Dr. J. H. Vincent sends us the following: "The Chautauqua Literary and Scientific Circle enters upon its second year with October, 1879. More than eight thousand persons were enrolled as members of the class of 1882, and large numbers are coming in with every mail to march under the banner of the class of 1883.

"It is the purpose of the C. L. S. A. to promote habits of reading and study, and during a course of four years to give the college student's outlook to the average man or woman whether young or old. It does not profess to be a substitute for the college course, but it does profess to give a broad view of the fields of science, literature and art.

"The course of study requires about forty minutes a day during the week days for nine months in the year, and students spending this much time for four years will be able to complete the course, and will receive a diploma or certificate testifying to the fact of having read the required books.

"An annual fee of fifty cents is required for the payment of clerk hire, postage, correspondence, printing, etc. No profits are sought or desired by the managers. The books, which are sold at the lowest figures, are sold by book dealers, especially by Phillips & Hunt, N. Y., and Hitchcock & Walden, Cincinnati, O. Not a penny of profit is made by the managers of the C. L. S. C., upon books sold. The whole thing is a labor of love.

"Persons may become members of the C. L. S. C. by forwarding their names to Dr. Vincent, Plainfield, N. J. They will then receive a blank containing the questions concerning age, denomination, family, etc. On the return of this blank filled out, their names will be enrolled, tickets of membership and general directions for prosecuting the course of study forwarded.

"It is the design of the C. L. S. C. to promote a higher and worthier class of reading during the week, thus controlling in the interest of religious culture the educational and literary forces which are now so active, and which are too often used to antagonize the Christian faith."

A Sunday Liquor Law.

The police jury of Terrebonne parish, Louisiana, has ordained:

That from and after the first day of November 1879, no wholesale or retail groceries, no place of public resort, no coffee house or other place where liquors of any kind are kept to be sold, shall be opened on Sunday, and any person thus offending, or who shall be found selling or giving the same on Sunday, shall pay a fine of one hundred dollars for each and every offence one half of which shall go to the person informing, the other half to the Parish Treasurer to be placed to the General Fund account, said amount to be collected before any Court of competent jurisdiction of this parish on the suit of the parish.

This good result of active temperance work does not please the Terrebonne *Independent*. That paper says:

We do not think the people of this parish will let a Police Jury of eight or nine say whether you shall drink on Sunday or not.

The New York *Methodist* says: "Rev. Geo. R. Bristor is making a vigorous and promising effort to pay off the $8,000 debt on the Ames Church, New Orleans. He has passed the middle of his race, and is nearing "the home stretch,"—lacking only about $3,000. Help him, brethren."

Thornton Hull, a Luling, Texas, boy, aged 15, writes us that an examination was held at that place July 18, and he received the prize in arithmetic and history. Some 300 people were present. We are glad to hear of his success.

Rev. J. H. Buckner writes us from Windsor, Ontario, that he thinks of going to Tennessee this fall.

The Dixon Matter Again.

Our neighbor, the New Orleans *Christian Advocate*, recently prefaced a communication as follows:

Rev. Dr. R. Abbey, writing from Yazoo City, Miss, to the St. Louis *Christian Advocate* about the Dixon affair, and concerning which the Northern brethren have made so much ado, says: etc.

Rev. Dr. Abbey attempted to prove that the affair was not a political but a private matter, but this statement of his reads suspiciously:

Secondly, The public trouble here was not party against party, but the "regular" Democratic party against one individual person. That man is now dead; he was shot in the street and killed about a week ago. He was a candidate for sheriff, but was not nominated by any party or persons.

And this is sufficient to arouse the interest of the reader:

Lastly, Without expressing any opinion at all, for I am only stating facts, some of the persons who sought to prevent Dixon from being a candidate were among our best citizens, as quiet, as peaceable, as law abiding, as prudent, yea, and as old and as religious as you and I would claim to be.

Those who did not know the amiable Dr. Abbey, without a word of caution, on reading the above, would suppose he was one of those who religiously attempted to persuade Dixon from being a candidate by shooting him down in the street a week or so before; but we do not believe it. The Yazoo *Herald*, and the testimony of Dr. Abbey, would remove any doubt, if any had previously existed in the public mind, that it was decidedly a political murder. Says the *Herald:*

The good people of Yazoo county are agreed upon one point, and that is that no man or set of men shall achieve official preferment by massing colored voters against the whites, especially if this has to be done by resorting to means which are pernicious in theory and dangerous in practice. The interests of any county can't afford to be jeopardized by any such means.

Samuel W. Winn writes us from Topeka, Kansas, (Sept. 22): "There are of the exodus to this place only two families taking refuge in the Barracks built for them, and they are working for $1 per diem, and have bought them lots and lumber, and will soon have quarters for winter. The people are expecting a large exodus this fall; a great demand for them out in Colorado, but none to supply the demand, and the money was sent back."

The new Bishop of Jerusalem, the Rev. Joseph Barclay, D. D., is an Irishman, and a graduate of the Dublin University, where he took the B. A. degree in 1854, and LL.D in 1865.

Letter from Jackson, La.

JACKSON, LA., Sept. 22, 1879.

DEAR EDITOR—Our third quarterly meeting was held here on the 7th and 8th. Elder Gould was present, and efficient in the discharge of his duties. On the Sabbath, at 11 a. m., Bro. Marshall Smith preached for us; and at 3 p. m. Elder Gould gave us an able sermon from 1st Cor. xv: 55. The elder is much beloved, and whenever it is known he is going to preach, crowds come. May he be spared many useful and profitable days in the Master's vineyard.

August 30 a Sabbath-school celebration was held here. A deep interest is felt in the school, and there is an attendance of about 60. At 10 a. m. children and parents assembled in Magnolia Church, and at 11 the exercises began with prayer and singing. The children performed their parts well. N. W. Payne, Esq., and R. L. Perry delivered fine speeches. After these exercises we partook of a sumptuous dinner, which the good sisters and friends of the church had prepared. We enjoyed ourselves very much. To Miss Mary Ellen Lee, the assistant of our superintendent, we are much indebted for the efficiency of the school.

GEO. LACEY,
Pastor Magnolia Church.

The New England *Methodist* says: "Slavery is not dead, though its brains have long since been knocked out. The legal bond by which the slave was held, has been broken; the diabolical animus remains, with the dominant class. The fight continues, but has been transferred to another part of the field. The conflict which raged thirty and forty years ago in Boston and New York, has moved down to Atlanta and New Orleans. The *Methodist Advocate* and the SOUTHWESTERN are resuming and supplementing the work of the *Liberator* and the *Standard*. If you wish to take a look into the hottest of the fight, read the bold and dashing articles of these papers. They are written on the field, and under the inspiration of a heavy cannonade."

OUR SOUTHERN METHODISM

MISSISSIPPI.

O Gillespie, Ex Prairie circuit: "The people here are willing to support the gospel. At St. Michael church our missionary collection was $3.50."

M. Brown, Garlandsville: "My protracted meeting causes the church to rejoice; 80 joined in four weeks, 25 were baptized; 150 members have been added to this work in three years."

S. Williams, Louisville: "The presiding elder had to remain away on account of the yellow fever, but we had a good meeting; 36 converts, 20 joined on probation. Five dollars was taken up for the elder."

D. D. Goodwin, Vicksburg: "I have received in full membership 4, on probation 3, baptized 6. Our Sunday-school has increased fifty per cent. this year. We expect to send a delegate to the annual conference instructed to ask for a colored bishop, not for separate work, but to preside over any."

Samuel S. Harris, Minter City: "Since our last basket meeting we have so nearly completed our church, that we are now holding services in it. At third quarter Rev. James Ellis was with us, and the Lord's Supper was administered to 65. Our Sunday-school, an organized missionary society, numbers 75. R. W. Jackson, teacher of the day school, an excellent man, is our superintendent."

W. H. H. Gallion, De Kalb: "On the 9th, 10th and 11th we were successful in removing the debt from the church. On opening our supper I delivered a lecture, followed by Rev. L. S. Bell, of Macon, who sold lemonade in a keg representing Rebecca at the well. White people joined with us, and say they will do all they can to help us in a good cause. The work is prospering; 72 additions this year. At the next conference will report on the dollar system, for there is a good spirit among the people for it."

TEXAS.

London Morris, Monthalia: "The camp meeting on St. Mark's river got us 10 converts, 3 on probation, 6 baptisms. At Leesville camp meeting began on the fourth Thursday and ended on the 5th. Times are very hard."

A. Campbell, Seguin: "Protracted meeting just closed, resulting in 4 conversions. Bros. Carnes of Lockhart, and W. H. Davis of Nockenut were with us Sunday evening. Elder Carper held fourth quarterly last Saturday and Sunday."

J. E. Freeman, Hempstead: "We have 150 church members and 120 children in Sunday-school. Rev. E. Lee is our preacher this year, and he is a clear warm-hearted lover of the children. We have sent on for an organ for the school and church. I am a member of the Legislature now, elected from the 37th district. There are 8 colored men, 10 greenbackers, and 75 Democrats in the House,—also two preachers of our church. B. F. Williams and Elias Mays."

LOUISIANA.

J. W. Hilton, Natchitoches: "I have received some 130 in the church this year. Times are very hard."

A. Martin, State Line: "I am happy to say we have built a church this year 30x40, and we held our quarterly meeting in it; also a parsonage, with two rooms, in which I am now living."

Revival Notes from West Texas.

A precious revival meeting was held by Bro. B. E. Brown, C. J. Forbes, of the C. P. Church, and myself on Middle Gabriel, in Burnett county, embracing the fourth Sabbath in August, which resulted in the conversion of 27 persons. The meeting closed with many still unsaved, but earnestly seeking the Savior. This meeting was a great success.

Bro. Clark, myself, and others held a meeting of great interest eight miles below Austin, on the Colorado river. Considering that there had not been a revival in that neighborhood for ten years, the results of the meeting are wonderful; 18 were hopefully converted and many were left seeking Christ when the meeting closed.

A meeting of some interest has just closed at Hopewell, in Burnett, conducted by the C. P. Church. I aided in the meeting five days; 11 were converted and 12 joined the C. P. Church. A general religious interest is manifested all over this country.

S. C. L.

The Belgian Bishops have instructed the clergy to refuse absolution to the parents of all children frequenting the public schools, and to the teachers and pupils of normal schools.

The Exodus.

DURANT, MISS., Sept. 22, 1879.

DEAR EDITOR—I ask a space in your valuable columns to say something concerning the Exodus. We are often asked the question by our late owners why we want to leave them and go to Kansas? We want to go there because we believe we will be free people there, for the governor of Kansas writes that all the rights of the law are guaranteed there. Now let me show you the spirit of one party that is in the South, and you know what party that is. I will show you that spirit in print and which cannot be denied. That is what is driving us from this State. The spirit referred to will be found in an extract from the *American Citizen*, printed in Canton, Miss. I thought I would have nothing to say about Kansas, but necessity compels me. I hope you will show this in the SOUTHWESTERN and let the world see, and if God has opened us a way to go to the land of Canaan let us go. There are a great many colored people who say: "How will I get to Kansas?" I don't suppose that wonder is as great as John's wonder was. We are going in the name of God, and we must emigrate.

H. HESLUP.

[The following from the Canton *Citizen* is preceded by a picture of a cannon.]

A PRIMER FOR POLITICAL TYROS.

LESSON I.

Do you see our gun? It is a good gun.

It has just fired a salute to the Democracy of Madison.

Next week it will fire a conical shell at the In-de-pend-ents.

After that, this gun will shoot only red-hot balls.

If these balls are aimed at you it is no use for you to dodge; for they will hit you sure.

If they are not aimed at you, and you see one lying around loose like, you had better not touch it.

If you do, it will burn you;
For the shot will all be red-hot.

Let the colored people beware of office-seekers who are endeavoring to array them against the great mass of the white people, in order that they may sail into office upon another sea of strife. They cannot forget the past. The colored people will in the end be the heaviest sufferers. The office-seekers will escape unharmed, in the smoke of the flames they have kindled, and leave them to take the consequences. —*Clarion, Jackson, Miss.*

Foreign Missions.

Rev. Superintendent Challis furnishes the Mission Rooms with a catalogue of the sacred Scriptures and other books on sale at the Bible House at Constantinople. They number 1032 different books in some 18 different languages.

An unprecedented event in the history of our Bulgarian Mission is reported by Superintendent Challis, Aug.: "I made a missionary address to my congregation after which I proceeded to take up a collection and receive just $22 from a company of 15 persons."

Miss Gertrude Howe will leave San Francisco on the steamer of Oct. 4th for Shanghai, China. Her field is in Kin Klang.

The General Missionary Committee meet Nov. 5th, at the Mission Rooms, N. Y., at 9 o'clock a. m.

We have received from our friends in Sweden a beautiful photograph of the First Methodist Episcopal Church in Stockholm.

A poor missionary is sadly in need of a Commentary, and asks if some one has not such a second hand work on hand to whom it would be a pleasure to meet the want? Address Mission Rooms, 805 Broadway, N. Y.

Nashville District Conference.

The above conference will hold its next session at Franklin, Tenn., commencing Oct. 28, 1879. The following is the programme of literary exercises:

To preach the opening sermon, James Pickett; Duty of Presiding Elders to the Finances of the Church, C. Pickett; Relation of the Pastor to the Administration of Discipline in the Church, P. Gregg; To What Extent are the Stewards Responsible for the Preachers' Salary? J. Smith; How can we Increase the Attractiveness of the Church to Young People? Wm. Bryant; Taking Care of Probationers in the Church? L. Chapman; How can we Promote the General Study of the Bible? M. Williams; How can we Meet the Social Necessities of the Young People of our Church? T. Woods; How can we Meet the Intellectual Wants of the Young People of the Church? P. Martin; Effect of the Circulation of our Church Periodicals on the General Interests of the Church, J. Braden, D.D.; What does the Bible Teach respecting the Resurrection of the Dead, F. Williams; How may Pastors best Promote the Sunday-school Work in their several Charges? D. W. Hays; Class-meetings and How to Conduct Them, J. W. Pickett; Preaching Funerals—Ought the Custom be Abolished? B. Anderson; Is Legislation Prohibiting the Sale of Intoxicating Liquors Desirable? J. Thompson; Sketches of Noted Preachers, W. Patterson; Obligation of Preachers to Promote the General Health of their Flocks, G. W. Hubbard, M. D.

Local preachers and exhorters will please select subjects as heretofore, and come up prepared for work.

* * *

The City.

The Sunday-school Union meets in Union Chapel, on Monday next at 7 p. m.

A literary and musical entertainment for the benefit of Ames M. E. Church, will be given at the church, corner of St Charles and Calliope streets, on the evening of October 3. Admission price is fixed at ten cents. A large attendance is expected, and all preparations have been made for an enjoyable affair.

The Medical and Surgical Association unanimously resolved that the board of health be requested to urge the press not to publish the causes of death, with the names of deceased persons, because of annoyance to relatives, etc. The *City Item*, which was the first newspaper to start the custom, contends that the publication of the causes of death is in the interest of public morality, and we believe its opinion is entirely correct.

Wm. O. Rogers, city superintendent of public schools, told an interviewer of the *Times* that he considered that the new constitution, if adopted, would virtually destroy the present system, which was about as complete a one as could be devised. The schools at present could not be maintained at an expense of less than $300,000 per annum. Under the new constitution the fund applicable to city schools will only reach about one-half that sum, or $150,000. Concessions were made to the country at the city's expense.

General News Items.

Dover, N. H., had a $28,000 fire.

Destructive frosts have appeared in New England.

Minnesota Democrats nominated Edward Rice for governor.

Peace has been concluded between Egypt and Abyssinia.

At Tipperary, Ireland, 300 tenants have refused to pay their rent.

The yellow fever at Concordia, Miss., seems to have run its course.

England will join France in urging the cession of Janina to Greece.

A fire in Carroll, Iowa, destroyed property to the amount of $200,000.

Gen. Fitzhugh Lee has been nominated for the Legislature in Virginia.

An appeal is made to the Prussian electors in behalf of Prince Bismarck.

The quarrel between Germany and Japan relatives to quarantine is growing serious.

In Morgan City, La., several cases of yellow fever appeared. The disease is of a mild type.

In the suit against Samuel J. Tilden, for income tax, Mr. Tilden has asked for a bill of particulars.

The city of Deadwood, Dakota, was almost entirely consumed by fire on the 26. Loss near $2,000,000.

Religious Items.

Joseph Meyer, a native of New Orleans, born of Jewish parents, was converted to Christianity, and went to England and became a member of the Protestant monks under the care of "Father Benson," who once on a time visited Boston. "Father Joseph" went out to India as a missionary, returned to England, read Catholic books, quarrelled with "Father Benson," who excommunicated him, and went straight to Mons. Capel, who has led so many ritualists into the Catholic church, and is now a hopeful convert of that faith.

Roman Catholics view with great concern the advance of Protestantism in Rome. Since 1870 no less than fourteen Protestant churches have been built in the Eternal City, and Protestant schools and asylums are springing up, while Protestant literature is being extensively circulated. More schools and churches are to be built, the Waldensians having some $60,000 or $65,000 in hand ready to purchase a site for a new edifice. The Catholics say, however, that, though the Protestant missionaries are numerous enough and active enough almost to convert the whole nation, not many converts are really won; but they express amazement that money for these missions is raised so easily.—*N. Y. Independent.*

In New York city the Roman Catholic church has privileges suitable to an established church. In particular, the prisons are given over to the priests. The chapel in the "Tombs" is fitted up for Romish worship and regularly occupied for that purpose, while a Protestant minister is compelled if he attempts to minister to convicts, to do so in a place where there are no conveniences for gathering hearers together, and without any assistance of the officers to preserve order. So at least we have been informed by those who ought to know.—*Boston Watchman.*

Sunday School.

October 5, 1879—OUR GREAT HIGH PRIEST.

SCRIPTURE—Heb. 4: 14-16; 5: 1-6

GOLDEN TEXT.—"Seeing he ever liveth to make intercession for them."—7: 25.

TOPIC.—Access to God through our Great High Priest.

[Condensed from the National S. S. Teacher.]

Prefatory.—The key-note of the Epistle to the Hebrews is "Christ the great high priest." Familiar as the Jews were with the temple and its services, the supremely imposing figure of which was the high priest, no presentation of Christ would be so likely to impress them as one in which he was held up as the great high priest. Aaron was only the figure of the true high priest that was to come. He, and all the other high priests who followed him in lineal succession, were but the heralds that told that a greater one than they was drawing near. *His Official Location.* "That is passed into the heavens." Rather, "through the heavens." He passed through them into the inner holy of holies, where God resides, just as the high priest passed through the vail into the place where God made manifest his presence in his tabernacle upon earth. But into the holy of holies of the tabernacle and the temple the high priest entered only once a year to intercede for the people, and his stay there was but a very transient one. He went into its profound darkness with awe, and with fear and trembling, and, knowing his own demerits, perhaps with a lack of confidence in his own pleading. But Christ has gone into the holy of holies where no darkness shrouds the face of his Father from view. He is there permanently—"is set down at the right hand of God." He pleads with him face to face, with no consciousness of guilt to impair his confidence in his intercessions. "Jesus the Son of God," is more than high priest. He is human and yet divine—human so that he can sympathize with our infirmities, and divine so that he can secure our full pardon and acceptance. "Let us hold fast our profession." Many make a profession of Christ who hardly ever confess him. They join the church, and that is the last that ever is heard of them. They never speak in prayer-meeting, never teach a Sunday-school class, never try to point any one to the way of life, never even have family worship at home. Why should we hold fast to our confession of him? 1. Because he is the true high priest. 2. Because he has passed through the heavens. 3. Because he is the Son of God. But the apostle has not exhausted the reasons for holding fast our confession. Indeed, the most touching are. 1. Because he is faithful. 2. Because he has been tempted. 3. Because he is sinless. *The Exhortation.* "Let us, therefore, come boldly unto the throne of grace," etc. There is nothing there to fear. Instead of condemnation there will be a welcome.

An Eternal High Priest (1-6)—Every high priest, so the apostle says, had to have two qualifications. 1. He was "taken from among men." 2. "Who can have compassion on the ignorant, and on them that are out of the way; for he himself is compassed with infirmity." He who knows his own heart will be lenient in his judgement of others. The second qualification was, that the high priest must be called of God. Aaron was chosen by the Lord for his office. No man had a right to take this honor unto himself. "Christ glorified not himself to be made an high priest." He stooped to take this honor—he did not ascend to it. The path to it lay through dark Gethsemane, over the hill of Calvary, and down through the portals of the tomb. In relation to this he prayed that the cup might pass from him, but resignedly said, "Thy will, not mine, be done." He became our great high priest—through the sacrifice of himself. To show that he really was called of God, two quotations are referred to. 1. "Thou art my Son, this day have I begotten thee." Ps. 2: 7. 2. "Thou art a priest forever after the order of Melchisedec." Ps. 110: 4. How much there is in this lesson to encourage sinners and to strengthen saints!

Quarterly Conference at Lake Providence.

At Bold Pilgrim Church, Sept. 6, the preacher in charge in the chair. Arthur Richardson, A. Scott and Willis Olege were approved as trustees; R. Purvis, as Sunday-school superintendent. A. Witherspoon for improper conduct had his license annulled. Every member pledged himself to collect something for benevolent purposes during the quarter. Amount received $70.75; for preacher and elder $67,75, bishop 50 cents, rent $24, traveling and moving expenses $34. Paid out to pastor $70.25, bishop 50 cents; elder $7.02; rent $24; traveling etc. $34.

Sunday schools are organized as missionary societies. Church records were not properly kept. The next conference will be held in same place at a time to be fixed by the presiding elder.

W. A. PRINCE P. C.

Marriages.

In Paulding, Miss., Sept. 19, by Rev. Lee Clayton, Mr. Simon Wesseps to Miss Emeline Willows.

At Vicksburg, Miss., Sept. 21, by Rev. D. D. Goodwin, Mr. Benj. Dunbar to Mrs. Julia Mathews.

At Thibodaux, La., by Rev. Wm. Davis. Mr. James Adams to Mrs. Jackson; and Mr. Wilson Woodruff to Mrs. Nancy Coleman.

In Memphis, Tenn., at the residence of the bride, by Rev H. Primm, Sept. 16, Mr. E. T. Mitchell to Mrs. Sallie Thornton. May the Lord bless them with a happy life.
H.

The Russian Court invited Dr. Ayer and his family to the Archduke's wedding in the Royal Palace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become favorably known in Russia on its passage round the world.—*Pueblo (Col.,) People.*

Deaths.

Sister Henrietta Isom died Sept. 19. She was a faithful member of the M. E. Church.
S. A. COWAN.
Oxford, Miss., Sept. 23, 1879.

Sister Sophia Woods died Aug. 27, in the 70th year of her age. She was a faithful Christian.
D. D. GOODWIN.
Vicksburg, Miss.

At State Line, La., Sept. 11, Bro. Robert Sherlack, aged 82 years, and for 25 or 30 years a faithful member. He died in full triumph of faith.
ALEX MARTIN.

Bro. Raiah Johnson departed this life Aug. 17. He was a faithful member of the church for many years. We feel that he gained heaven and everlasting rest.
E. E. COOPER, P. C.

Sister Sapphira Gibson died Sept. 1, 1879, aged 95 years. She was a faithful member of the church for 25 or 30 years. Two sons mourn her loss—one a Baptist minister, the other a member of our church.
D. MOORE.
Brookville, Miss.

Dr. Book, of Leipsic, says the nervousness and peevishness of our times are chiefly attributable to tea and coffee. The digestive organs of confirmed coffee-drinkers are in a state of chronic derangement. *Chocolate* is natural in its physical effects and is really the most [illegible] of our fashionable drinks. Walter Baker & Co.'s preparations are undoubtedly the best, and may be had of grocers everywhere.

New Books.

Messrs. Lee and Shepard will immediately publish Jules Verne's last book, "The Tribulations of a Chinaman in China," which has just appeared in Paris. The book is intensely interesting and amusing, and many of the popular features of the day—such as the phonograph, Capt. Boyton in his rubber suit, life insurance companies, banking speculations, advertising schemes and [illegible] other eccentricities of the times—are woven into the narrative.

Those who read the SOUTHWESTERN every week should know [illegible] about the Robbins Washer. A letter to the manufacturers [illegible] bring them the fullest information, and should the Washer be admitted to their household necessities the drudgery of every-day life would be greatly lightened.

New Publications.

[illegible] for October is one of the [illegible] numbers of that boys' [illegible] ... $1.50 per year. [illegible], Cincinnati; [illegible], New York.

[illegible], of Chicago, has [illegible] of his Sunday-school [illegible], viz: The [illegible], Juvenile [illegible]. The Conqueror [illegible] Own Sabbath [illegible] monthlies; and [illegible] weekly. All are [illegible] pleasing [illegible].

[illegible] 27 Vandewater [illegible] York, has favored [illegible] of his [illegible] Review. [illegible]

Nicholas closes the sixth volume. Louisa M. Alcott contributes "Jimmy's Cruise in the 'Pinafore,'" a charming narrative with fine portraits which will delight every boy and girl who has heard the famous operatta. The Elevated Railroads of New York are described by Charles Barnard. "Noah's Ark Ashore," is the title of a well told narrative of a visit to a queer "Ark" on the Amazon river which a kind-hearted native had turned into a sort of asylum for beasts and birds of various kinds. And there are several funny pictures and verses scattered through the number.

In the North American Review for October Francis Parkman gives his views on "The Woman Question" in a way that will not please the suffrage advocates; Frederic Harrison, under the head of "Science and Humanity," criticises the system of thought and life propounded by Auguste Comte; Owen F. Aldis writes of "Louis Napoleon and the Southern Confederacy;" Robert Garrett on "The Railway Problem" gives some instructive facts at seasonable length; Prof. E. L. Youman's paper is on Spencer's Evolution Philosophy; Part III of "The Diary of a Public Man," and "Recent History and Biography" are of interest. New York: D. Appleton & Co.: $5 per year, single number 50 cents.

Wide Awake for October opens with a frontispiece which illustrates Rev. I. L. Beman's true story of "Hunting Deer." This is followed by an article from Mary Wager-Fisher on the "Philadelphia Reform School." Then comes a capital story about "Polly's Temptation," and Mrs. Lizzie W. Champney's "Trotting Song." Two other full-page illustrated poems are S. C. Stone's "How They Received the King," and "The Weed's Mission," by Margaret Eytinge. "Nip and Tuck" is a very funny story, with funny pictures, by Eleanor Kirk. Mr. Benjamin's "American Artists," Series No. X., relates to Wordsworth Thompson, the young historical painter. Only $2 a year. Ella Farman, editor. D. Lothrop & Co., publishers.

The October Scribner opens with a paper on "Ups and Downs in Leadville," by Ernest Ingersoll; text and pictures occupy 23 pages. "Field Sports in Minnesota" is written by Charles A. Zimmerman, a noted sportsman of St. Paul. An exquisitely beautiful engraving of Fortuny's "Piping Shepherd" accompanies a poem by Chas. de Kay. Under the title of "Edison's System of Fast Telegraphy" Edwin M. Fox describes the automatic telegraph which was in operation for a year between New York and Washington. A notable feature of this paper is a new portrait of Edison. The fifth paper in the Brazil series, by Herbert H. Smith, is "Rio de Janiero." Kiss Kate Field's sketch of W. S. Gilbert, in the September number, is succeeded in this by a similar account of Arthur Sullivan. Dr. Holland writes of "The Popular Wisdom" and "Good Talking."

The National Repository for October opens with Burns's celebrated poem the "Cotter's Saturday Night," handsomely illustrated. This is followed by "Moosehead Lake in October," by Mrs. H. G. Rowe. "Holman Hunt" is criticised, and a portrait given. "The Cliff-dwellers of the Far West" is full of antiquarian lore; and so is "In an Old Egyptian Library," a second paper by Prof. W. H. Larrabee. Rev. R. Wheatley gives a life sketch of "Mary Ruthford Garrettson," Rev. A. F. Bridges writes a notice of John Howard Bryant. Dr. B. Hawley treats of the connection between "Christianity and Art;" and "My Land of Beulah" is continued through two more chapters. The Editorial Miscellany is rich and varied, and contains many items of valuable information. The National Repository is published monthly at Three Dollars a Year, post-paid. Hitchcock & Walden, Cincinnati, Chicago, or St. Louis. Phillips & Hunt, New York.

"Laugh and Grow Fat."

This ancient bit of advice is well enough for "spare" people, but how about those that are already too fat? What is to become of them? Sit still, and I'll tell you. After many experiments, extending through months of patient investigation and toil, the celebrated analytical chemist, J. C. Allan, has perfected and given to the world Allan's Anti-Fat. Thus far in several hundred cases, this great remedy has never failed to reduce a corpulent person from three to six pounds per week. It is perfectly harmless and positively efficient. Sold by druggists.

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor, that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ill.

A genuine and important discovery of practical benefit to teachers and students of the art of singing has been made by Mr. John Howard, [illegible] Union Square, New York City. The [illegible] original method is [illegible] by the strongest [illegible] [illegible]

Dr. Harter's IRON TONIC

Is a Preparation of IRON and CALISAYA BARK, in combination with the Phosphates, Endorsed by the Medical Profession, and recommended by them for Dyspepsia, General Debility, Female Diseases, Want of Vitality, &c., &c.

Manufactured by the Dr. Harter Medicine Co., No. 213 N. Main Street, St. Louis.

The following is one of the very many testimonials we are receiving daily:

Gentlemen:—Some three months ago I began the use of DR. HARTER'S IRON TONIC, upon the advice of many friends who knew its virtues. I was suffering from general debility to such an extent that my labor was exceedingly burdensome to me. A vacation of a month did not give me much relief, but on the contrary, was followed by increased prostration and sinking chills. At this time I began the use of your IRON TONIC, from which I realized almost immediate and wonderful results. The old energy returned and I found that my natural force was not permanently abated. I have used three bottles of the TONIC. Since using it I have done twice the labor that I ever did in the same time during my illness, and with double the ease. With the tranquil nerve and vigor of body, has come also a clearness of thought never before enjoyed. If the TONIC has not done the work, I know not what. I give it the credit. Most gratefully yours,

TROY, O., Jan. 2, 1878. J. P. WATSON, Pastor Christian Church, Troy, O.

For Sale by Druggists and General Dealers Everywhere.

COMPOUND OXYGEN — NOT A DRUG

A NEW TREATMENT for Consumption, Asthma, Bronchitis, Catarrh, Dyspepsia, Headache, Debility, Neuralgia, Rheumatism, and all Chronic and Nervous Disorders.

ACTS DIRECTLY upon the great nervous and organic centres, and cures by a natural process of revitalization.

HAS EFFECTED REMARKABLE CURES, which are attracting wide attention.

HAS BEEN USED BY Rt. Rev. John J. Keane, Bishop of Richmond, Va., Hon. Wm. D. Kelley, T. S. Arthur, and others who have been largely benefited, and to whom we refer by permission.

IS STRONGLY ENDORSED. "We have the most unequivocal testimony to its curative power from many persons of high character and intelligence."—*Lutheran Observer.* ..."The cures which have been obtained by this new treatment seem more like miracles than cases of natural healing."—*Arthur's Home Magazine.* ..."There is no doubt as to the genuineness and positive results of this treatment."—*Boston Journal of Commerce.*

THE OXYGEN HOME TREATMENT contains two months' supply, with inhaling apparatus and full directions for use.

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Marshall, Texas, District.
FOURTH ROUND CONTINUED.

Crockett, Sept. 27-28; Palestine, Oct. 4-5; Palestine Circuit, Oct. 11-12; Marshall and Hallville, Oct 18-19; Marshall Circuit, Oct. 25-26; Mineola, Nov. 1-2; Leona and Centreville, Nov. 8-9; Fairfield, Nov. 12-16; Cotton Gin, Nov. 22-23; Nacogdoches, Nov. 29-30; San Augustine, Dec. 6-7; Lower Sabine, Dec. 18-14.

F. CARSON MOORE, P. E.

NOTICE.

The members of HARMONIA EMIGRATION ASSOCIATION are hereby notified to meet on the second Sunday in October at the Wesley Hall, at 5 o'clock p. m.

By order of the President.
R. B. JOHNSON.
A. CLUE, Secretary.

A Grand Cake Walk
—AND—
ENTERTAINMENT,

Given by a Committee of Ladies, for the benefit of our late returned Missionary, Rev. M. E. BROWER, Saturday, Oct. 11, 1879, at Union Sons Relief Hall, on Perdido street near Liberty.

Gentlemen Managers—R. Slade, Chairman; C. B. Wilson, Asst. Chairman. Lady Managers—Harriet Russell, Chair Lady; Caroline Davezine, Asst.

A LECTURE will be given by Rev. M. E. Brower on the AGRICULTURE of KANSAS.

ADMISSION ....10 CENTS.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.—When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this Receipt free, only asking that each remit two three cent stamps, to pay expenses. This Herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours.

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LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Complaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

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Insist upon having the genuine DR. C. MCLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane,* spelled differently but same pronunciation.

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" Serah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

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The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Redford, Lady Chairman Committee on Sick; Finance Committee, F. Fanez, Chairman, L. Moore, B. F. Taley.
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During the next six months. Small capital required. Wages from $7.00 to $30.00 per day. For full particulars, address TURNBULL BROTHERS, Publishers, Baltimore, Maryland.

MUSIC BELOW COST.

Having secured control of a bankrupt stock of about 100,000 pieces of new sheet music—the lot will be closed out at prices one-twentieth what such music retails at.—For 25 cents we will mail a roll of pieces, vocal or instrumental, that your dealer can not duplicate for less than $5 to $7. Five rolls for one dollar; twelve for $2. Order at once. A. O. MORTON & CO., Atlanta, Ga.

THE ROBBINS

FAMILY WASHER AND BLEACHER

AGENTS WANTED.

We bespeak for this article the careful perusal of every intelligent person into whose hands this paper may fall. It should carry great weight with house-keepers and MEN WHO ARE LOOKING FOR A BUSINESS which will pay. To such the chance now offered is seldom equalled—never excelled

In bringing this article before the public, it becomes necessary to take into consideration

THE ART OF CLEANSING FABRICS,

which is yet so imperfectly understood. Having had a lifelong experience in the laundry business, in connection with first-class hotels, public laundries, asylums, hospitals, etc., we know whereof we speak. The unnerous devices of friction rollers, pounders, squeezers, dashers, agitators, steam wash boilers, etc., have all failed in one or more of the three essential points, viz: The saving of labor, the wear and tear of clothes, or in perfectly extracting the dirt and discoloration; all of which are accomplished by the ROBBINS FAMILY WASHER AND BLEACHER.

WHAT IS IT REMOVES THE DIRT?

You may ask all washerwomen and housekeepers, and your answer from nine out of ten will be, "Plenty of elbow grease," or in other words, plenty of hard laborious rubbing upon the washboard. And such is the case, for you first rub soap upon the cloth, and then you have to rub it in to make the dirt soluble; but does that remove it? No; to do that you must dip it in the water and rub repeatedly to force water through the fabric again and again. That is what removes dirt after having been softened by the chemical action of the soap.

The way in which this could be the most economically accomplished has been developed in the FAMILY WASHER AND BLEACHER, which embodies all the above points.

It is harder work to operate these mechanical devices than to use the common washboard. They are constantly getting out of order, and wear out in a short time. They wear out clothes faster than the rubbing-board, because the friction is a hundred per cent. greater.

READ WHAT OTHERS SAY.

From FRANK FLOWER, Eatontown, N. J., Jan. 30, 1878.

• • Your Robbins Washer has preserved my clothes from the remorseless washboard and the ruthless scrubbing and rubbing of the washerwoman fiend. No longer is washday the most dreaded of the week, as, thanks to the Robbins Washer, our washday is free from manual labor and unpleasantness incident thereto, and I hope your sales may extend until every household is blessed with the Robbins Washer. One thing I can assure you, that if she could not procure another, I do not think money could buy from my wife her washer. She has used it three years, and likes it better every washing day. Rest assured I shall always speak for my friend, the Washer, on each and every opportunity.

Mechanical devices take the entire time of a person during the whole wash, and will not remove streaks from clothes. With the Washer and Bleacher, washing, baking and housework are contemporaneous operations—the fire doing the washing and baking while the house-wife does her housework.

The following extract from a private letter written by a lady to her sister in this city, who had sent her a Washer:

• • • Mr. — is home, and he is about the garden just as he was last Summer, and works right up against his clothes just as father does. He dirties four shirts a week, as black as dirt. We never could get them clean in the world if it were not for the Washer. We did not wash yesterday, and this morning I have been digging up all kinds of chores, while the washing does itself. It is just wonderful!

Last Saturday morning I told Em. we would make our fire do double duty, so we put all the threshers' sheets in the boiler, and after them seven long roller towels, and as many tea towels, and when we got our baking done they were all clean. You have not forgotten how dirty hired men make sheets and towels. I think everybody would have to have workmen's shirts, sheets and towels to appreciate it.

I told Em. I hoped no one would ask us to lend again, for what would we do if it gave out, I can't tell.

I now have a Washer in my kitchen that cost $15, but was laid aside because it was harder work to operate it than to do the washing with the washboard. If I could not get another of the Washers and Bleachers I could not afford to sell mine for $20. Every other kind of work goes on at the same time. • •

All who have tried steam wash boilers will unite with us in saying: They do not give satisfaction.

WE WILL EXPLAIN WHY.

As stated, water-force is what removes dirt from the fibres of the cloth. A large body of water is required to hold in solution a comparatively small amount of dirt. Steam wash-boilers cannot accomplish the desired result. They do not contain enough water to hold the dirt in solution, while steam will not remove dirt. It is a powerful agent to assist in cleansing, because it expands the fabric, and causes the discharge of dirt and impurities from the cloth that cannot be forced out in any other way unless by the application of heat and force of water combined.

In order to remove dirt from steamed clothes, they must be washed out in water at nearly boiling heat, for if you use water at a lower temperature, it causes the fabric to contract, which shuts in, or as our housewives say, "sets the dirt," thus causing the clothes to turn yellow. An essential thing to be mentioned is the rotting of clothes by steam wash-boilers, because of the small quantity of water used.

Everybody knows that a large quantity of soap dissolved in a small body of water must necessarily form an exceedingly strong alkali, which after the clothes are packed in the steam wash-boiler, is converted into steam, every moment becoming more concentrated till the clothes are removed. A few such washings, and what is the result? Simply this: Your clothes fall to pieces of their own weight, and you pronounce steam wash-boilers (as they are) a failure.

THE PRINCIPLE OF THE WASHER AND BLEACHER

embodies all the essential points. First, we have the desired heat, which expands the fabric and causes it to discharge the dirt. Second, we obtain a powerful suction beneath the clothes, which causes a rapid downward current or water force, through and through them, thereby removing the dirt. Third, we use a large body of water, which holds the dirt in solution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and not by steam. This process cannot injure fabrics. It cleanses thoroughly, rinsing the clothes being all that is required to complete the operation.

THE CAPACITY OF THE WASHER AND BLEACHER.

There are three sizes: No. 1, the family size; No. 2, suitable for small hotels, restaurants, barber-shops, boarding-houses, etc.; No. 3, or steam power-washer, into which is conducted, through a ½-inch pipe, live steam from the steam boiler, from which is obtained the power for driving the water. This washer takes the place of machinery in places where steam power is used in the laundries.

The Washer is composed of metal, and cannot get out of order.

The family size weighs about 5 lbs., and is only 8 inches long by 5 inches wide, and 1½ inches deep.

The discharge pipe is 13 inches high over that, and 1½ inches in diameter. It throws water in a solid unbroken stream at the rate of 10 to 12 gallons per minute. It will work in any family boiler. It takes only three or four ounces of soap to 10 or 12 gallons of water, and will wash bed and table linen a boiler full in ten to fifteen minutes, wearing apparel in from twenty to thirty minutes, and will remove all streaks without any rubbing; requires no previous preparation of clothes, such as soaking over night, etc. We take the clothes dry, and when the Washer gets thoroughly at work, we fill the boiler as full as it will hold, by gently pressing them down with a stick. We use no chemicals, only good soap and soft water. If the water is hard, it may be softened by a small piece of borax, which is harmless.

For LACE CURTAINS this Washer is invaluable. It cleanses them as no other process can, and without the slightest danger of injury.

The No. 2, or small hotel size, will do the work in a boiler four times the size of the common family boiler, and wash of average pieces from 1,500 to 2,000 per day; or it may be used in any smaller boiler. They will work in anything that has a flat bottom large enough for them to rest upon.

For hospitals this washer is pronounced by the medical faculty invaluable, being the most powerful disinfector known, leaving the fabric as pure as when new. By engineers, mechanics and scientific men generally it is pronounced one of the most wonderful discoveries in the principle of hydraulics or water force ever brought to light. By bleachers and chemists it is said to be the most powerful method of removing dirt and vegetable matter from fabrics that has ever been known. It is the greatest bleacher extant, and for that alone is worth ten times the price.

THE PHILOSOPHY OF THE WASHER AND BLEACHER is this: We have five pounds of metal, which attains a much greater degree of heat than the water surrounding it, consequently the water underneath the Washer becomes hotter and more expansive than in any other part of the boiler, and is thereby thrown to the surface through the tube; thus tending to produce a vacuum underneath the Washer at the bottom of the boiler, into which the water is rapidly drawn.

As it passes along the channels of the Washer, the curved and contracted throats of the same prevent its flowing backward; and being held in contact with the hot metal, it becomes hotter and hotter, consequently more expansive and more forcible until thrown to the surface, thus producing a powerful suction beneath the clothes, through which the water must pass in a rapid downward current, thereby obtaining a water force which cannot be obtained by any other method known in cleansing fabrics. Thus, we get a combination. First, we have the desired heat. Second, perfect chemical action of the soap. Third, force of water—all of which are required to thoroughly cleanse and purify any fabric.

THE IMPROVED WASHER.

The Improved Washer has a perfect fitting pipe, and is a combination of metals which does not become sticky or dirty. It comes out of the boiler as bright as new.

A WORD ABOUT BLEACHING.

There are few professional bleachers in the United States. The word "bleaching" implies the art of extracting animal or vegetable matter or discoloration from the various fibres which constitute all our different fabrics. This is done by a regular chemical process, consisting, first, of alkaline boilings; second, immersions in solutions of chloride of lime; third, solutions of acids. After each process the goods receive a thorough rinsing in clear water; then, last of all processes, to thoroughly extract all injurious matter, comes that of boiling in good soap and water. This leaves the goods pure and white as snow, ready to finish for the market. Now, the question arises, Can those fabrics again absorb and fix all their natural discolorations? We answer, No; impossible. Then why is it (asks the housewife) my clothes become yellow and discolored? There are many reasons—Poor soap, hard water, careless servants, not having strength to rub out the dirt yourselves, and not being able to use water by hand hot enough to keep the fabric expanded to the extent which is absolutely requisite to thoroughly extract the dirt or "bleach the clothes." Clothes should never be bleached but once, but thoroughly washed, and they will always be white. THE FAMILY WASHER AND BLEACHER will do it for you every time.

We have endeavored to set forth as explicitly as possible the merits of our Washer and the mode of operating it. And as it is much easier to answer inquiries here, we transcribe a few of the more common

QUESTIONS AND ANSWERS.

Q. What kind of boiler do you use?

Ans. Any kind of boiler that has a flat bottom 5½x8 inches will do.

Q. How can you have a flow of water at the rate of ten or twelve gallons per minute in a boiler holding only eight or ten gallons?

Ans. The same water is used over and over again; and in order to be thus used it must pass down through and through the fabric, and this with the soap and heat is what does the business.

Q. How can you use a large quantity of water in a boiler already full of clothes?

Ans. We first fill the boiler two-thirds full of water; as soon as the washer commences to work, we put in the clothes.

Q. Can you wash flannels and colored clothes?

Ans. We wash anything that can be washed Flannels and colored clothes need but little soap and from five to ten minutes of the full operation of the Washer. Flannel should be rinsed in HOT water. It is the change from BOILING to COLD water that contracts the fibre, causing them to shrink. Any FULLER will tell you this is so. Fugitive prints will part with their colors by this or any other process, but fast colors will not be injured. It is not best, as every good housekeeper knows, to use strong soap or alkalies in washing colored goods. Many prints and other colored fabrics have some kind of ACID as a base, and if alkalies are used strong enough to destroy this acid, the fabric will part with its color. This is why English scarlets, which will not fade in the sun, or by ordinary washing, are ruined by STRONG soaps. These facts are worth remembering by the inexperienced housekeeper.

Q. Can you use the common soft soap of the farm-house?

Ans. Yes, if good.

Q. Is it not better to put very dirty clothes to soak over night? Ans. No.

Q. Will your machine remove the streaks from dirty wristbands and collars, such as farmers and mechanics wear, after having been worn a whole week, as they usually are? Will not these require extra care in rinsing? Ans. The Washer will cleanse the dirtiest clothing. Give the clothes a thorough rinsing.

Q. We sometimes find a whitish scum on top of the water. What is the cause of this? Ans. Your water is HARD. When soap is added to hard water a chemical change takes place. Certain substances in the water having an affinity for the alkali of the soap, unite with it, thus setting FREE other substances; these are PRECIPITATED and fall to the bottom, or rise to the surface in the form of a whitish scum, according as their specific gravity is greater or less than that of water. This is why it is impossible to cleanse fabrics with hard water. Hard water may be softened by the use of borax or sal-soda. Pure rain water is best for ANY method of washing.

Q. How can it be possible for so simple a thing to cleanse fabrics? Ans. If you will study the PHILOSOPHY of the Washer, carefully and intelligently, for a few moments, and consider what is required to remove dirt from clothing, you will ask, "How is it possible for it NOT to cleanse fabrics?" A gentleman writing to us upon this point, says: "I must own that when I first saw your Washer, I was utterly incredulous as to its cleansing powers. My family were still more so. In fact, they had no faith in washers of any kind; but being strongly urged by a friend who had used your machine successfully, I concluded to try one. We made the first trial with a good many misgivings. I fact, I could not see how so simple a thing COULD wash clothing. But when I saw the water pouring out from the discharge pipe at the rate of 10 or 12 gallons per minute, and when I reflected that this amount of water must pass through the clothes twenty or thirty times in the course of an ordinary wash, my doubts began to give way. I saw that there was both philosophy and common sense in the process, and that it was impossible that it should NOT prove effective. I am now a firm believer in the Washer, and trust it will find a place, as it deserves, in every household."

Q. Will you send a Washer C. O. D. to my address? Ans. We do not send Washers C. O. D. It only costs the sender 10 cents for a registered letter or money order, which can be sent at our risk.

We send sample Washers by express, and guarantee all packages to be delivered to our customers at their nearest express office. We pack securely in a strong box, and invariably send notice of shipment.

WILL YOUR WASHER DO ALL YOU CLAIM FOR IT?

(This Question Comes to Us Oftener than Any Other.) Answer—Stop and think, and you will readily see that we must sell more than Sample Washers in order to make our business profitable to us. Consider the cost of manufacture, rents, printing and office expenses, and prepaying expressage on Samples, and this fact is derived. We must depend entirely for our profits upon the sales made by those who first send for a Sample Washer, and after trying it and convincing themselves, become our Agents. If it were not "All We Claim For It," could we sell more than a sample to a person?

INDISPUTABLE EVIDENCE.

WELLS RIVER, Orange Co., Vt., Mch. 21, '79.
Messrs. Bissell Manufacturing Company, 42 Murray street, New York:

I enclose $3.50, for which please send me, express paid, one of your No. 1 Washers, per your ad. in N. Y. Weekly Witness of March 20. I propose to give it a thorough trial, and if it is all you claim for it, which I have no reason to doubt, I think seriously of taking a general agency for several counties in this vicinity.

A. W. JONES, Wells River, Vt.

Washer to be sent to A. W. Jones, Wells River, Vt.

WELLS RIVER, Vt., April 5, 1879.
Bissell Manufacturing Company:

GENTLEMEN: Sample Washer received. Gives good satisfaction in my family. Trust I may be able to send you an order for a dozen soon, and take general agency for a county. Hastily, A. W. JONES.

WELLS RIVER, Vt., April 12, 1879.
Bissell Manufacturing Company, New York.

GENTLEMEN: I trust you will excuse me for troubling you with the first difficulty which arises with me in undertaking to introduce your Washer in this place. I wrote you a week ago, saying that it gave good satisfaction, and now say more. The third time using it to-day in my family, having become conversant with it, we could do anything we chose almost, and in most satisfactory manner, washing flannels and all. But to-day (later) a lady has used it who says (the clothes being very dirty, the collars, etc., having been saturated with sweat) that the clothes have yellow streaks in them, and that she believes that the continued use of the Washer will cause the clothes to become yellow beyond reparation. I cannot find but that she used the Washer according to directions. Can you not give me some testimonials which touch directly upon that point, and a list of names of some who have used the machine a year or more, to whom I may write in regard to the matter? My only excuse for writing this is that I am interested to have the Washer proved to be what I myself believe it to be—"a success." Very respectfully,

A. W. JONES, Wells River, Orange Co.

P. S.—Have seen the lady again, and she admits the clothes had become yellow by a careless servant and hard water. Would like the testimonials just the same however.

The letters asked for were sent.

BISSELL MANUFACTURING COMPANY.

WELLS RIVER, Vt., April 11, 1879.
Messrs. Bissell Manufacturing Company.

GENTLEMEN: Inclosed please find check for $24, for which please send me one dozen No. 1 Washers, quick by express, and give me general agency for Orange County, Vt., and would like Caledonia County reserved for me. Took an order to-day from a lady who is considered the most particular in town about her washings. She tried the Washer, and was very much pleased with it. Hope I may get the above dozen by last of the week by express. Hastily,

A. W. JONES.

WELLS RIVER, Vt., April 22, 1879.
Bissell Manufacturing Company.

GENTLEMEN: I return to you herewith letters of testimonial sent me in yours of the 15th instant, for which please accept my thanks. I think that I have succeeded in convincing my customers that it is not a humbug, and the letters were just what I needed, so far as they went. Very respectfully,

A. W. JONES.

WELLS RIVER, Vt., April 23, 1879.
Messrs. Bissell Manufacturing Company.

GENTLEMEN: Inclosed please find check for $52, for which please send, immediately on its receipt, by express, twenty-four No. 1 Washers and two No. 2 Washers, and give me Caledonia and Orleans Counties, in Vermont. Hastily,

A. W. JONES.

Having explained the correct theory of cleansing fabrics, and shown by our description, and the testimony of people who are using, that the principle of the Washer and Bleacher embodies the above theory, we ask you to take particular notice of

THE INDUCEMENTS WE OFFER.

We want a Local Agent in every town in the United States. We know from past and present experience that reliable, energetic men can make money selling the Washer and Bleacher in any community.

We want first-class men as GENERAL AGENTS; men capable of managing one or more Counties.

To each man we give a duly executed LICENSE.

We furnish descriptive circulars for distribution among families. Also large posters for advertising in public places.

We also furnish INSTRUCTIONS TO GENERAL AGENTS which enable them to handle their territory to the best advantage.

The retail price of the No Washer is $3 50; No. 2 Washer, $5; No. 3, or Power Washer, $50. Special terms to Agents for No. 3 Washer.

TERMS TO GENERAL AGENTS.

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The floods of sin are deep and dark,
The midnight air is chill;
The wilderness is bleak and drear,
And far from Zion's hill.

No lamb is left unsought by Him—
The Shepherd of the sheep;
He calls his own by well-known name,
Tho' silence oft they keep.

O Shepherd, good and ever true!
Thy tender love is strong;
The shadow of thy staff is rest;
Thy voice is endless song.

O pastures green, and place of rest!
When will mine eyes behold
The Shepherd as he leads his flock
To everlasting fold?

—Eliza H. Morton.

The Kitten's Dinner.

Two little girls, the older not yet five years of age, had a present of a kitten the other day. It was the first time in all their little lives that a cat of any age had ever been in the house, and they were as delighted as possible, and as full of wonder over all its ways and doings as if it had been a rare animal from some foreign land.

"What shall kitty have for dinner, mamma?" asked Lulu, climbing down from her high chair when dinner was over.

"Oh, you can fix her up something on a plate," replied mamma, hastily, as she went into the sitting-room; for she was very busy with some sewing and forgot that her little girls knew nothing about feeding kittens. Five minutes later Bridget poked her head in at the door.

"Plase, mem, do jist come out and see the childer."

Mamma dropped her sewing and followed Bridget. On the floor beside the kitchen stove sat Lulu and Ellen, either side of a large dinner plate, by which stood the kitten, as if puzzled what to do with it. And what do you suppose those little dunces had put on the plate for that kitten to eat? Why, there was a large slice of bread and butter, a generous [illegible] of cider apple-sauce, a [illegible] and a huge plum-pudding [illegible] covered in sour sauce.

[illegible] laughed, kitty ran under [illegible] and the little girls both [illegible] because kitty would not eat [illegible] dinner they had fixed for her. But Bridget went and got a saucer of warm milk, and the child[ren] forgot all their trouble in seeing her lap it up.

The Fire That Old Nick Built.

"Intemperance,"—This is the fire that Old Nick built.

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"Love of Money,"—This is the stone that grinds the axe, that cuts the wood, that feeds the fire that Old Nick built.

"[Public] Opinion,"—This is the [sledge] with its face of steel, that [batters] the stone, that grinds the axe, that cuts the wood, that feeds the fire that Old Nick built.

"Temperance Meeting,"—This is the [one] of the blows that we quietly [strike], to fashion the sledge with its face of steel, that batters the stone, that grinds the axe, that cuts the wood, that feeds the fire that Old Nick built.

"[The] Pledge,"—This is the [hand] that works with a will, [to deal] the blow that we quietly [strike], to fashion the sledge with its face of steel, that batters the stone, that grinds the axe, that cuts the wood, that feeds the fire that Old Nick built.

"[The] Truth,"—This is the [power] gentle and still, that [moves the hand] to work with a will, [to deal the blow], to the blows [that] deal, to fashion the sledge with its face of steel, that [batters the] stone, that grinds the axe, that cuts the wood, that feeds the fire that Old Nick built.—

[Hit] the [Mark] with the Finger.

[illegible] a trick, pointed [illegible] the wrong road, [illegible] which way [illegible] small the man [illegible] little boy [illegible] came too [illegible] from his [illegible] the minister [illegible] by a lie [illegible] with his [illegible] shows us we [illegible] with the truth. [illegible] ever think [illegible] stain their [illegible] a small [illegible] tumbler [illegible]

You Can Never Rub It Out.

One pleasant afternoon a lady was sitting with her little son, a light-haired boy, five years of age. The mother was sick, and the child had left his play to stay with her, and was amusing himself in printing his name with a pencil on paper. Suddenly his busy fingers stopped. He had made a mistake, and, wetting his finger he tried again and again to rub out the mark as he had been accustomed to do on his slate.

"My son," said his mother, "do you know that God writes down all you do in a book? He writes every disobedient act, every time you indulge in temper and shake your shoulders or pout your lips, and my boy you can never rub it out."

The little boy's face grew red, and in a moment tears ran down his cheeks. His mother looked earnestly on him but said nothing more. At length he came softly to her side, threw his arms around her neck and whispered, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub out the record of your sins, for it is written in God's holy word, "The blood of Jesus Christ cleanseth us from all sin."—*Exchange.*

The Grateful Tiger.

A tiger had a live dog cruelly thrown into its cage one day. Not being very hungry, the unusually fierce creature did not touch the trembling little victim. This quietness gave the dog courage, and he began to lick the tiger's eyes, which were sore. This act seemed pleasant to the wild beast, and the dog continued it from time to time, till the eyes of the savage animal got well. The tiger from that time took his tiny four legged doctor under his patronage, looked upon him kindly, and allowed him to eat what he choose of the food thrown into his cage. Henceforth they lived like bosom friends.

Thus you see even a fierce tiger can be grateful for a little favor. How much more, then, should children learn to be grateful to their friends for the great favors they have received. When I see boys and girls unkind and insulting to their parents, who have done and suffered so much for them, I tell them the story of the tiger and the dog, and say: "Children, don't be less grateful to your kind parents than the tiger was to the little dog."

"Edward, what do I hear? that you have disobeyed your grandmother, who told you just now not to jump down these steps?" "Grandmother did not tell us not to, papa; she only came to the door and said, 'I wouldn't jump down those steps, boys;' and I shouldn't think she would—an old lady like her."

In a town in Missouri a lady teacher was exercising her class in mental arithmetic. She commenced the question, "If you buy a cow for $10"—when up came a little hand. "What is it Johnny?" "Why you can't buy no kind of a cow for $10. Father sold one for $60 the other day and she was a regular old scrub at that."

The Irishman had a correct appreciation of the fitness of things who, being asked by the Judge when he applied for a license to sell whisky, if he was of good moral character, replied: "Faith, yer honor, I don't see the necessity of a good moral character to sell whisky!"

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[illegible] the weak. For[tified] with the Bitters, and it [illegible] like the virus of [illegible] of temperature which [illegible] of the feeble. There [illegible] vegetable stimulant and anti-bilious medicine [illegible] element among [illegible] Druggists and respectable [dealers] generally.

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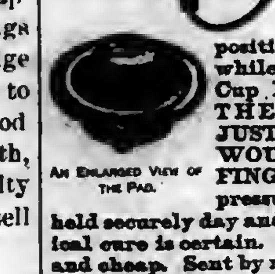

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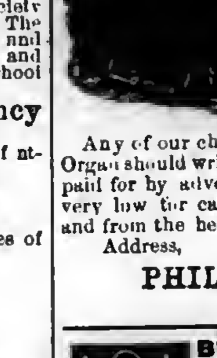

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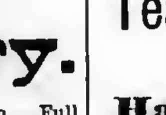

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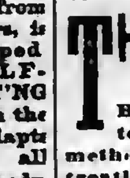

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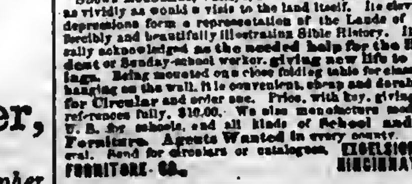

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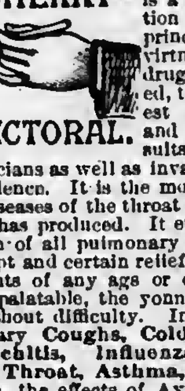

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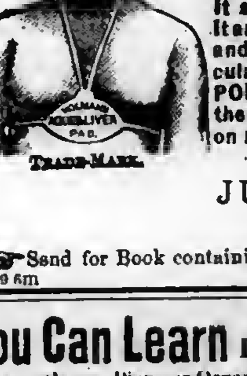

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... kitty have for din... asked Lulu, climb... her high chair when ... over.

... fix her up something ... replied mamma, hastily, ... into the sitting-room; ... busy with some ... forgot that her little ... about feeding ... later Bridget ... at the door ... come out and ...

... dropped her sewing and ... the floor ... sat Lulu ... of a large ... stood the ... do ... you sup... pie ... kitten to eat ... a generous ... apple-sauce, ... plum-pudding ...

...

"My son," said his mother, "do you know that God writes down all you do in a book? He writes every disobedient act, every time you indulge in temper and shake your shoulders or pout your lips, and my boy you can never rub it out."

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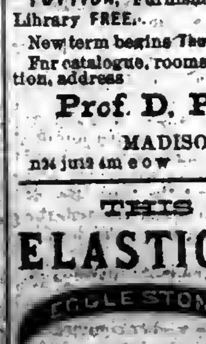

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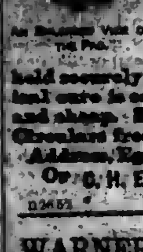

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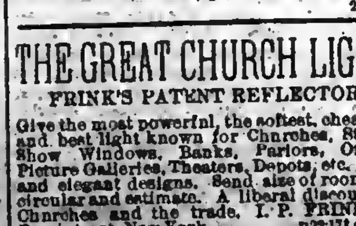

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—BY—

HON. WILLIAM J. HENRY.

WILLIAM L. HARRIS, D.D., LL.D.

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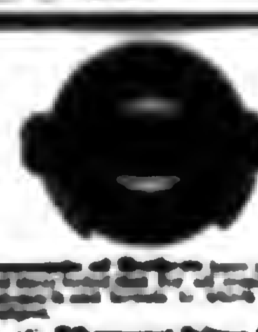

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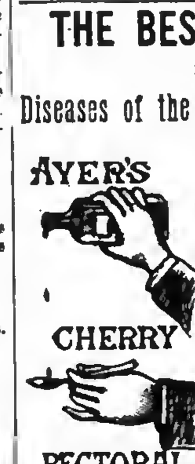

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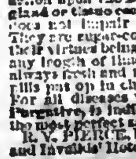

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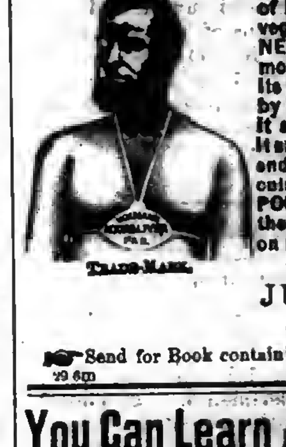

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THE NEGRO EXODUS.

BY REV. J. C. HARTZELL, D.D.

[illegible] October, 1879, Methodist [illegible] Review.]

[illegible] SLAVE EXODUS.

[illegible] Negroes from [illegible] of America [illegible]

illustrated in the hungry, fainting and dying fugitive, that the time for the destruction of that institution drew nigh. The fugitive slave exodus was the first voluntary negro exodus in this country, and it was God's chief method of awakening the American conscience toward slavery, which in the end demanded its destruction. The present exodus may prove to have an equally providential purpose, in completing the salvation of the Africo-American in our midst from the thralldom of a bondage to race prejudices and persecutions, scarcely less endurable in many parts of the land than was slavery itself.

GROWTH OF EXODUS SENTIMENT SINCE EMANCIPATION.

The growth of the exodus sentiment among the freedmen has been constant, in one or more of the Southern States, ever since emancipation. Not, however, till the early spring of the present year, 1879, did it develop into a stampede from several parishes of Louisiana and counties of Mississippi. Since then the movement has reached other States, and threatens to become general.*

Every freedman knew from the first that emancipation was accepted by the South as a necessity, and feared that in proportion as its old leaders should return to power, the effort would be made to re-establish permanently by law, in some form, the old relative positions between the whites and blacks. The next census will show a much larger negro population in all the Northern States than those who have not studied this subject suspect. Kansas had fifteen thousand before the present exodus began. Keokuk, Iowa, and Cairo, Illinois, had several hundred negro voters. Chicago, and every large northern city, had several hundred colored children in their public schools, most of whose parents have come from the South since the war. As a rule, these emigrants have done well. The parents have work, the children are in school, the men vote as they please, and homes of their own can be secured with reasonable effort.

These people have year after year communicated with their friends, and their improved condition, as compared with the vast majority left behind, has afforded a constant argument among those friends to leave the South.

ORGANIZATION.

As early as 1869 an organized movement began in Tennessee, among the freedmen, to colonize in northern and western States, and several colonies numbering from [illegible] to three hundred each, were, [illegible] last year, settled in the West. [illegible] movement has been operating in Kentucky. In 1874–1875, [illegible] of Louisiana were cursed [illegible] political mobs and persecutions, which spent their fury chiefly [illegible] voters. During these [illegible] the plantation labor- [illegible] a secret colonization [illegible] began in Caddo parish, [illegible] rapidly throughout the [illegible] of Louisiana, and into Texas and Arkansas. [illegible] in May, 1879, [illegible] men, women and children [illegible] years. Politicians [illegible] this organization, [illegible] fact that the [illegible] of the South [illegible] everywhere ig- [illegible] [illegible] nearly every [illegible] a convention of [illegible] has been held, and [illegible] State organi- [illegible] and pro- [illegible] The [illegible] among [illegible] that unless the [illegible] South affect [illegible] their only [illegible]

during last July two hundred families left that city and vicinity. In the central and eastern South the movement is daily gaining in strength and importance. The secrecy of many exodus organizations often prevents the facts from being known to the Southern press, until there is some decided movement, which is then usually explained as the work of "land agents" or "emissarys" from the North. Many facts are known of the movement which are never published. Up to September seven thousand negroes had gone to Kansas, and perhaps as many more to other States, during the six months previous.*

NOT CAUSED BY OUTSIDE INFLUENCES.

The absurd attempt has been made to place the responsibility of this Negro Exodus upon influences from the North. The fugitive slave exodus was a chief promoter of abolitionism, and so now if the negroes of the South were satisfied with their situation and prospects no sort of outside efforts could induce them to leave the South. A committee of Kentuckians protested against the Emancipation Proclamation of Mr. Lincoln just before he issued it, on the ground that if free the negroes would run away and the South be ruined. The reply was that "they will not run away unless they have something to run for." Mr. Lincoln was right. Negroes are as other people. Contented populations do not migrate.

THE NORTH DOES NOT WANT THIS EXODUS.

There is no good reason why the North should desire any general exodus of colored people from the South. Practically the North is Republican and so are Negroes, and the South is Democratic. So it is not reasonable that the North should want to do any thing that would reduce the Republican vote of the South; much less if the movement was being directed by Republican leaders would they send the emigrants to States already overwhelmingly Republican. Another fact is, that there is race prejudice against the colored man in the North as well as in the South, and it is questionable whether any State north of the Ohio would, by a majority vote, welcome a large immigration of colored people. But there are positive reasons why the North should not desire any movement that would disturb the labor of the South. The North has a vast domestic trade with the South, for which the staple crops of that section assure reliable returns. The Western produce shipments last year to the South amounted to $26,812,404: This amount is small compared with the aggregate of manufactured goods of every kind and grade sent South every year from the eastern and central North. The cotton crop for 1878 was 4,811,265 bales, valued "in mixed gold and currency values," at $240,041,977; the sugar crop was worth $13,000,000; the rice crop was worth $3,000 000; making a total of $256,000,000, made almost entirely by negro labor. Drop out of American trade, only for a year or two, the bulk of this result of the present labor in the South, and the disastrous effects will be widespread. Cotton is our chief export, and the loss of a single crop would reverse the tide of our foreign trade, which, happily for us, is now in our favor. It is evident that self-interest would lead the whole country to desire nothing to transpire that would disturb the reliability of labor in the South.

THE NORTH WILL RECEIVE AND UTILIZE THE LABOR.

On the other hand, if there is to be a large emigration of the African population from the South, the North will utilize it to the best advantage. The new comers will be treated well, and, if in want, will be fed by the hand of charity, and all will be helped as rapidly as possible into conditions of self-support.

The North does not fear that the Negroes who may come will [illegible] materially to her pauper population. Gov. St. John, of Kansas, [illegible] August 9, 1879, of the seven [illegible] who had then gone to [illegible]

[illegible] refugees are as a rule very [illegible] sober, and well be- [illegible] not paupers, but [illegible] anything like a [illegible] opportunity, not [illegible] but [illegible] provide

for themselves comfortable homes, and add wealth and prosperity to any State that will give them protection to life and property, coupled with such rights as the law guarantees to every good citizen.

United States Senator Ingalls, of Kansas, says that State will welcome one hundred thousand. General Raum, United States Commissioner of Internal Revenue, whose home is in Illinois, says several thousand families would be welcome in his State, and advises the emigrants to scatter through Indiana, Ohio, and Wisconsin. One railroad company asks for two thousand five hundred men at once, if they can be furnished, in place of Chinese help. General Fremont says that twenty thousand can be located in Arizona, and that they would become almost immediately self-supporting. A prominent ex-Confederate officer, who is building a railroad in the West, wants a large number of negro laborers. He knows that colored men built every railroad in the South from Norfolk to San Antonio, and are the best laborers in the world for such service. The vast mining regions of the West would give work to multitudes. Besides, farm labor has been attracted to the mines, and farmers are applying for home laborers. Gov. St. John's Relief Committee, in Topeka, Kansas, has had several hundred applications for farm laborers which could not be filled. The talk that negroes cannot live in the North has about as much truth in it as that they will not work unless urged by the overseer's whip. Free labor in the South has made better crops than slave labor did. Negroes can and do live, and are healthy, in every northern State and in Canada.*

CAUSES.

In seeking the causes of the Negro Exodus, due consideration must be given to that restlessness and desire for change which is always found among the ignorant and poor. The conditions for this restlessness are specially favorable among the colored people of the South, because the great mass are not only unattached to the soil, but have always been taught that they were never to be land owners. But if the ignorance and poverty of the mass of the Negroes would tend to make them want to leave the South, then as their condition improved they would not want to go. Now, whatever may be their condition to-day, it is certainly better than we emancipated, and yet the exodus sentiment has steadily grown and threatens now to be well nigh universal. Besides, it is not the most ignorant and poor which are migrating. The masses who collect on the river banks, without money or plans, represent the stampede element; but the strength of the movement is not with that element. The stampede period is past, and organization and consultation are now the order of the day, under the lead, in nearly every community, of as intelligent and thrifty colored men as that community affords. Admitting all the influences possible from poverty and ignorance and consequent results, these could all have been concentrated by the southern white people, had there been proper kindly and humane efforts by them to that end. On the contrary, it is a most significant fact, that, in proportion as the Southern white people came to the control of affairs, the exodus sentiment grew. The first organizations were in Kentucky and Tennessee, where there they at once returned to power after the war; and, now that the whole South is again in the hands of its former rulers, the Exodus threatens to be most serious.

The causes of the Negro Exodus may be grouped under a single head, namely: the conditions of financial, political and social distress, in which the Negroes in the South find themselves, after fifteen years of freedom; and the conviction that their former owners, who, with their allies, now control every Southern State, have in the past opposed their advancement, and do not now give sufficient evidence of good desire toward them to insure their present and future welfare.

ATTEMPT TO HOLD FREEDMEN IN PEONAGE.

To understand the real sentiments of the present Southern leaders toward the Negroes, we must recall what they did when left to themselves, under President Johnson, in the first efforts at reconstruction after the war. At that time the effort was made to continue by legal enactment as nearly as possible the old order of things; the whites to remain the land-owners, and the blacks to remain servants, with no right to vote or in any way participate in the management of affairs; they were to be held in a perpetual peonage. In this peonage or serfdom the Negroes could not be bought or sold as in slavery, but laws were so framed that nine tenths of them would be under the control of the owners of the soil as fully as in former times. A full code of these laws were passed in Louisiana, in an extra session of the first Democratic reconstruction legislature, in December, 1865. A few other laws were passed at this extra session—the regular session meeting a month later—it is probable that the purpose was to have "labor properly regulated," with which to begin the planting year in January. This Louisiana code was a specimen of others passed or determined upon in the other States. One law made it the duty of sheriff to report on the first Monday in January "all persons under the age of eighteen years if females, and twenty-one if males, who are orphans, or whose parent or parents, or tutor, have not the means, or refuse to provide for or maintain said minors." Another law provided for "apprenticing" these minors until they were of age. It was also enacted that any "vagrant"—"a person without visible means of support"—could upon the *oath of any one* be arrested and brought before a judge, and made to give bonds in such amount and with such security as that judge should approve, for good behavior for one year; and upon failure to give such bond, the one arrested was to be hired out for twelve months, or to work on roads or levees under such regulations as should be maded by municipal authorities. Now, let it be remembered that all these "sheriffs," and "judges," and "municipal authorities" believed that the Negroes ought to have remained in slavery; and also that when first made free comparatively few of the "minors" would have any one to care for them, and that those "without visible means of support" would be many, and their inability to give "bonds," and it is evident that these minor and vagrant laws would at once have practically re-enslaved fully half the freedmen. Those "apprenticed" would be no better off when of age, and would enter the "vagrant" class, and at the end of each twelve months vagrants would have no "visible means of support," and so must either give bond, which very seldom they could, or return to their unrequited toil.

But this is not all. In addition to the minor and vagrant laws there were others which bore equally heavy upon any freedmen who had intelligence and enterprise enough to "contract" with planters as laborers. One law made it a criminal offense for an *employe* to carry fire-arms without consent of the employer. Another imposed a fine of $100 upon any one who entered upon a plantation without permission of the owner or his agent. Still another imposed a fine of $500 on any person "who shall persuade or entice away, feed, harbor, or secrete any person who leaves his or her employer with whom he or she has contracted, or is assigned to live, or is living, or an apprentice, without permission of his or her employer." The laborers when unemployed were required to have "certificates" from their last employer that they had fulfilled their contracts or they were subject to arrest, and it was made an offense for any one else to employ them without such certificate. The planters would probably make the "contract" as to wages, etc., in the same spirit that these laws were passed. With these laws in force the owner of any plantation could as fully control "his labor" as before the war, without the large outlay of money required to own the men and women. All such Yankee innovations as the right to vote, public schools for the children, improved religious and moral instruction, formed no part of these laws, which illustrate the deliberate purpose of the whole South toward the freedmen immediately after emancipation. Fortunately the enfranchisement of the Negroes by Constitutional amendment and the wiping out of the abortive attempts at reconstruction, under President Johnson, made the laws of which the Louisiana code was a specimen of no effect.*

BAD TREATMENT OF NEGROES FINANCIALLY CONTINUES.

Fourteen years have passed, and during that time the same spirit which enacted the above laws has prevailed almost universally in the South against the Negroes. There are exceptions and the exceptions are increasing, but as yet in all matters of finance and labor and trade, these poor people are often victimized. At first men who would have sold land to Negroes were often warned that they would do so at their peril; and even now, outside of the towns, the neighborhoods are exceptional where colored people can buy homes with any expectation of being unmolested. This will change—it is changing—but enough of the old spirit remains, and will probably for years, to hinder these people financially.

Besides the sentiment still largely prevailing in the South against Negroes owning land, and that they ought still to be slaves, we must remember the perversity of human nature to cheat and overreach in trade as opportunity is afforded. The Negroes, as a rule, know but little of legal forms, and the majority of them could not read them if they did. They are easily imposed on, and are often charged enormous prices where land is sold. Sometimes the titles prove imperfect, and very frequently after making the first payment and raising a crop, which is generally mortgaged for the necessary provisions, stock, and farming implements, they cannot make the next payment, and pay the heavy interest on balance of purchase price, and, as a consequence, lose all.† I have personally learned of scores of such cases. One Mississippi land owner had sold to and driven three sets of colored purchasers from his land.

CONTRACT AND CREDIT SYSTEMS.

It must be remembered that the South is almost wholly an agricultural region, and that the labor is chiefly colored, so that under the head of plantation or farm laborers the great bulk of Negroes in the Southern States would be classed. The "contract system" prevails by which the Negroes have practically nothing to say as to their wages, etc. In the sugar regions the wages are fixed annually by a convention of planters; and are usually from fifty to sixty cents a day for men, and four pounds of pork and a peck of meal a week; and for women, where they can work, forty cents a day and find themselves. The laborers lose all rainy days, and all time between seasons. Often it requires two months to make one. Cabins are furnished in which to live. On the place is usually a store, owned by the planter, so that as a rule every planter is his own retail grocer. At these stores the prices are high, sometimes exorbitant, and in nearly every case bad whisky is sold at ten cents a drink. The sentiment prevails in the South largely, even among the ministry, that the climate demands stimulants; so the laborer is encouraged by precept and example to drink. This adds revenue to the "store"—is, in fact, one of its chief revenues. At one of the "stores," on a plantation owned and worked by a Northern millionaire, I learned that the whisky bills of the laborers ran from three to eight dollars a month and sometimes more. On a plantation there are from a few, to a hundred families, making from a score to five hundred people. As a rule the laborers either have nothing, or come out in debt to the store at the end of the year, and have to begin another year on the old contract. Only a few laborers in a neighborhood save any thing.

In the cotton regions the picture is the same in its general effect, differing only in details. Cotton lands can be bought for five to ten dollars an acre, and yet from five to ten dollars an acre is charged for rent, to be paid usually in cotton, which is the same as cash. Besides the renter has to pay from three to five dollars a bale for having his cotton ginned, generally to the man he rents from, and has also to buy his provisions from the inevitable "store" at high rates, which may or may not be owned by the renter. In addition the colored renter is poor, and most have seed and mules and implements, which the renter advances at high prices, charging interest on the money until returned. To secure payment for rent, ginning, provisions, mules, and implements a cut-throat mortgage is inserted in every lease in the following words: "The said lessee hereby gives and grants a lien prior to all liens on all the crops produced on said lands and all the personal property of said lessee; and all rights under any exemption law of this State are hereby expressly waived." "Any improvements made by the said lessee shall belong to the said lessor." To make the power of the planter absolute the lease says: "Any violation of any of the terms of this agreement on the part of the lessee creates a forfeiture of all the rights and interests vested in him by it, and the lessor may enter and take possession of the said land and the crops growing or grown thereon." The merchants and courts and the lawyers are all in sympathy with the planters, and the "contract" is so drawn that when the planter, for any whim, even if the crop be growing, declares the lease forfeited, the negro has no alternative but to leave everything, including such personal property as he may have brought on the place, and go on poorer than ever. As a further effort to "regulate labor," on the Southern plan to prevent the negroes from leaving, an article is being inserted in some leases binding the laborers to work the same ground next year or forfeit this year's crop.*

These contract and credit systems in the sugar and cotton regions, if not readjusted so as to protect laborers as well as planters, dooms the mass of Negroes in those regions of the South to years of, if not perpetual, poverty. Besides the planters proper, there are since the war in all rural districts, at every important road crossing and steamboat landing "country merchants" who, as a class, deserve no such respectable title. Every one of these stores is a whisky shop These "merchants" are often Jews and generally men of the Shylock type. Their customers are the small farmers or renters, mostly Negroes, who cannot go or send to the larger towns to trade with the more respectable merchants, and so must trade with these cross-road cormorants in human shape. They advance "supplies" at ruinous prices and take liens on everything their customers have. They curse both whites and blacks, but chiefly the latter, because of their numbers and ignorance. I have personally known and learned of many instances where families had year after year been stripped of every thing, even to their pigs and chickens and household goods.

EXCEPTIONS.

Among the planters there are noble exceptions in every parish and county; and there are those not planters who speak of, and regret and sometimes protest against, the treatment of the laborer; but these will, I fear, continue for years to be exceptions to the rule. The sentiment "that these used to be our slaves, and ought never to have been taken from us," prevails; and it is considered that negroes have "their rights" financially, if they get barely enough to live. It is also to be said that the acquisition of property by the Negroes since emancipation has gone forward more or less in every State. This in the aggregate makes a creditable showing; but still the masses are poor, and after fifteen years of freedom the outlook is gloomy, and multitudes are discouraged.

(*Concluded next week.*)

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* On the reported return South of many exodus negroes, the following from Gov. St. John, of Kansas, August 9, 1879, is in place: "Gentlemen were sent to this place in the interest of the planters of the South, who used every effort in their power to induce the refugees to return, and after spending two or three weeks here, being among the refugees almost daily, failed to succeed in inducing any to go South. Some three months ago there was a boat-load of refugees landed at Wyandotte and Kansas City, and I have been informed that a few of the number returned South; but none have returned who have come into the interior of the State. Up to the present time [illegible] thousand refugees have come [illegible] and with the exception of about [illegible] through our [illegible] are self-supporting. This [illegible] of the [illegible] of [illegible] a large [illegible] otherwise they would [illegible] self-supporting."

* The full text of these laws is in Ray's "Revised Statutes of Louisiana."

† The habit of mortgaging crops in advance is one of the bad things in the credit system of the South. It was the chief drawback to planters before the war. The fact that after fifteen years of freedom, with few exceptions, the negroes have to mortgage their labor or crops in advance for what they eat and wear, shows the poverty of the mass.

*At first after freedom in the cotton regions wages were paid; but this "made the niggers too impudent." Then renting on the shares came into vogue, by which the land owners furnished every thing and took half the crop. This divided the responsibility and risk, but required money or credit by the land owners. Now the contract system is almost universal. In this all risks are practically by the laborer, the land owner's only real risk being crop failure. If one renter proves worthless, another can be substituted. (1.) The negro contracts to pay from eighty to one hundred pounds of lint cotton an acre for the rent of land that will produce from two to four hundred pounds. This is an average of about one third of all he raises. (2.) The laborer needs provisions for himself and family to eat and wear during the year. For these there are two prices, "cash" and "credit." The former is high enough, but the latter is from fifty to one hundred per cent. higher. Of course with only rare exceptions the negro must pay "credit" prices, so that he pays two prices for every thing he and his family eat and wear. (3.) Rarely laborers have mules and plows, so these also must be advanced. (4.) These "contract negroes" often hire others to help them whose wages form a fourth claim on their expected crops. Whether the landlord furnishes all the first three items or they are furnished by him and one or two other parties, mortgages are taken covering every thing to secure payment. Besides the laborer must pay for ginning. Thus the negro begins the year with his personal property and his labor for a year and all he expects to make for a year mortgaged. At the end he must turn over everything, pay interest, commissions for selling, etc. If not in debt it will be strange, even if he has worked diligently. Even under this system the landlords are not, as a rule, prosperous, because (1.) They do nothing themselves. (2.) Only a portion of their land is worked, and that grows poorer each year; and (3.) Injustice to one large class of a community always curses the whole.

General News Items.

Indianapolis illuminated in honor of President Hayes.

The Emperor of Russia is suffering from mental fatigue.

Nashville has removed her quarantine against Memphis.

The ovation to Gen. Grant continues at San Francisco.

President Diaz of Mexico positively declines a re-election.

Justice in Eastern Roumelia is subordinated to race hatreds.

Several new railroads were inaugurated in Mexico Sept. 16.

The reunion of the Army of Tennessee is postponed to Nov. 13.

At Wilmington, N. C., 1300 bales of cotton were destroyed by fire.

A majority of Progressists have been elected to the Prussian Diet.

Mexico will probably approve M de Lesseps Panama canal scheme.

Alfred G. Hull was appointed trustee of the estate of Rev. Mr. Murray.

A strong tide of emigration to Canada has set in from Sweden and Great Britian.

The iron ship Philosopher, from Calcutta to Boston, with a $200,000 cargo, foundered on the 5th.

Hadji Lodja, the leader of the Bosnian insurgents against the Austrians, has been sentenced to five years' imprisonment.

The Belgian bishops rescinded their resolutions on the subject of communal and normal schools, and the Pope approved this decision.

Eleven thousand eight hundred and fifty four persons were incarcerated in the central prison at Moscow during the summer, 10,477 of whom were condemned to exile in Siberia.

In the battle of Aug. 28, at Geok Tepe, the Russians for six hours fought 30,000 Tekke Turcomans, and lost 7 officers and 178 soldiers killed, and 16 officers and 234 soldiers wounded.

The Ameer left Cabul surreptitiously. His intended departure was kept a strict secret. The Ameer was received by the British with a guard of honor. He appears dejected and careworn.

The necessary expenses of the Papal See, according to Bishop Vaughn, of England, amounts to $1,750,000 a year, while the income from Peter's Pence to meet this outlay barely reaches $500,000.

An affray occurred near Castleboro, Ireland, in which one man was killed; attributed to agrarianism. The Marquis of Sligo's agent has been fired on. The Marquis of Headfort has been threatened with death unless the rents are reduced.

Two colored companies that have been doing patrol service for the past two months in Memphis were relieved from duty. They were paid $1000, donated as a gift by the committee of safety, which also provided each member with ten days' extra rations.

Major Thornburgh's command, consisting of three companies of cavalry, were surrounded by Ute Indians at Milk River, Colorado, and forced to retreat, Thornburgh was killed instantly, Lieut. Paddock and Capt. Grimes wounded, 11 men killed and 25 wounded. Reinforcements were ordered forward.

It is officially announced that the government of San Domingo will dismiss the military officers who caused to be shot two insurgent Dominican generals, taken last winter from a Spanish vessel at Pureto Platta, on board of which they had gone for refuge, and will pay an indemnity to the [illegible] the slaughtered generals; [illegible] San Domingo will [illegible] Spanish flag.

Southwestern.

[illegible] C. HARTZELL, D.D., Editor.

THURSDAY, OCTOBER 9, 1879.

Miss Dr. Swain left New York for India on the "Celtic," Sept. 27.

Letters of inquiry of all kinds should be accompanied by a stamp for the reply.

Rev. W. R. McCarty has been changed from Wabash circuit to Pleasant station, Indiana conference. [illegible]

Rev. A. Johnson, of the theological department of New Orleans University, arrived last week, much refreshed by his long sojourn among his friends in the North.

We have received at this office the following amounts and forwarded them to Rev. James Hayward: Rev. R. H. Dinsey, Bay Port, N. [illegible] $1; J. Meyers, city $2.

Do not send us postage stamps of other denomination than six [illegible]. It is difficult to dispose of them. Money orders and registered letters are preferable to stamps.

[illegible] on the morning of Oct. [illegible] with an additional [illegible] on every page, and other [illegible] improved. It is growing in [illegible], as the reward of the [illegible] of the managers.

[illegible] furnished 35 [illegible] the government [illegible] thereby the attitude of President Hayes in [illegible] on their lands is [illegible] and honorable. Let all [illegible] is respected.

[illegible] are crowding in [illegible] they are most wel[illegible] [illegible]

[illegible] was to leave [illegible] 4th inst. for [illegible] Cookman Institute [illegible] with a strong [illegible] towards [illegible] expects [illegible] well as [illegible] to teach [illegible]

[illegible] in France [illegible] In spite of [illegible]

The New Birth.

The Scriptures teach not only that men are sinners, but that they are "dead in trespasses and in sins," and therefore can never save themselves, but "must be born again," "quickened into newness of life" by the Spirit of God, or be lost forever.

Men are generally ready to admit that they are sinners. They see that sin exists in themselves and in others; but they do not realize its exceeding sinfulness, that it is a deep seated, malignant disease which is incurable by human medication. Hence they are ever trying to cure themselves by superficial remedies which cannot reach the seat of the malady. All their efforts are directed against the outward symptoms of the disease. They try to purify the streams of corruption which are ever issuing from the corrupt fountains of the human heart. They endeavor to make good fruit grow upon a corrupt tree; to make grapes grow upon thorns and figs upon thistles.

Directly opposite to this is the work of the Spirit in the regeneration of the soul. He strikes at the very root and seat of the disease at once. He cleanses the bitter fountain, that its waters may be sweet; he makes the tree good, in order that the fruit may be good. He renews and purifies the heart, and dwells in it, so that all its thoughts, imagination, and purposes are inspired by him, and hence the conduct which is the outward manifestation of the inward life is also holy.

The first work of the Spirit in the soul is to convince him of sin, of the exceeding sinfulness and fearful consequences of sin. The Spirit so reveals his condition to him that he sees and feels his lost and undone state with all the weight of his unpardoned sins upon his soul, and with the terrible vengeance of God hanging over his unsheltered head. He beholds himself held in the most abject bondage to sin, and bowed under a burden too intolerable to be borne, insomuch that he cries out: "O wretched man that I am! who shall deliver me from the body of this death?"

Where there is this deep conviction of sin by the Spirit, there will always be true repentance—a godly sorrow for sin which worketh a repentance not to be repented of. The soul will be made to loathe its sins, and ready to renounce them forever. And when he tries to do that, and learns how utterly vain all his efforts are to keep the holy law of God, he will then feel his need of the help which God has provided in Jesus Christ for his salvation. He will turn to him as his only hope for pardon and deliverance from the bondage of sin. And in answer to his faith in the merits of Christ, God for Christ's sake forgives his sins and sends the Holy Spirit to assure him that he is pardoned and adopted into the family of God. He receives the Spirit of adoption whereby he cries "Abba, Father," and the Spirit beareth witness with his spirit that he is a child of God.

This is the new birth for the [illegible] who witnessed to his pardon, [illegible] the same time, [illegible] to righteousness and true holiness [illegible] makes him a new creature in Christ Jesus, insomuch that [illegible] old things have passed away [illegible] the bondage and con[illegible] All things [illegible] new [illegible] purposes, new de[illegible] in a word, he [illegible] which after God [illegible] in righteousness and true holiness [illegible] the fruits of the [illegible] the love of God which is [illegible] in the heart by the [illegible] is given unto [illegible] peace with God [illegible] Jesus Christ—a [illegible] all understanding [illegible] of the [illegible] filled his [illegible] joy in the Holy [illegible] that his [illegible] and that he is a [illegible] but produce [illegible]

[illegible]

[illegible] nature cannot do it; philosophy cannot do it. The most highly educated men the world has ever seen, have been the greatest sinners. There is no other way given under heaven and among men whereby they can be saved, but the name of Jesus. All our efforts to reform and keep the law of God are failures without his help. For however good we may be in our own estimation and in the estimation of this world of superficial standards and judgments, our righteousness is as "filthy rags" in the sight of God. And every man who is truly saved is compelled to say with the Apostle: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The vital question is: Are we thus saved? Have we been born again of water and of the Spirit? And have we now the witness of it in our heart, and lives? If not may God help us to see how great is our peril and to lay hold on the hope set before us in the Gospel.

The Exodus—Advice.

A national conference will be held in Philadelphia, Oct. 15. Drs. J. P. Newman and C. H. Fowler of New York and other prominent church leaders, will participate. The purpose is to furnish accurate information, and to protect the colored people who emigrate from political enemies and sharpers. We are satisfied that an organization of the trusted friends of the colored people, of the kind suggested, will be welcomed by them; and that it cannot proceed to active work a day too soon. From the reports of travelers, and letters received at this office, we judge that the exodus will daily increase. The colored people are unanimous in the expression that they prefer to have hardships in a free State, acquiring homes, than to remain in a condition of peonage among the whites of the South.

The following letter from a person in the interior of Mississippi directed to us, alike proves the desire and the necessity for reliable information, and the feeling of the masses on the exodus.

——, Miss., Sept. 28, 1879.

Joseph C. Hartzell, D. D.

DEAR SIR—Will you be so kind as to give me some information. I am very anxious to go West. I have a small farm worth about $900. I would like to find out whether the government will allow a man anything if he can't sell his land. We have a club of about 200 who want to get away, but are at a loss what to do. We appointed a committee to investigate for us, but it seems as if they are afraid to come together. I would be glad for any light on the subject that you would be pleased to give me. The reason why I write to you is that I find by reading the SOUTHWESTERN that you have some correspondence with the Governor of Kansas. You will greatly oblige me by answering this as soon as you can. Very respectfully, ——.

As to the inquiry concerning the government, no assistance can be expected by the emigrant from it. It does not buy lands, but will sell lands at a very moderate price to those able to purchase and make their homes upon them. Emigrants to any part of the country should only go with the means of supporting themselves for a few months, to purchase a new home, or on a guarantee of good labor obtained in advance. They should not go as paupers dependent upon the charity of the North, or sacrifice the homes they now possess. The inquirer in the present case has a farm worth $900. If it cannot be sold at a fair price, hold on to it. If you have the means to emigrate, select a well-known friend of good business standing to act as your agent in renting or selling the property to advantage at some future time. Ascertain where to go before you start, by correspondence with friends, or by advice of an agent known to you as a reliable person.

The following letter from another Mississippi county is highly suggestive of the mental decision of the blacks:

——, Miss., Sept. 18, 1879.

DEAR EDITOR—My friends often ask me what I think of the colored people emigrating to Kansas, and as this question is constantly asked, I shall print my views on the subject and ask any man to correct me, if I look at it in a false light. The negro exodus is the wisest and best thing that ever happened. It is the best proof of the quiet and peaceful nature of the negro, that the world could possibly ascertain. If you remember, dear editor, how the negroes were whipped and murdered from the appearance of the [illegible] '78 up to about the [illegible] of these loyalty [illegible] party? Do you [illegible] and in [illegible] since [illegible] occupation to a seat in the first Congress in the United States, was sitting in his parlor one day after having received the highest honors. A roguish student in a room close by held a looking-glass in such a position as to pour the rays of the sun directly in Mr. Sherman's face. He moved his chair and the thing was repeated. A third time the chair was moved, but the looking-glass still reflected the rays of the sun in Mr. Sherman's eyes. He laid his book aside, went to the window, and many witnesses of the impudence expected to hear the ungentlemanly student severely reprimanded. He raised the window gently and then shut the blind. Now, my dear sir, during all the murder, fraud and abuse that the colored people have received since the Democratic party has been in power, they have gently raised the windows and closed the blinds of their hearts without offering any resistence to the injury done them. Is not this an indisputable evidence of the quiet, humble and God like spirit that our people possess? The Anglo-Saxon and Indian races fight, but the Negro race conciliates. If the white men or Indians were treated as we are, they would do battle to death. But we don't care to do this. We want to quietly and peacefully move west, where we can be among white people that God made and where we can be under our "vine and fig tree;" free from the Democratic shot gun—"where the wicked cease from troubling, and where the weary be at rest." Then there will be a chance for the shot guns and repeating rifles of this and other Southern States to be beaten into plow shares. I asked a man the other day if he thought is was possible for the Southern whites to ever live together any more peacefully. "Only on this ground," was his prompt reply, "If a white man curse a black man curse him back, if he strike him, strike him back, if he shoot one, shoot him again."

Now, sir, when I yield to my weaker impulses I give ear to just such talk; but this is against our strong principles. We, as a race, don't want to fight because our skin is dark. It is because our skin is dark that the Southern whites treat us as they do. Let the most tidy dressed refined lady or gentleman of the colored race go in a first-class car on the V. & M. R. R. in this State, and he will very soon receive an invitation to go out, and if he don't go out he is forced out, if it takes a thousand bull-dozers to put him out. On the other hand, the basest of the base white men or women can go abroad and be treated very friendly indeed. Thus you see it is not a man's principles nor attainments that make him an inferior to another man—not at all. It is his skin. All white men and women are socially equal in the Southern States. I take this opportunity to say that no man is my superior because of his fair complexion. A man is only my superior when he has a better earning than I have or when he is more God-like in his Christian attainments; and I take special pains to make this known to every white man with whom I have dealings. The white people of the South seem to forget that it was for the black man that President Lincoln died, and they seem to forget that it was for the black man that John Brown so freely gave his life. What Mr. Lincoln did while he was president, and what white men through the North by the score approve of, is no little proof of the importance of the colored man's rights. Now, sir, I shall take every opportunity to urge the colored people to go North and West, not that I have a personal ambition to gratify, but because I want to see my people protected in their rights and have homes in which they can be protected and be comfortable. I don't write this letter because I have been bull dozed, but because my race has been done so and is being done so now. A race with which my whole interest is identified. I love my rights and liberty too well to have to grieve over the loss of them. We will be deprived of a great privilege when we leave this cotton country. But we will risk it if we perish. In conclusion to all I have said let me predict that just as soon as the colored people as a race are educated to the point where they can feel their oppression as I feel it, and see it in the same light that I do, they will have a change if it be by force.

Fraternally yours, ——.

Letter from Houston.

MR. EDITOR—Men that write for the SOUTHWESTERN ought to be persons of good memories. Not long since my dear Bro. Malloy gave us his convictions as to the near future of the colored people of Texas. And then as in his communication of Sept. 4, he became very enthusiastic over his theme; but then he pictured them as the future land-owners, and as the real lords of this Empire State, and gave no less than four reasons for his conclusions. Now he tells us "They must always be hewers of wood and drawers of water in this country." These two letters of my much esteemed brother do perplex me. I am not a little bewildered. When shall I rest? It is pleasing to find men who are in this world not to be ministered unto, but to minister; who are never selfish, who never seek personal comfort and happiness, who go about doing good. Selfishness we are told is the "mother of many sorrows," and that "those who are on the stretch to secure personal aims are exposed to failure." I am thankful that my dear brother has reached this high moral attitude where he has so completely lost all sight of self. For this reason men who are anxious only for the cause and are seeking only to be expended in the best way for its promotion, have no anxious care when thrusts are made at self, they know that through eternity they will have the best of the argument, so they can afford to wait.

Upon the Houston district there is no "Kansas fever." Our people propose to occupy this land, and make freedom and union its universal law. To all of their brethren in Mississippi and Louisiana who are thinking of going to Kansas, they say: Turn your eyes to this highly favored land. Texas is as much better as it is greater than Kansas. The National Farmers' Association has already more than a thousand applications for farms from as many families who desire to make Texas their home. In Fort Bend county, on the Bernard, a colony numbering nearly one hundred families has been organized. There the trustees of the M. E Church have secured one of the most charming sites I ever saw, and will soon have them a church 25x35. If there are men within the bounds of the Navasota District who cannot "lift their voices in defense of their wives and children" they need not go to Kansas. Let them write to Rev. B. F. Williams, P. O. East Bernard, Texas, and he will tell them where industrious and frugal men can secure themselves farms and homes, and worship God under their own vine and fig-tree, and none daring to molest or make them afraid. I find fourteen years after emancipation, within the bounds of Houston district, quite a number of land and cattle owners, one family of four brothers, all members of the M. E. Church, have this year one hundred and thirty acres of cotton and corn. I know of men in Wharton Fort Bend, Brazoria, Matagorda, and Harris counties owning from ten to two hundred and fifty acres of land, with from thirty to one hundred and fifty head of cattle. These are samples, and they tell us what "the men who have been so cruelly despoiled and maltreated by their white brothers and fathers" may become if they will be frugal, industrious and temperate.

The preachers on the Houston district, like most Methodist preachers, are favorably inclined toward the religion of Jesus Christ. They are not speculators, nor dabblers in winning stocks or wild lands; but they are religious after the manner that leads some people to say they are "beside themselves," and others that they are "filled with new wine." They believe that heaven and hell are realities, that souls are precious and time too short for them to engage in any issue that divides, and thus calls the attention of the people from the one great question. In nearly all the churches there has been during the summer and is now a blessed revival influence. Some of the pastors have received nearly a hundred on probation, some new churches have been completed, and some six others are in progress of erection. One of our bishops writes me: "I will do all that I can to help your work of church building. It is of the first importance. Count me in for $10 for every church that costs $100 and is paid for." Two new parsonages have been erected, and will be paid for before conference. The one at the East Church, Galveston, is a perfect gem. The preachers have paid special attention to the Sunday-school work, and as one of the immediate results, the old schools have been greatly enlarged, and a number of new ones organized. One old apartment has been in part reconstructed, and will ask the bishop to send them a preacher next year. Oak Hill, on the Bernard, will also ask that some good man be sent to preach Christ's Gospel to them. At Caney, in Montgomery county, and along the line of the East Narrow Gauge R. R, there is opening up a new and very promising field for real Christian work. Here we shall soon have a nice church 20x30, erected and paid for. The bishop will be called upon by these people for a preacher who will be constantly among them, leading them on with rejoicing valor to charge the strong holds of Satan and his angels. Let "the heathen rage," the throne of the universe is not on rockers, the seething pot may boil and bubble, but the Lord God Almighty has opened this land for those who have been so cruelly despoiled and maltreated. In some places the struggle may be fierce, but it cannot be long. The right over many shall prevail, and men, Mr. Editor, who have for twenty or thirty years fought with beasts at Ephesus ought not to be afraid of any Texas catamount.

I. P. CUSHMAN.

The *Review* reports 58 cases and 16 deaths of yellow fever in Morgan City up to the 4th inst.; in Berwick 34 cases and 5 deaths. It is thought to be on the decline.

OUR SOUTHERN METHODISM

MISSISSIPPI.

M. Lockman, Mayersville: "Our meeting was successful. Previous to it we had 15 members, we have now a total of 48—15 converts, 18 probationers."

L Bradford, presiding elder of Greenwood district, has been sick and confined to his bed for three weeks, we regret to learn. See notice of his third round.

G. Wiar, Mashulaville: "We had a Sunday-school celebration Aug 23. Perry Lloyd, Charity Cistrunk, Walter Goodwin, Miss Alice Williams, Butler Lloyd, Aggie Lloyd, Eliza Grimult and Hattie Johnson recited verses."

A. W. Wright, Okolona: "On Sept. 4th we closed a successful meeting with 23 converts and 6 reclaimed. During the glorious revival 35 were added to the church. Bro. Ben Giles of the A. M. E. Church, assisted us, and we were glad to have his help."

J P. Freeman, Holly Grove district: "We have just closed a very successful protracted meeting, which lasted four weeks. Our pastor, Rev. A. Lemun, having been ill ever since the meeting, has failed to send in the report. Our Sunday-school is doing good work."

A R. Saunders, Benton: "Last Sunday Wesley Chapel was crowded to its utmost. Elder Walden preached a fine sermon. Many partook of the Lord's Supper. The Sabbath-school is progressing under the guidance of Miss M. A. Exum, and we cannot speak too highly of the young lady. She came here about nine months ago from Shaw University, to teach our public school. She is a fine teacher, a true Christian, and a useful worker in the Sabbath-school. If Shaw has any more like Miss Exum that they could spare, we would like to have them down here. The people are well to do."

LOUISIANA.

B. J. Donnell, Franklin: "The friends of Rev. James Hayward have raised $7 05, which I have forwarded to him by registered letter. I read to the people here the notice written by R. B. G., and asked them to help Bro. Hayward. This is a good people."

F. Christian, Shady Grove: "At Wilson's Chapel, September 28, I preached to a large congregation from the 16th of Isaiah. The people came out as though they were strangers to the gospel. After the sermon eleven children were offered for baptism to the kingdom of God. The congregation is increasing in the new church. Sabbath school has about 45 in attendance, all working for the banner of faith, hope and charity."

TEXAS.

Rev James Shackelford has been changed from Wallisville and placed in charge at Orange.

J. M. Holland, Navasota: "The stewards in many of our churches should stir themselves to secure the pastor's salary. I recommend a personal visitation of members. Get the missionary money in by the next quarter, so your pastor may make a good report at district conference."

TENNESSEE.

George Babers, Galloway: "Up to Sept. 16 in meeting we had 26 conversions, and 20 added to the church. Rev. Mr. Battle preached three sermons for me."

Foreign Missions.

The Misses Woolston are to leave for China on the first steamer from San Francisco in September. Miss Russell leaves on the first steamer in October for Japan.

Rev. G. S. Umpleby will leave for Mexico so soon as we are assured of the disappearance of yellow fever from Vera Cruz.

The Free Church of Scotland intends holding a semi-centennial or Jubilee Meeting this year in memory of the organization of their first missionary society in 1829 and the outgoing of their first missionary in the person of Dr. Duff. It will be the occasion for the raising of a jubilee fund of $125,000 by the gifts of sixpences from each member of their church.

Send for cards, books and slips for missionary collection direct to the Missionary Secretaries, 805 Broadway, N. Y. They are sent gratuitously. We have a card before us saying: "Send to Rev. —— cards at 2 cents each, cards at 4 cents each and books at 8 cents each." This comes from some merchant or stationer. We know no agents but our pastors.

The editor of the missionary department in the *Northern Christian Advocate* calls attention to the suggestive fact that great and special efforts to secure large and numerous gifts for Christ have been made in times of greatest financial distress, as witness the extraordinary Thanksgiving Fund now being raised by the Wesleyan Methodists.

A Lady Missionary At Work

COLUMBUS, Miss., Sept. 20, 1879.

DEAR EDITOR—Enclosed is an extract from a letter I wrote to the American Tract Society, published in the September number of the *American Messenger*. You published in your paper, in July, an article I wrote, in which was stated how much more order there was here in the Methodist colored Church than formerly, and so many were converted at home without excitement, etc. The article was read to a colored Sunday-school 12 miles from here by the superintendent. He took occasion to tell them that it was true, and told them all about his conversion years ago—what wrong ideas he had. He imagined he was hanging over hell, and Satan with all his imps were tormenting him, and the louder he prayed the worse he felt, until he fell over insensible. He told them that the true way was to go to Jesus with all their sins and confess them to Him and He would pardon them. This talk from one of their own color did more good than all we can possibly say ourselves; yet we can and must instruct them. Your paper is taken here and read—a great deal of good instruction can be given them through its columns. I have held the mothers' meeting for 4 months, never missing but one, although they are held a mile from where I live. We often have 20 and among them children. I read to them yesterday a little book published by the American Tract Society called "Knowledge Respecting the Treatment of My Children." It was loaned to me by Miss Forrester, an earnest Christian worker among the colored people, who has for years taught them in Sunday and day-school. Few know the good she has done. The mothers often come to me and tell me how much good my talks do them and how encouraged they are. I am now trying to get my Sunday-school class to come promptly at the hour. I have 25 adults in the Baptist Church. We meet at 1:30 o'clock. I told them that it was all a habit and if I could walk a mile in the hot sun at my age, over 50, and be in time, they could; that I often left my dinner when I was half through, not eating my dessert, which I was as fond of as they were. The next Sunday every one was there in time. When one comes late I tell them they have lost the best part—that I give them the cream first. I work all the week in some way to help them; we must do it if we expect to do them good. I received a note from one yesterday saying she was going to earn an honest living in the country, as she is fatherless, and asking me to pray for her. I was struck by the word honest, as I had so often told them to work their very fingers off rather than take the wages of sin! I take great pains to show them the dreadful guilt of living in sin and shame. It is time to cry out. We talk about it among ourselves, but we forget to tell our colored people. We are verily guilty in not warning them. We seem to think that it is of no use. We dishonor our God. "All things are possible with Him."

Before I close I must tell you about my class in the Presbyterian Sunday-school. I have now 26 colored children—begun with 5. I have now a separate room, and when I enter I find nearly all seated in perfect order, and in concert they say: "Good morning, Mrs. Merrill." I never told them to say this. Not one leaves his seat for water during the hour and a half I keep them. Every child has a separate lesson in the catechism. Two girls 12 years old are nearly through the "Shorter Cut," repeating two pages at a lesson, not missing a single word. It is pretty tough to repeat the long answers to such questions as "What is Effectual Calling?" I confess it would go hard with me. I vary the exercises, sing often, tell them stories and make them tell me what I related last Sunday. They are familiar with "Nuel Iverson," who was drowned rather than steal, and such like. I love to teach them because they listen. It is the same in the adult class: I have their fixed attention the whole time. I tell them I can't talk unless they look at me. Having spent a year in the Kindergarten in New York, it has fitted me to do this grand work for Jesus.

S. B. MERRILL.

A voluntary laborer in Mississippi, a member of one of our city churches, to whom grants have several times been made, says:

"I have distributed your tracts, and I do know their full value. I came here a year ago to visit relatives, and I determined to engage in mission work here as I had done in my former home. I met with a little opposition at first, and was accused of distributing papers and other reading of questionable sentiments that ought to be looked into. I was grieved and hurt; but I made all allowance and quietly went on the even tenor of my way. Now I have precious friends in all the churches, especially among the colored. I am going to organize a mother's meeting in the Colored Methodist Church, by special request of the pastor, who is a well-educated man. He came to me for tracts and told me how discouraged he was at times because his people were so ignorant and disorderly. It is wonderful what a change has been wrought among them within a single year.

"A few blessed women here are interested in this work. We need the prayers of God's dear people.

"I have received the last package of tracts which I found to be just what I needed, coarse print and simple language, suitable for the colored people."—*American Messenger.*

Public Education — The Old and New Constitutions Compared.

BY EMERSON BENTLEY.

The constitution of 1868 requires the General Assembly to establish at least one free public school in every parish and provide for its support by taxation or otherwise. It says, (Art. 135):

> "All children between the ages of 6 and 21 shall be admitted to the public schools or other institutions of learning sustained or established by the state, in common, without distinction of race, color, or previous condition. There shall be no separate schools or institutions of learning established exclusively for any race by the state of Louisiana."

The specifications of this article are in accord with the constitution of the United States, the principles on which a republican form of government is founded, and the practice of all civilized and semi-civilized governments of the world. The intent is to foster concord among the people by removing from the domain of the State the perpetuation of class or race prejudice, injurious to its welfare. In the administration of Article 135, as a general rule, the colored citizens of Louisiana, in deference to the sincere convictions of their white fellow citizens on the subject of mixed schools, were content to yield to the desire for separate schools. The right of common attendance being acknowledged in the fundamental law, the concession was not regarded as the surrender of a principle, but holding it in abeyance until time, obliterating prejudice, made way for its undisputed rule. Star cars had disappeared from city railroads, citizens rights had been conceded, and there was reason to believe that all Louisianians would at some future day exercise harmoniously all public relations in common—in the school room, the jury box, at the polls, in the militia, and in civil offices. The educational reports and testimony of school officials show that mixed schools have existed without opposition or detriment at several points in the State. The mixing of schools should not be considered as strictly a race question; it is an eminently practical one, involving the existence of schools in thinly settled parts of the State. For example, where twenty children or less, of both races, reside so remotely as to make attendance an impossibility at separate schools in an adjoining neighborhood, where numbers may justify their establishment, the union of these children would secure a school for all, and the plan of separation defeat it. The citizens of the neighborhood would be deprived of the benefits of a system they are taxed to support, and the children often allowed to grow up in ignorance and become a burden instead of a blessing to the State. Impartial men should view this side of the question, and know that herein lies the greatest impediment to public instruction in Louisiana.

The proposed constitution does not guarantee common attendance in schools. It contains one mandatory provision in that regard. Article 226 reads:

> "The General Assembly shall also establish in the city of New Orleans a university for the education of persons of color, provide for its proper government, and shall make an annual appropriation of not less than five thousand nor more than ten thousand dollars for its maintainance and support."

This is sufficient to indicate the purpose of the framers of the new constitution, and is the forerunner of the separation of the races in the schools by subsequent legislation, against which no appeal to the constitution will avail, at least while its friends are in power. It will be a reversal of over ten years of progress toward the pacification of the races, if the Democratic party carries the new constitution and installs an Executive and Legislature thereunder. Republicans cannot consistently vote to that end. The school age is restricted to eighteen years, or three less than the age of citizenship.

The constitution of 1868, Article 136, says:

> "The general exercises in the public schools shall be conducted in the English language."

The new constitution retains these words and proceeds—

> "And the elementary branches taught therein; provided that these elementary branches may also be taught in the French language in those parts of the State where the French language predominates, if no additional expense is incurred thereby."

This article may be interpreted

... away with public high schools ... using the limit of education to the "elementary branches." With reference to the policy of maintaining high schools at the State's expense, there has been some discussion even among public school advocates; nevertheless a majority of the leading States do approve and support them, and have demonstrated that all ways to education are ways of economy. The needs of the people from the true criterion on the subject. Louisiana has a woeful amount of ignorance within her borders, and it makes her administration of the laws very expensive; beside, the position of the State relative to a great valley and prospective foreign trade should be an additional argument for the retention of high schools and their generous support. The provision authorizing the teaching of the elementary branches in the French language where it predominates ... The language and ... of the country are English ... a homogeneous people ... of intelligent citizens ... should accept ... language. The government ... not assist in maintaining a division almost as wide as ... itself, between its citizens. And why should the French ... special favor? There ... and Italians, in some ... several points, to ... bounty, yet our law ... to deny them of it. ... to the measure ... in the ... will be lost ... are pursuing ... that virtually ... who are as ... a French ... instruction. ... generous ... ... Art.

stitution of 1868, (Art. 137,) it is expressly provided:

"He shall have the supervision and control of all public schools throughout the State."

Says the new constitution:

"His duties shall be prescribed by law."

This vague provision renders the State Superintendent subject to the caprice, intelligence, mercy or malice of every succeeding Legislature. That officer may be a director, in fact or in name, of the school system, as may be determined for the time being. In other words, the school system may be headless or not, as its friends may be in or out of power. To those familiar with the habitual neglect and indifference of legislators, even when they be professedly friends of public education, this is not an encouraging outlook.

The change of constitutions will introduce vague, mischievous openings for deadly assaults on the public school system, in place of the sound, clear mandates now on the statutes. But if the new constitution be adopted, let us hope that the women over twenty-one years of age, who will then be eligible to all school offices, will press forward to the defense of the system with all the power and glory of their sex. Until then, Republican voters of Louisiana, you will not fail to take note of the impending movement to degrade that system which it was your pride to have first established in the free State of Louisiana.—*Donaldsonville Chief.*

A Centenarian.

HOUMA, LA., Oct. 3, 1879.

DEAR EDITOR—Last Sunday, 28th ult., I assisted at the burial of Mrs. Betsy Bell, aged 120 years. She was born in the neighborhood of where Washington City now stands. She was married and was the mother of one child when the Revolutionary war begun. She had been living in this parish over forty years, on the plantation of the late Gen. Quitman, of Mexican war fame. She never made profession of religion. Yours,

A. E. P. ALBERT.

Sunday School.

Oct. 12, 1879.—THE TYPES EXPLAINED. SCRIPTURE, Heb. 9: 1-12.

GOLDEN TEXT.—"For by one offering he hath perfected forever them that are sanctified."—10:14.

TOPIC—Access to God through the Blood of Christ.

[Condensed from the National S. S. Teacher.]

The Connection.—The apostle is making a comparison between the old and the new convenants for the purpose of showing that the new is much the better. In chapter 8 it is declared the new covenant is superior to the old because it is "established upon better promises." 1. "I will put my laws into their mind, and write them in (on) their hearts." 2. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." 3. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Christ made a sacrifice ... all—one sacrifice for ...." His offering for sin ... previous to need repetition. ... first contemplated a ... temple of stone and of ... makes each man ... of the Holy Ghost ... those who ... worship God had to do so ... The new allows ... be adored anywhere by ... sincerely wish to offer him ...

... of the first convenant ... the past. "Then ... convenant had also ... service, and a ...." He did this ... temple was ... and though the ... acceded ... evening. It ... because ... pattern ... built by ... of partly ... afterwardly ... and ... that is ... the building." ... of the ... new covenant ... had to ... "The ...

errors of the people." It was the great day of atonement. He could not approach that sacred apartment until he was free from every ceremonial defilement, and was permitted to enter it only as he brought with him the atoning blood of the animal slain specially in expiation for his own sins, and afterwards with the blood of the bullock slain for the sins of the people. And all the while that he was in its awful precincts the people were without, praying for his safety and for his acceptance with God, that he might not be stricken down for appearing before God unworthily.

The Types Explained (8–10)—The gifts and the sacrifices of those days were a figure of the expiation that was made upon Calvary, and, as we have learned in our lesson, the high priest was only a type of the true high priest who has entered into the inner heaven for us. Now the conscience is entirely satisfied. It no more troubles the true believer in Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ." He surpassed the high priests of the temple in the respect that he is a high priest of those good things that we look for beyond this life. He is preparing mansions in heaven for those who believe upon his name. He is fitting heaven for them, as well as fitting them for heaven. There are glories that they are to share with him, that excel anything of which here they dream, and delights of which they have no conception—of these he is the high priest. "Neither by the blood of goats and calves, but by his own blood, he entered once into the place, having obtained eternal redemption for us." They were of avail only as they were emblematical of the blood of "the Lamb slain from the foundation of the world." We were redeemed, not with corruptible things, as silver and gold, "but with the precious blood of Christ, as of a Lamb without blemish and without spot." "Eternal redemption" is the boon that is proffered to every one in bondage now to sin. Will that be accepted? The anxiety of Christians should relate to their growth in grace—not to their acceptance with God. "He that believeth on the Son hath everlasting life."

Marriages.

At M. E. Church, Okolona, Miss., Oct. 1, by Rev. S. A. Cowan, Mr. John Neely to Mrs. Fannie Jones.

At Memphis, Tenn., Oct. 1 1879 by Rev. H. Prhum, Mr. Howard Best to Miss Maggie Wilson, all of Memphis.

At the bride's residence, Columbus, Texas, by Rev. G. W. Smith, Mr. Edwin Esson to Mrs. Amanda Bridge. Both are esteemed members of the M. E Church. Immediately after the ceremonies they took the train for Weimar, to return on the 22d. The groom presented the bride with a handsome buggy. There were many friends to witness the ceremony. The handsome couple are as happy as could be wished. Our best wishes are that the Lord may bless them through life. G. W. SMITH.

Columbus, Texas, Sept. 18, 1879.

Deaths.

Sister E. Nelson, a faithful member of the church and of Benevolent Society, No. 56, of Murfreesboro, Tenn., died Sept. 27, in full hope of Christ. She leaves a son and two daughters.

TAMAR DANIEL.

Mrs. Lucy Hamilton was born in Grand Gulf, Miss., Nov. 16, 1834, where she was the slave of Mrs. E. A. Mancaster, and was brought up by her. Her owner removed to Carrollton in 1847, where Lucy resided until her death, Sept. 10, 1879. She was a faithful member of Clinton Street Church, and left a husband and four children to mourn her loss.

Isaac Cranshaw, born in Louisville, Ky., converted there, afterward came to Louisiana, joined the Clinton Street M. E. Church in 1869, and served the church faithfully as a local preacher and a devout Christian to the day of his death, Sept. 26, 1879. He died in full triumph of faith, leaving a wife and numerous friends to mourn his loss. S. DUNCAN, Pastor.

October 2.

Mr. George Donnell died in Alexandria, Tenn., Sept. 14. He was ... years of age; professed religion ... soon after was made a ... leader; two years following ... a steward and district ... He filled the office of ... served on all committees ... benefit of the church. ... to go to the Lord's ... leaves a widow to ...

... Pastor.

faith. She joined the M E Church a few years ago, but had been connected with the church South many years. She was between 90 and 100 years old. A husband mourns her loss.

Sister Tanner died Sept. 12. She had been a church member for 15 years, and passed away in the full triumph of faith.

A. W. WRIGHT, P. C.

Okolona, Miss, Sept. 18, 1879.

On the occasion of the death of Mrs. R. Garrett, wife of Benj. F. Garrett, and daughter of Rev. H. R Revels, D D. the Sunday-school of the M. E. Church at Vicksburg, adopted resolutions expressing their deep sorrow at the loss of an excellent worker, and a devoted christian. The resolutions were submitted by Rev. D. D. Goodwin pastor, A. Campbell, sup't, Rev N. J Stith, Mrs. Hattie Miller Mrs. Malinda McCavins and Miss Julia Stith. Bro. N. J. Stith delivered a touching address, on behalf of the school. May her soul rest in peace. G.

Miss Mattie Johnson was converted, joined the St. James Church in April, 1877, has since been a faithful member, and died in the triumph of faith, aged 19 years. Her last words were, she was ready to die, she had done her Master's work, her pains and labors had passed away, and she was going to a land of rest, to suffer, to toil, to labor no more. She said good by at 2:30 p. m., Tuesday, Sept. 23d, and our beloved sister took her departure from the earth, leaving a mother and sister, who are also members of the same church. She is a great loss to the church, for her usefulness in the choir and Sunday school. Should all young ladies conduct themselves as Sister Mittle Johnson did, the crown of many stars they would receive in that heavenly land of ours.

H. T. O. ABBOTT,
Pastor St. James Church.

Shreveport, La, Sept. 27.

The Robbins Family Washer and Bleacher is all the manufacturers claim for it, it is simple, durable, and cheap, and does its work well.

New Books.

MR. PHILLIPS' GOINGS-ON. By James M. Bailey. Boston: Lee & Shephard. New Orleans: J. C. Eyrich, 130 Canal street. Price, 50 c.; paper.

"The Danbury News Man," has written two or three books, which have had a fair sale. Their contents are partly humorous. The title of this book suggests the state of the hero of a novel in an advanced stage of love making. It is a story of humble life, with some pathetic touches, and probably as the author hopes, it will sell well.

Baker's Cracked Cocoa is the most economical drink. The highest medical authority says Cocoa contains as much flesh forming matter as beef. Always ask for Walter Baker & Co.'s preparations at your grocer's.

New Publications.

The National Temperance Advocate for October is as vigorous as usual.

Geo. D. Newhall & Co, Cincinnati, O, have sent us some selections of sheet music published by them, "Good Bye, God Bless You Said Mother, Just for Luck waltz, The Teachers Joy, Asleep in Jesus, Reception March and Will S. Hayes, "Nellie Wilder" song.

The Louisiana Journal of Education for October (New Orleans; Stevens & Seymour, 96 Common street) contains a detailed account of the distribution of the Peabody fund; an outline of educational parts of the new constitution, and other local and general intelligence of interest. Single copies 15c; annual subscription $1.

The National Sunday - School Teacher now comes to us as an illustrated magazine, and has so re-arranged its several departments as to make them of greater help than ever. In the October number Bible Readings upon topics connected with the lessons is one of the new features. Single subscriptions hereafter will be $1.25 instead of $1 50, and club rates are reduced from $1 25 to $1. Chicago: Adams, Blackmer & Lyon Publishing Co.

The last issue of the Popular Science Monthly contains several papers of unusual interest, among which may be mentioned especially "The Age of Ice," by H. B. Norton, and "Atlantis Not a Myth," by Edward H. Thompson, Prof. Allman's essay on "Protoplasm and Life," Prof. Bomard on "Micro-Organisms and Their Effects in Nature," Powell's "Mythologic Philosophy," and H. P. Armsby on "The Source of Muscular Power" are all remarkable papers, containing much information of an entirely new order. The editorial department is extensive in this issue.

An Important Geological Fact

Geology has shown us that nature accomplishes her greatest revolutions in the earth's surface conformation slowly. Every year the river makes its channel deeper, the glacier wears a deeper gorge in the Alpine rock, and the ocean tide deposits the sand it has crumbled from the rocks upon which it breaks. We note the earthquake and the devastating hurricane; but these changes are so gradual man seldom observes them until the channel has become overhanging ... or a mountain has disappeared before the icy stream, or the ocean has given us a Florida. Thus it is in disease. Our attention is attracted by acute diseases, fevers, cholera, etc, while chronic diseases (often the most dangerous in result), being slow in their development, are seldom noticed until they have made an almost ineffaceable impression upon the system. Persons believing themselves comparatively healthful are often times the victims of these diseases, and only become aware of their presence when relief is almost impossible. Diseases of the liver and stomach are the commonest of these chronic affections. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are never-failing remedies for these diseases. They produce a healthful secretion of the bile, prevent indigestion by regulating the bowels, and impart a vigorous tone to the whole system.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desires it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

Common Sense Free.

In our advertising columns will be found Dr. Wolfe's proposal to send a copy of his valuable work, called "Medical Common Sense," as a Gift, to any of our subscribers who may be suffering from Consumption, Asthma or Catarrh. The information this book contains, we are told in the Providence of God, has saved many valuable lives. Read his advertisement and send for the book; it will cost you nothing and it may save your life.

"Lies! Big Lies!"

Not so fast my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say, "Truth, glorious truth." See "Truths," in another column.

Lion's Heel Stiffeners keep new boots and shoes straight. Sold by shoe and hardware dealers.

Quarterly Conferences.

Greenwood, Miss., District.

FOURTH ROUND.

Deasonville, Oct. 25-26; Pickens, Nov. 1-2; Ro buck Circuit, Nov. 8-9; Greenwood, Nov. 9-10; Minter City, Nov. 15-16; Benton, Nov. 22-23; Yazoo City, Nov. 23-24; Silver Creek, Nov. 29-30; Holly Grove, Dec. 6-7; Yazoo Circuit, Dec. 13-14; Goodman, Dec. 20-21; Durant, Dec. 21-22; New Midway, Dec. 2 -28; Hernando, Jan. 3-4; Batesville, Jan. 4-5. L. BRADFORD, P.E.

BENEVOLENT SOCIETIES.

The Mount Zion Christian Benevolent Society.

Pledges to take care of its sick and destitute members and bury the dead with all the courtesy due to the dead. Monthly meeting the fourth Monday in each month Admission fee. $2 50, Monthly dues 25 cents.

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Lee Blakemore, Treasury.
Gabrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Cheplain.
Mrs Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Committee.

—:0:—

Harmonia Benevolent Association.

Meets on the first MONDAY of every month in WESLEY CHAPEL, on Liberty Street, New Orleans.

This Society pledges relief to the sick and distressed members; and a decent funeral at death.

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ALLEN A. GOINS, Secretary.
PRINCE DUNCAN, Chairman Stewards.
DR. J. H. COKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Rediford, Lady Chairman Committe on Sick; Finance Committee, F. Fapes, Chairman, L. Moore, B. P. Taley.
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Monthly Dues, forty cents a month.
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NOTICE.

The members of HARMONIA EMIGRATION ASSOCIATION are hereby notified to meet on the second Sunday in October at the Wesley Hall, at 5 o'clock p. m.

By order of the President.
E. B. JOHNSON.

A. CLUB, Secretary.

A Grand Cake Walk
—AND—
ENTERTAINMENT,

Given by a Committee of Ladies, for the benefit of our late returned Missionary, Rev. M. E. BROWER, Saturday, Oct. 11, 1879, at Union Hope Relief Hall, on Perdido street near Liberty.

Gentlemen Managers—E. Slade, Chairman; C. B. Wilson, Asst. Chairman. Lady Managers—Harriet Russell, Chair Lady; Caroline Davaine, Asst.

A LECTURE will be given by Rev. M. E. Brower on the AGRICULTURE of KANSAS. ADMISSION ... 10 CENTS.

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J. S. Crowell, manager of Springfield, Ohio. Farm and Fireside, received a sample and says: "After giving it a fair trial at my house the results are that my folks are very much pleased with it, and says it does all that is claimed for it.

The Publishers of Rural Home, Rochester, N. Y., says: "After a thorough trial of the Robbins Washer and Bleacher, we find it certainly all you claim for it, and this fact is something wonderful when taken in comparison with the impossible things other manufacturers advertise for their machines. It is certainly refreshing to find one firm who do not overestimate their goods."

The Publishers of N Y. Christian Advocate, after receiving sample Washer, say: "It requires to be honestly tried a few times only to convince the housekeeper that she has found a friend and economizer of labor in the Washer. We have confidence in commending it to the attention of our lady readers."

The N. Y. Witness says: "Several of our staff have the machines in use, and are well satisfied with them."

N. Y. Weekly Sun says: "The Robbins Washer and Bleacher is as represented."

The Toledo Blade says: "We believe it to be one of the greatest inventions of the age."

The Chicago Inter-Ocean says: "The company could not say less of that truly wonderful article which is destined at no distant day to work a complete revolution in the method of accomplishing the family washing. We speak from our own knowledge as well as from the testimony of thousands who have already availed themselves of its services."

E B. Mack, N Y. office of the Cincinnati Gazette, says: "I have one in use in my house, and it does admirable work."

C. C. Corbett, M. D., New Hope, Ky.—"After trying sample," has had $100 worth.

Robert Engle, Mosherville, Mich.—After using one for six months, sends orders for $100 worth.

E. Hildum, Cuba, N. Y.—After "thoroughly testing it," sends orders for $24, $24, $50, $50 worth in succession.

C. H. Mather, Burlington, N. Y.—After purchasing sample and "convincing the skeptical ones," orders $24, $75, $50, $50, $21, $65, $24 worth in rapid succession.

L. H. Miller, Mount Kisco, N. Y.—After "thoroughly convincing himself that the Washer is all we claim for it," orders $24, $100 worth.

A. C. Sabin, Glenwood, Iowa.—After "proving the Washer," sends for $130 worth.

E. Wing, Ansonia, Conn.—Encloses $24, $24, $24, $24 successively, but says "he has not had time to give it particular attention."

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A LITTLE WHILE.

What is th's that He saith?
"It is but a little while,"
And trouble and pain and death
Shall vanish before His smile.

"A little while," and the load
Shall drop at the pilgrim's feet,
Where the steep and the rugged road
Doth merge in the golden street.

But what is this that He saith?
"A little while," and the day
Of the servant that laboreth
Shall be done forever and aye.

O the truth that is yet untold!
O the songs that are yet unsung!
O the sufferings manifold,
And the sorrows that have no tongue.

O the helpless hands held out,
And the wayward feet that stray
In the desolate paths of doubt
And the sinner's downward way!

For a silence soon will fall
On the lips that burn for speech;
And the needy and poor that call
Will forever be out of reach.

"For the work that ye must do
Before the coming of death
There remaineth, O faithful few,
But a little while," He saith.

—Sunday Afternoon, September.

Harry and His Melons.

Two country lads came at an [illegible] to a market town, and, [illegible] their little stands, sat [illegible] wait for customers. One [illegible] with fruits and vegetables of the boys' own cultivation, [illegible] supplied with lob[illegible] fish. The market hours [illegible] along, and each little merchant saw with pleasure his stores [illegible] decreasing, and an equivalent in silver shining in his little [illegible]. The last melon lay [illegible] stand, when a gentleman [illegible] by, and placing his hand [illegible] said:

"[illegible] a fine, large melon! [illegible] you ask for it, my boy?"

"[illegible] melon is the last I have, [illegible] though it looks very fair, [illegible] spot in it," said [illegible] is over.

"[illegible]," said the man; "I [illegible] take it. But," he [illegible] into the boy's fine [illegible] "is it very business[illegible] out the defects [illegible] the customers?"

"[illegible] being dishonest," [illegible]

"[illegible] fellow; always [illegible] principle, and [illegible] favor with [illegible] remem[illegible] in future."

[illegible]

was Eda Rideout. Address me at Columbia, Miss. A. M. BROWN.

DEAR EDITOR—I wish to inquire for my morter and brother George. Brother used to belong to lawyer Mayes. I have another brother, Isaac. Mother's name is Nancy Mayes. The last I heard from George I left him in the western district of Columbia. A few years ago King Wiley said he was living at Friar's Point. Address me at Oxford, Lafayette Co., Miss., in care of R. B. Isom.

LUCY WEBB.

DEAR EDITOR—I wish to inquire about my mother, whom I left in Walker county, Alabama. Her name was Eliza Malone. She was sold by Thomas Hill Malone to Dr. Kyzar. There were three brothers of us, and four sisters living at that time, Joshua, John, Ambray, and Litt. My sisters' names were Rosetta, Mary Ann, Lucrecia, and Fannie Malone. I left them during the war in Alabama. I am now living in Dallas, Texas. For further information address Litt Malone, of Dallas, Texas, in care of Rev. H. Swann.

DEAR EDITOR—I wish to make inquiry for my father, mother, sister and brothers, whom I left in Washington, Md., before the emancipation. My father's name was Sam Graham, mother's Susan Graham, brothers' Jimmy and Moses Graham, and sister's Lethia Ann. She was sold after the death of Col. Platers to Perry Lyles. Her mother's name was Mintie Beans, and her father's Shedrick Beans. I request all ministers to inquire in their churches for the above-named. If any information can be given of them, please write to me at Moss Point, Jackson county, Miss., care Rev. N. Camoe.

MINTIE ANDERSON.

MR. EDITOR—I wish to inquire as to the whereabouts of my brother Frank Francis. Three of us, brothers, Gus, Thomas and Frank, were brought here by a trader named Gen. George Dorris. I was sold to Wm. Deshell; Thomas was sold on Red River above Shreveport; I left Frank with the trader at Shreveport and have not heard from him since. Our mother's name is Pauline Francis. We had three sisters, Minerva, Rhoda and Mary. Mary is in Santa Fe, New Mexico, where she was carried by Frank Green. Our first owner was widow Mary Francis. We came from Platte City, Platte Co., Missouri. Any information of him will be highly appreciated. Address me at Shreveport, La.

AUGUSTUS MARSHALL.

DEAR EDITOR—Being one of your subscribers, I desire to make the following inquiry through the ADVOCATE for my relatives: I desire to inquire for my mother, whose name was Yerico Tool; also three sisters by the names of Bettie, Ellen and Lady Tool, whom I was taken from by one Houston, a negro trader, who lived at Hamburg, S. C. I was taken from my mother and sisters at Hamburg, when only 10 years old. This was about 20 years ago. My sister Ellen was [illegible] with my mother, my sisters [illegible] when I was taken from them at Hamburg. She was left [illegible] Barnville county, S. C. [illegible] 5 years ago I heard from my [illegible] through Mr. J. L. Tool, son [illegible] owner. The letter was post[illegible] Wilson, S. C. He stated [illegible] mother was living with [illegible] at that time. I have failed to [illegible] from her since, after exerting everything in my power in the way of writing.

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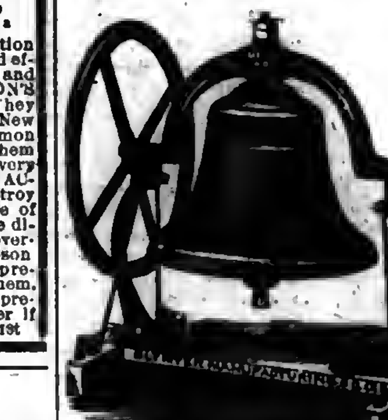

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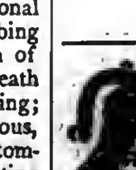

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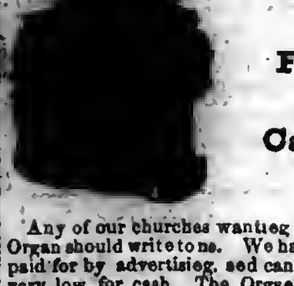

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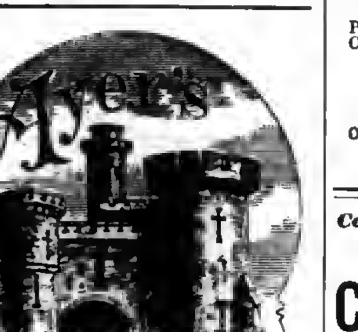

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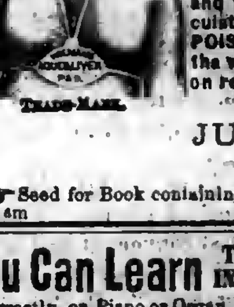

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either owns or by contract controls everything on his place until the supplies are paid for. Before the war the merchants' sales were limited to what the planter thought best for his "niggers" to have; but now both classes are interested—for each makes a profit—in having the laborers buy whatever their needs or fancy suggest. Put in the whisky and tobacco bills, and I dare say that the larger share of money due for wages on the sugar and cotton plantations go for things valueless or injurious; and these are the supplies on which merchants and planters make the best profits. It is estimated that the freedmen spend $80,000,000 more a year for themselves than their masters spent for them. This vast sum goes into the hands of planters through their stores and the merchants, and is largely spent for things on which there is an enormous profit; so that perhaps, half of it is so much clear gain, over and above what those classes could make before the war. Add to this that the negro labor of the South made last year nearly all of $256,000,000 in crops, without the investment of the vast capital required to own slaves, and it is evident why, from a selfish standpoint, the South does not want slavery back, while she can "control and regulate" free negro labor on the present contract and credit systems.

POLITICAL OPPRESSIONS AND PERSECUTORS.

Another class of the causes of the Negro Exodus comes from *political oppressions and persecutions.*

The ballot was given the Negroes by amendments to the Constitution of the United States, against the conviction and bitter protests of the Southern white people. Chiefly because of this for years they refused to participate in State or National politics. This made necessary what are known as [illegible] bag governments in the South. The few union men in the Southern States united with those [illegible] remained from the federal [illegible] or came South as citizens [illegible] the North; and these, with [illegible] newly enfranchised Negroes formed a party which for a time [illegible] every Southern State. Of [illegible] governments it is popular [illegible] to speak disparagingly, but [illegible] impartial historian will [illegible] speak of them. They were a [illegible] in that transition period, [illegible] in the midst of tremen[dous] [illegible] difficulties, growing largely [illegible] inexperienced and ignor[ant] [illegible] behind them, but chiefly [illegible] bitter and vindictive [illegible] against them by the [illegible] ruling classes in every [illegible] governments gave [illegible] State a loyal con[stitution] [illegible] inaugurated universal [illegible] provided in each State [illegible] for a common school [illegible] made possible the [illegible] every State of educa[tional] [illegible] ecclesiastical, social and [illegible] which remain and [illegible] to represent and [illegible] civilization of freedom, [illegible] if not chiefly to [illegible] and better South [illegible] and perfection. [illegible] had some bad [illegible] cent. of these was [illegible] be found in some [illegible] which have [illegible]

[illegible] OF THE NEGRO VOTE.

[illegible] Southern State Gov[ernments] [illegible] represent the classes who, [illegible] wealth and intelli[gence] [illegible] the South, pro[illegible] go in righteousness. [illegible] with few ex[ceptions] [illegible] governments owe [illegible] such violence [illegible] nation has never [illegible] fraud and vio[lence] [illegible] shot-gun on [illegible] their trusted [illegible] almost [illegible] or [illegible] Republi[cans] [illegible] as to de[illegible] was [illegible] justified to [illegible] The [illegible]

Georgia, Florida, Alabama, Mississippi, and Louisiana, there were 1,464,236 voters, of which 672,651 were Negroes. This vast vote has been almost entirely suppressed. The South elects 31 of the 74 United States Senators, and 109 of the 292 Representatives, and notwithstanding her immense Republican vote, not one of these represents that vote, except Senators Kellogg, of Louisiana, and Bruce, of Mississippi, and they will soon be displaced. Neither in the State offices of all the South, nor in the controlling element of a single State legislative branch, can there be found any trace of the 887,348 negro voters of this section. In localities where Negroes and their political allies were in the minority they could vote; but, except in rare cases, where there was any hope of their success in electing candidates, whatever violence was necessary to defeat them was used and justified. In the accounts given to the country of political persecutions and oppressions suffered by Negro voters in the Southern States during the past years, there have, no doubt been some exaggerated statements, but half the truth has not been told. Simply for being Republicans, in almost every neighborhood, Negroes and their friends have suffered every sort of abuse, from social ostracism to murder. Secular papers opposed to sentiment as at present represented by the Southern State governments cannot be supported in the South, except by moneyed contributions of friends. Business men who are wealthy and independent will not advertise in them, and such as are anxious for trade dare not, because it would injure their trade.

The same influences used to suppress the negro vote of the South, and to make any organized political movement against the Democracy of the South impossible, are still used to keep that vote suppressed. Mississippi has a Republican majority of from twenty to thirty thousand, which, by the celebrated "Mississippi plan," was effectually overcome in 1875-76. At present an "independent" movement is being attempted in that State by which the conservative Democrats who are opposed to bulldozing in politics propose uniting with native Republicans and form a party. This movement commends itself to good men, in the abstract, but is made impossible by the determined and violent opposition of the party in power. An election occurs this fall, and up to August 20, in several counties, the independent candidates have been by armed men compelled to withdraw from the canvass. Captain H. M. Dixon, "independent" candidate for Sheriff, in Yazoo county, was, July 25, made to withdraw, and afterward, refusing to abide by this forced pledge, was murdered on the public street of the town by an opposing candidate.*

FAILURE OF PRESENT GOVERNMENTS TO PROTECT NEGROES.

The present Democratic State Governments in the South promised protection to the Negroes in their political rights, but have failed to fulfill these promises, except where their votes were too few to control offices. Govenor Nicholls, of Louisiana, in a late message to his legislature, enumerated several cases of gross outrage upon colored voters, in different parishes of this State, but regretted that there were no legal methods to punish the guilty, until the public sentiment of those communities demanded such punishment. Governor Stone, of Mississippi, has frequently expressed the same views and regrets. Granting that these men are honest in their views and regrets, and others in places of power in the South who have said the same things, their admissions prove all that is necessary to show that Negroes are the victims of political oppression and persecution. A public sentiment as yet overwhelming in the South, forbids to Negroes their political rights, wherever the exercise of those rights endangers the claims of the present white leaders, to hold all the offices, and to control absolutely every election, State, county and municipal.

UNITED STATES GOVERNMENT FAILS TO PROTECT.

The last hope of the Negroes in the South, for the present at least, for protection in their political rights, rested in the United States Government, but that, too, has failed. It is utterly impossible to enforce a law in any community, by any ordinary process, where the laws themselves are considered unconstitutional, and where the class the law seeks to protect, is under ban of public sentiment. The political sentiment which now rules every Southern States, pronounces United States laws, which seek to superintend any election, or to protect any voter in the exercise of his franchise in any State, as an infringement upon the rights of that State; and hence unconstitutional and to be resisted. Add to this the vicious sentiment of the South toward the Negroes, and it is evident that by no ordinary process of law can the United States protect him in that section in the exercise of his political rights.

The history of the late political trials in South Carolina, Mississippi, and Louisiana, proves this beyond a doubt. Take the trials in the last-named State. A large number of arrests were made in the worst bulldozed parishes, where during the last election Republicans were whipped and shot and hung. The cases susceptible of the clearest proof were selected and brought to trial, before Judge Woods of the United States Circuit Court, a man of sterling character and a just judge. As the trials progressed the prisoners were the recipients of every possible attention from the *elite* of New Orleans. Their bills were paid at the best hotels, and every morning, columns of editorials in the city papers would tell of their good characters, and of the outrage being perpetrated upon them, in being dragged from their homes to answer trumped up charges against them by "niggers and carpet-baggers." As could only be expected in the presence of such a public sentiment no convictions were made in these first cases, and the whole prosecution was abandoned. The acquitted were escorted to the wharf by a multitude, canons boomed, and for three hundred miles they were greeted at every landing on the river as heroes. On the boat carrying them, was what served as a cannon as to noise, and, as its roar at every landing went echoing through villages and over plantations, is it strange that the Negroes, whose friends and representatives these very heroes and their friends had whipped and driven from the polls, should distrust the power or willingness of even the United States to protect them? Once at home, some of these "heroes" are installed in the principal Parish offices, and others are returned to New Orleans as members of the Convention to make a new Constitution for the State. Look now at the Negroes, who had been the victims of outrage, and their frends, who had been summoned with them to testify for the United States. Not one of them dare return to their homes unless to die. Some of them have valuable property, others are parish officers, and many are small planters and renters whose all has gone to waste by neglect. Two hundred of this class, I am told, are now in New Orleans. Some I know personally to be men of means and good character. Some are not professional politicians, and came to testify unwillingly. The Teller Senate Committee took a large amount of testimony upon these cases, which were tried in New Orleans; and the two Democratic Senators on that committee admitted to a personal friend of mine, that they were astonished and horrified at what they saw and heard; and have not to this day published a word of disclaimer against the [illegible] report given to the country by Senators Teller, Cameron and Howe.

Until there is a change in the sentiment and conditions surrounding the Negro voter in the South, he has no alternative but to withdraw from all participation in the management of political affairs and give to his political enemies the benefit of counting him in representation, or fight, or migrate. Fortunately, he is now, as before the war, patient and not revengeful, and seeks rather to follow providential indications than to take matters in his own hand. Just now to multitudes the finger of Providence points northward.

DIFFICULTIES.

I fully appreciate the difficulties in the South surrounding the question of Universal Suffrage. But one thing is sure, the present course of the South toward the negro voter is such as to drive from it the sympathy of all philanthropists. In one fell swoop, the vote and political influence of nearly a million citizens, representing the interests and welfare of over four millions of Americal people, are wiped out, in State and national affairs; and that, too, very largely by violence and fraud. When the nation denounces the proceeding, the cry of "bloody shirt" is raised, and in congressional halls that cry is supplemented by the demand that these representatives of that fraud and violence shall be received as national law-makers, and that, as a means of "conciliation," Congress shall enthrone the doctrine of "State Sovereignty," by which the nation could give no protection to a voter in any State, even in an election for its own senators and representatives.

Other influences contribute to the Negro Exodus besides such as are financial and political. I can do but little more than mention some of these in the remaining space allotted to this article.

LACK OF EDUCATIONAL FACILITIES.

For years all over the South there was persistent and violent opposition to all *educational facilities* for the Negroes; and while of late there has been improvement in this respect, still there is no such public sentiment now as guarantees such facilities in the near future. In large cities and towns Negroes generally have schools, but beyond this the schools for them are rare, except private ones, and those of an inferior grade. Public schools are not popular in the South. Their establishment was one of the standing arguments against the carpet-bag governments. Having once been established, as a matter of political policy the succeeding governments have not abolished them; but in nearly every State they have been crippled by failure to provide money, and loading them with impracticable methods.

In the late Constitutional Convention in Louisiana it required a desperate fight to retain in the Constitution the semblance of a public school system; and now no high schools can be established and the provisions for money are inadequate.

The real question on this matter in most of the South is not, how efficient public schools can be made, but whether there shall be any efficient ones at all or not. This is so as applied to all classes, much more so as applied to the Negroes. The latter are now, even in the poor facilities given, except in cities and towns and occasional rural neighborhoods ruled against in the matters of school-houses, funds, and teachers.

SOUTHERN CHURCHES SLOW TO ACT.

If we turn to the Churches in the South their leaders are behind the politicians in the work of demanding and providing educational facilities for the colored people. The Methodist Episcopal Church, South, has not one such school to my knowledge. The reply that the colored people of this Church have been put in an organization to themselves will not cover the case, until that organization is helped to one such school worthy the name. The southern Presbyterians, Episcopalians and Baptists altogether have, within two or three years, established three or four small schools. In neither nor all these Churches is there as yet a sentiment worthy the name in favor of educating ministers and teachers for the Negroes. Some grand men are advocating this and good resolutions have been passed, but as yet practically nothing has been done. The Methodist Episcopal Church and the northern Baptist, Presbyterian, and Congregational Churches have planted in the various Southern States thirty-nine schools and colleges for the education of colored youth, chiefly as teachers and preachers and in those schools are every year over 5,000 students. While this grand work has been going forward the religious press of the South has, for fourteen years, opposed, ridiculed, or "damned with faint praise," that work, as various stages of Southern sentiment would seem to suggest.

LACK OF MORAL AND RELIGIOUS EFFORTS TO SAVE THE NEGROES.

Another source of uneasiness among thoughtful Negroes all over the South is the *moral and religious condition* of the great mass of their people. In *ante-bellum* times all the churches did more or less missionary work among the slaves, but since the war, outside of what Northern benevolence has done, and what the colored people have done for themselves, almost nothing has been accomplished to save the masses of the Negroes from the moral degradation into which two hundred years of slavery have brought them. The poor excuse that "others have undertaken this work, and alienated the negroes from us," even if accepted, does not change the fact or relieve it of its sadness. Much less does that poor excuse palliate the tirade of abuse heaped upon the devoted men and women, who, from the North, in every Southern State, have given themselves to the Christlike work of saving the colored people. For purposes of gain or political favor Negroes in the South are associated with, saloons and gambling hells are open for them day and night, and no cry of "social equality" is raised against the men, who, to victimize them, sit beside them at the card table, or drink with them at the public bar, and the keeping of "colored mistresses" goes on among the "oldest and best," as well as the youngest and worst. The churches which should be first in securing their confidence and respect, that they may save them from their sins, if we are to judge by what they have done during the past fourteen years, care the least for that confidence and respect. In Louisiana, for example, in a Negro population of 400,000, half the people in the State, the combined religious effort among that population, of all the Southern Methodist, Baptist, Presbyterian, and Episcopalian Churches have resulted in two or three small churches, lately established, a Sunday-school or two, and occasional sermons to colored congregations.

The following from a paper adopted at a late Exodus meeting in New Orleans, and at which several thousand were present, gives a fair expression from the thoughtful and best Negroes respecting the chances of their people's educational and religious facilities in the South:

We are not unmindful of the improvidence of a large class of our people, nor of the difficulties involved in harmonizing and adjusting the relations of the races since emancipation. We have no harsh words for those in office, neither do we here doubt their sincerity for our people; but it is a deplorable fact that outside of a few cities and towns, public schools are almost unknown among our people, and in not a few cases there yet remains some of the spirit, which a few years ago burned our school-houses and drove away our teachers. It has required fifteen years for the great Christian Churches of Southern sentiment *to resolve* that our people must be educated and Christianized; but as yet little or nothing has been done by them. The generous North has built colleges and schools for our people in every State, and continues to do largely for our elevation. We do not undervalue the good resolutions of our Southern white educational and church friends; but if it has required fifteen years to make good resolutions, we fear that our children will grow up in ignorance before any adequate system of education and moral training will be put in practice, and whatever demoralizations are now among them, threatening their greater future depravity will not be remedied.

NEGROES RULED AGAINST IN ADMINISTRATION OF LAW.

In the administration of law, especially in the rural districts—which comprise nearly all the South—the Negroes have but little show of justice. This is sadly true in respect to minor offenses, for which penalties are, as a rule, greater than the merits of the case demand. I saw a white man and a colored man going to the Louisiana Penitentiary together, and the former was going for one year for attempting to kill a man, and the latter was going two years for stealing an armful of corn. The wretched system of hiring out the convicts in the penitentiary to contractors for the benefit of the State prevails to a large extent; and if half the statements made respecting the treatment of convicts in Texas and Georgia, for example, under the present administration, be true, it is difficult to resist the belief that a great many colored men are sent to the penitentiary in these States, not only to punish them, but to secure public revenue. The treatment of convicts under sub-contractors, as they are worked under overseers, is often cruel indeed. The laws themselves may make no distinction as to race, but in the administration of the laws, is where the vicious public sentiment against the negro becomes evident.

A SPECIMEN LAW.

Laws are now in force in several States which it would seem were intended to place a special grip on the colored people, who make up the mass of the poor and laboring classes. Such a law was passed in Mississippi in March, 1878, under the innocent title of "An Act to reduce the Judiciary Expenses of the State." The act provides that "all persons convicted and committed to the jail of the county, except those committed for contempt of court, and except those sentenced to imprisonment in the penitentiary, shall be delivered to a contractor, to be by him kept and worked under the provisions of this act; and all persons committed to jail except those entitled to bail, may also, with their consent, be committed to said contractor." Another section provides how the "consent" may be secured, by enacting that if a prisoner does not consent his daily diet shall be "six ounces of bacon or ten ounces of beef and a pound of bread and water." This section also provides that not consenting to work for a contractor before his conviction without compensation, the prisoner must, if convicted, "work under said contractor a sufficient term to pay all costs of prosecution, including jail fees for keeping and feeding him." Section four provides that in working out his fine the prisoner shall be worked "at the rate of twenty-five cents a day, not including Sundays and days in which said convict shall be unable to labor, or for any cause by his consent shall not labor;" and also "that said convict shall work two days for every one lost by sickness, one of which days shall be for compensation for keeping him during a day on which he was sick." He must not only thus work out the fine, but all costs of prosecution and jail fees. This statute puts the power into the hands of any one who cares to use it upon any trivial offense to have "contracted" to him a laborer; or if his laborers become dissatisfied, to prevent them from leaving him by threats of the "contractors' chain-gang." Under this law a Negro in Noxubee county for some petty offense was fined $250 and costs. This would require several years to work out. A glance at the provisions of this and similar laws makes it evident that their penalties must fall on the poor and friendless offenders, which would generally mean the Negroes.

SPIRIT OF MURDER.

The last cause of the Exodus I shall mention is *the spirit of murder* which so largely prevails in the Southern States. Among "gentlemen" the barbarous "code of honor" is still in vogue, and it is only occasionally that a gentleman of social standing is brave enough to refuse to be a murderer and suicide, to prove his manhood by refusing to consent when the rules of that "code" would require him to take the "field." Murder has been openly justified to secure political success in every Southern State. There is a large class in the rural districts which regards it as a small offense to shoot or help hang "an impudent nigger." The late tragedy in Yazoo City, Mississippi, is but one of the many where political opponents have been gotten rid of by shooting them. The better class do not approve these violent acts, but politically are willing to accept the benefits of them, and, in matters outside of politics, they have no power seemingly to prvent them.

A few leading secular papers have admitted and denounced this murderous spirit, but it yet exists, and the Negroes are most often its victims. Speaking of this, the Meridian, Miss., *Mercury* says:—

The cause of such frequent and horrible murders must be sought in the diseased state of public sentiment. Juries who acquit murderers in the face of law and fact only obey the public opinion prevalent in the community around them. Juries never fail in enforcing the law against theft, etc., simply because public sentiment backs them up in this case, and a like result would follow in case public opinion rebuked and condemned murder as sternly as it does theft. We suggest that every preacher of every denomination in our State shall set apart two Sundays in the year for sermons on the text, "Thou shalt do no murder," and that they display it plainly and forcibly. We suggest that the Churches try and expel all who take human life, except in actual defense. Society should also set the seal of reprobation and outlawry upon ruffianism and barbarism, by slamming its doors in the faces of murderers and ruffians. Stamp murder as ungentlemanly and it will be properly punished by the courts; but to attain this point the people must be educated to regard murder with horror.

But even this paper, which preaches so well in the abstract, and unwittingly gives so vivid a picture of how murder is regarded in his State, could not demand that the murderers of the Chisolm family, whose deeds so shocked the nation, should be punished. Of them this paper said, "they will never be punished, because they simply obeyed the sentiment of the community in doing what they did."

CONCLUSION.

To what this Exodus will grow will depend upon whether the causes which have started it are removed or not. I have mentioned the chief causes operating against the Negroes in the South. Others coming from the defects and weaknesses in the negro character are operating among the more ignorant and shiftless masses, but these could effect but little if the ones named were removed, or at once and effectually mitigated.

The hand of Providence is to me evident in this Exodus. To the Negroes it is the awakening of a new life and independence. Those who go will be surrounded by the best civilization of the age, and their children will grow up in the schools to be intelligent, independent, and aggressive; and the white people of the South, it is to be hoped, feeling their loss in those who have gone, will care for, protect, and help the better those who remain. The nation will, by the Exodus, have its heart stirred toward those who so lately were in bondage; and the publication of facts, as to their present condition, will prevent the nation from forgetting its duty to them.

To the Southern States this movement means much more than it does to the Negroes or the Nation. It is God's last if not final appeal to the wealth and intelligence of this section to do right by the Negro populations in their midst. If this Exodus becomes general the South is ruined financially, and her political prestige is forever gone. *The white people of the South can alone stop this Exodus.* The land tenure and credit system must be changed for better ones; bulldozing must stop, and heroic efforts for the religion and educational welfare of all classes must be inaugurated. To talk about immigration to the South while the causes now operating to produce this Exodus remain, is idle. To talk about importing Chinese labor to take the place of the Negroes is equally idle. The South must do right toward the Negro or perish. The difficulties are great, but the God-appointed appliances of this age are greater.

Hope to the soul is as an anchor to a ship in a dark night on an unknown coast, and amid a boisterous ocean. It is the most eminent of all the advantages which religion now confers, as it is the universal comforter; and indeed if it were entertained with that full persuasion which faith demands, it would banish discontent, extinguish grief, and render life much more pleasant than it generally is.—*Dr. Blair.*

The Petersburg (Va.) *Index-Appeal* says that the praises of such a man as Garrison would have "defiled" the Capitol of Georgia, and that "people living in the South who would want to pay any public marks of respect to the memory of the evil-hearted old man ought to be regarded as enemies of their neighbors and of their kind."

A great fire in the French [illegible] cession at Shanghai burned [illegible] houses.

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* Captain Dixon was an ex-confederate officer, had an estimable family, was a prominent Democratic leader in the party in 1875, and for his services in that campaign received a handsome silver present, inscribed: "To Captain H. M. Dixon, the bravest of the brave." The vilest abuse has been heaped upon him, since his murder, by his former political admirers. The following, from his wife to her mother, who resides in Washington, D. C., dated July 29, 1879, speaks for itself:

"But my heaviest trouble, to which the burial of all my little ones would be nothing, is about Henry. An armed mob of five hundred men, from all parts of the country, came after him on Friday last, and first ordered him to leave the country, never to return. He told them that he was as good a citizen as any one of them, and would not leave. They then started into our house, tramping over me and my little [illegible] which unsuspected was dying, when [illegible] Moore, Goodberry, Meyers, Hudson, [illegible] proposed to the mob to spare [illegible] would withdraw from the canvass. [illegible] said, 'No, no! rope him!' Others [illegible] him out of the country!' [illegible] speeches were made to the [illegible] influential citizens, who [illegible] Henry, and they finally [illegible] life if he would withdraw [illegible] to do or be murdered [illegible] his feelings under [illegible] to be compelled to [illegible] mob, headed by men [illegible] Judgment, who [illegible]

...western.

...RSTELL, D.D., Editor.

...AY, OCTOBER 16, 1879

... Cathedral Christian Advocate ... Episcopal Church progress ... Pacific coast.

... Bagwell will preach next ... ing at the First Ger... church, on Franklin street, ... mount Zion Church, on ... t, at night.

... Stanley says a great im... has taken place in the ... British seamen. Profan... drunkenness are almost as ... reverence and sobriety were ...

... against New Orleans ... and a season of ... in setting in. Gal... refuse to re-estab... It is believed that ... commercial rival in the ... A national ... is needed to ... from unnecessary ... restrictions.

... ch, presiding elder ... District, Louisiana ... some time ... work, after a trip ... former labor in the ... district, suffered terri... storm. Besides the ... for churches were ... and the homes and ... of many of our ... As soon as all ... gathered as appeal ... for aid from the ...

... State convention ... Bangs on the 6th ... L. A. Willis for ... McBeary, lieuten... Egan, attorney ... secretary ... auditor; E. ... of public ... representa... programme ... last vestige ... The ... the title ... a friend on ... as ... of W. P. ... from San ...

... Christ is ... by ...

... Christ: ... he came into the ... This is the very mean... ... of Gabriel: ... his name Jesus; ... his people from ... Paul says ... and ... would be ... come to ... so do, then ... be—the ... for we live ... Christ is ... by ... Christ ... their ... of the ... their ... of the ... believers ... both power upon earth ... the ... on earth—

... Christ ... Christ ... Christ

Sunday School.

[illegible] 19, 1879.—THE TRIUMPHS OF FAITH.

SCRIPTURE.—Heb. 11: 1-10

GOLDEN TEXT.—"For he endured as seeing him who is invisible."—11: 27.

TOPIC.—Access to God through Faith.

(Condensed from the National S. S. Teacher.)

Introductory.—God is faithful to the promises, but man is apt to be unfaithful to his duties. A persevering, unwavering confession of faith in God and in his Son has for its foundation the fact that God is faithful to all of his promises. His faithfulness to us is conditioned upon our fidelity to him. The de[illegible], affections, and expressions, [illegible] of which one still [illegible] faith in God, will more [illegible] made up in the world to [illegible]. People not only are born [illegible], but they also must live by [illegible] is the Christian's vital breath. [illegible] the beginning to its [illegible] be an exhibition of trust [illegible] of men. The Definition [illegible] given is of faith in its [illegible] meaning. The definition [illegible] 1. "Now faith is [illegible] things hoped for." [illegible] translate, "the [illegible] hoped for." [illegible] things not [illegible] the proof of [illegible] God, [illegible] undiscerni[illegible] heaven which [illegible] have beheld [illegible] the elders ob[illegible] "The elders" [illegible] in this [illegible] all of these [illegible] subdued king[illegible] mouths [illegible] to the very [illegible] times [illegible] did not [illegible] of their [illegible] the same [illegible] report [illegible]

matter, he made it manifest that "he looked for a city which hath foundations, whose builder and maker is God." He who hath such a city in view can well afford to be patient over the denials that he may experience while he is in this world.

New Books.

We have received the October numbers of the Sunday School Memory Chart, size 32x44 inches, published weekly by E. F. Hobart & Co., St. Louis, and commend them.

BOOKS FOR OUR BABIES. American Tract Society, 150 Nassau St. New York. Presbyterian Depository: New Orleans. Price $1.

Ten little books with cuts, in a neat box, suggestive of a holiday present to little folks. Choice Christian reading.

THE CONQUEST OF PLASSANS. By Emile Zola. Philadelphia: T. B. Peterson & Bros. New Orleans: J. C. Eyrich. Price, 75 cents.

This book is said to be more artistic than any of Zola's works. It has two characters, original in conception and execution, Abbe Faujas and his mother. A tale of provincial life, free of immoral thought, it will have many readers.

THE VALUE OF LIFE. A Reply to Mr. Mallock's Essay "Is Life Worth Living?" New York: G. P. Putnam's Sons. New Orleans: J. C. Eyrich. Price 1.50.

This is a vigorous criticism upon the assault of Mallock, English essayist, upon the Positivism of the age. The amount of thought conveyed, and its character make it a profitable book to read, if one is following the theological contests of the day. Objections will be found as the views of sectarians may be intruded upon. The author believes that the "Tree of Life grows forever by the Tree of Knowledge."

The highest authority in New England, the State Assayer of Massachusetts, after a careful analysis of Hall's Vegetable Sicilian Hair Renewer certified that it is the best preparation for its intended purpose that has been exhibited for examination, that its constituents are pure and carefully selected for excellent quality, and that it forms an efficient preparation for promoting the growth of the hair and restoring the original color. The world-renowned preparation is for sale by all druggist.—*Record, Red Oak, Iowa.*

New Publications.

The [illegible] of Christian Holiness for October is at hand.

[illegible] to Holiness (W. C. [illegible] of Bible Study, N. Y.) for [illegible] revival [illegible]

The Church and School and [illegible] Teachers Quarterly, David C. Cook, Chicago, are received, [illegible] a large amount of useful Sabbath-school matter.

The American Agriculturist and [illegible] for October has articles [illegible], fruit dryers, elevators, [illegible] the mouth, etc. Orange [illegible] Co., 245 Broadway, N. Y.

[illegible]'s Manual for 1879, [illegible] gives a list of news[illegible] benefit of advertisers. [illegible] an enormous statement [illegible] of the SOUTH[illegible] Our circulation is not [illegible] 4000.

We have received the September [illegible] the Electic Medical [illegible] of the Georgia Electic [illegible], edited by W. [illegible] Atlanta. Dr. Park [illegible] on the treatment of [illegible] derived from experi[illegible] in 1858. The [illegible] the Journal are varied, [illegible] to the medical frater[illegible]; single copies, 20.

[illegible] and Homiletic [illegible] October is of special [illegible] Among its contents are [illegible] Talugs Tests of [illegible] J. L. Burrows, D. [illegible] of the Imita[illegible] D. H. Wheeler, [illegible] View of [illegible] Alfred Creasey. [illegible] Young Min[illegible] "Preachers [illegible] by Dr. Deems. [illegible] cents per copy. [illegible] New York.

[illegible] in this paper [illegible] Common-Sense [illegible] "a free gift" to [illegible] from Con[illegible] Catarrh, or [illegible] the nose, [illegible] Doctor has [illegible] organs [illegible] practice [illegible] has put [illegible] The [illegible] printed [illegible] by all [illegible] have a [illegible] nose, [illegible]

[illegible] Age

the whole of "A Little Story" by Claud Templar. A New Volume, printed from New Type, begins with the first number in October. For fifty-two numbers of sixty-four large pages each (more than 3 000 pages a year), the subscription price is ($8). Littell & Co., Boston, publishers.

Frank Leslie's Sunday Magazine for November is another exceedingly brilliant number. The title might convey the impression that it is of a sombre character; on the contrary—it is bright in literature. "The Religion of Shakespeare," by Rev. John Bayley, is profusely illustrated, making the reader familiar with the fact that but for the Bible and Shakespeare's faith in religion, he never would have been what he is now acknowledged to be. Rev. Dr. Rankin gives his opinion of Luther as a lyric writer. A pleasing paper is Rev. Dr. Palmer's "Recollections of my pets." Mrs. Richmond has an admirable sketch of Luther's wife. Mr. Hudson's "Pompeii of Vesuvius" is finely illustrated. In fiction the serial "A Thorny Path," is continued, and among the notable stories are "Horse-Chestnut Blooms," "A True Heart," "Out of the Depths," "Katy's Avenal," etc. The poems are Miss Hatton's "Out of the Depths of God's Twilight," "After," by Miss Matthews; "The Maiden's Yacht," by Mrs. Kidder, and Mrs. Skinner's "Can it Be?" There is an excellent sermon by the editor, "Night and Morning," "The Popular Exegesis," "At Home and Abroad," "Editor's Portfolio," etc. The "Litany Hymn," with music, composed by the late Charles Edward Horsley, is now published for the first time. Each number contains 128 pages, quarto, and nearly 100 engravings. The annual subscription is $3; single copies 25 cents; sent postpaid. Address Frank Leslie's Publishing House, 53, 55, and 57 Park Place, N. Y.

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He is successful because he has the manly courage to rise above all personal motives or interests and cast his vote and influence on the side of measures which will contribute to the well-being of his fellow-men. The good of the many, even though it proves injurious to the interests of the few, is the maxim of the wise legislator. But certain men will never admit the wisdom of this doctrine any more than some selfish private practitioners will admit the superlative value of Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, because these remedies have injured their practice. Of course, no man in his right senses will pay a physician $5 00 for a consultation, a bottle of bitters, a few powders, and a prescription, when one bottle of Dr. Pierce's Golden Medical Discovery and a bottle of his Pleasant Purgative Pellets, both costing but $1 25, will accomplish the same result, viz: cleanse the liver and blood, regulate and tone the stomach, and impart a healthful action to the bowels and kidneys.

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Not so fast my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say, "Truth, glorious truth." See "Truths," in another column.

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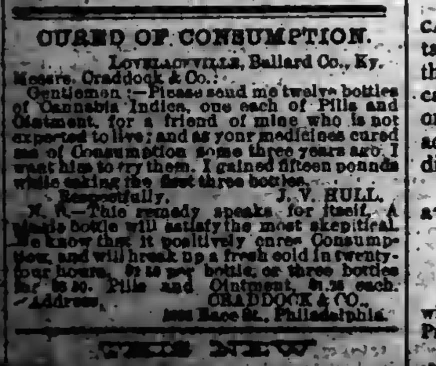

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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Quarterly Conferences.

To the Preachers on the Greenwood District.

DEAR BRETHREN—I wish to call your attention to some matters which I intended to present when making my third round on the district, but sickness, which confined me to my bed for three weeks and left me very much reduced in strength, prevented my third round, except some three or four appointments. It is customary on this district to take the Presiding Elder's collection the day he is present. I desire this changed to the fourth round. I want you to take the collection before I reach you, and have it all ready to pay over in the quarterly conference. You can easily do this by taking part at each appointment on the charges. My reason for this change is that I desire to present the missionary cause at each appointment and assist you to take the missionary collection. Will you announce, when you give out my appointment, that I will preach a missionary sermon and take the missionary collection, and that I want everybody to be present and give something for the cause of missions? I am satisfied that with this co-operation we can largely increase our benevolent collections and consequently secure the blessing of God upon ourselves and the people. I trust none of you will forget the resolution passed in the last annual conference: 'That each preacher take the collection for Shaw University on the third Sunday in November,' the amount of which you will have to report when your names are called in conference. Brethren, let us work faithfully on till conference, and may God bless our labors.

L. BRADFORD.

Granada, Miss., Oct. 9, 1879.

Greenwood, Miss., District.

FOURTH ROUND.

Deasonville, Oct. 25-26; Pickens, Nov. 1-2; Rochuck Circuit, Nov. 8-9; Greenwood, Nov. 9-10; Minter City, Nov. 15-16; Benton, Nov. 22-23; Yazoo City, Nov. 23-24; Silver Creek, Nov. 29-30; Holly Grove, Dec 6-7; Yazoo Circuit, Dec. 13-14; Goodman, Dec. 20-21; Durant, Dec. 21-22; New Midway, Dec. 27-28; Hernando, Jan. 3 4; Batesville, Jan. 4-5. L. BRADFORD, P.E.

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The Mount Zion Christian Benevolent Society.

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Allen A. Goins, Secretary.
Lee Blakemore, Treasury.
Gabrell Clayton, Chairman of Sick Committee.
Edward Hunter, Grand Marshall.
Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
" Hagar Lewis, Lady Steward.
" Kaziah Ballard, Lady Chairman of Sick Gommittee.

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Rev. Scott Green, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Redford, Lady Chairman Committee on Sick; Finance Committee, F. Papes, Chairman, L. Moore, B. F. Taley.

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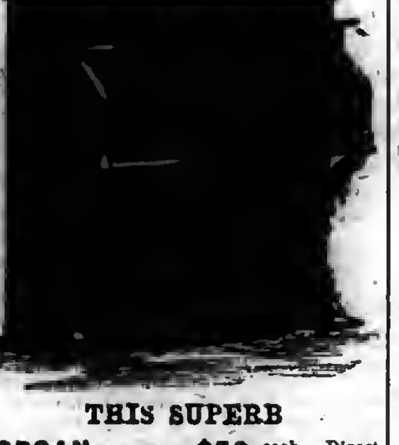

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Lecture X. Is the Modern Pulpit a Failure?

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[illegible] THE TIMES.

THE COMING ELECTION.

[illegible] comes—its issues all, so late,
[illegible] of the distance at the best,
[illegible] the immediate, pressing now their [illegible]
[illegible] on us, myriad, stern and great!
[illegible] man to think and act anew,
[illegible] feel, and fear, and plead, and
[illegible] grow serious with the eventful
[illegible] o'r to list and wonder too.
[illegible] voice of danger? why?
[illegible] forward gaze and star led eye,
[illegible] rush, the precipice
[illegible] the stronghold of a continent owns!
[illegible] of mighty seas on every
[illegible] have we forgot our fame of yore,
[illegible] our fathers reared our infant
[illegible] traced, our priceless dower
[illegible] earthly rule did ever grant?
[illegible] pride that thrilled our last
[illegible] night and course as-
[illegible] fairest work undone?
[illegible] to lend her favorite
[illegible] of his immortal? none?
[illegible] from the viewless antres of the
[illegible] answer rolls, "Even as ye
[illegible] slow wake of a monarch's
[illegible] power—and what are we at
[illegible] pride of their several age,
[illegible] action's various blast;
[illegible] in her own grandeur cast;
[illegible] of lengthened guile and
[illegible] by Protean strife,
[illegible] and sharper knife,
[illegible] a season for her life.
[illegible] our destiny to unfold!
[illegible] our guide to be
[illegible] fathers' graves, it points!
[illegible] with our duty
[illegible] that wisest proved our power
[illegible] fabric to sustain—
[illegible] its pathway plain,
[illegible] and the meager dose;
[illegible] fickle, faithless heart she
[illegible] that every folly shares,
[illegible] that every precipice dares.
[illegible] heart—yes, even from our
[illegible] whisper breathed in wis-
[illegible] heed, and careful
[illegible] voyage sped—
[illegible] a charmed sea
[illegible] spirits all,
[illegible] answer to their
[illegible] fires, their conquer
[illegible] and mine their treas-
[illegible] of our tolling at sea,
[illegible] nature's vast season!
[illegible]

Watching.

A General, after gaining a great victory, was encamping with his army for the night. He ordered sentinels to be stationed all round the camp as usual. One of the sentinels, as he went to his station, grumbled to himself, and said, "Why could not the General let us have a quiet night's rest for once, after beating the enemy? I'm sure there's nothing to be afraid of."

The man then went to his station, and stood for some time looking about him. It was a bright Summer's night, with a harvest moon, but he could see nothing anywhere: so he said, "I am terribly tired. I shall sleep for just five minutes, out of the moonlight, under the shadow of this tree." So he lay down.

Presently he started up, dreaming that some one had pushed a lantern before his eyes, and he found that the moon was shining brightly down on him through a hole in the branches of the tree above him. The next minute an arrow whizzed past his ear, and the whole field before him seemed alive with soldiers in dark green coats, who sprang up from the ground where they had been silently creeping onward, and rushed towards him.

Fortunately the arrow had missed him; so he shouted aloud to give the alarm; and ran back to some other sentinels. The army was thus saved; and the soldier said. "I shall never forget, as long as I live, that when one is at war one must watch."

Our whole life is a war with Evil. Just after we have conquered it, it sometimes attacks us when we least expect it. For example, when we have resisted the temptation to be cross and pettish or disobedient, sometimes when we are thinking "how good we have been!" comes another sudden temptation, and we are not on our guard, and do not resist it. Jesus says to us, "Watch and pray, that ye enter not into temptation."

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish to inquire for my two brothers, Alfort and Pirase. They were sold in Carrol county by a man named Zollicoffer in 1845. Alfort was the oldest—between 8 and 10 years old. Pirase was between 6 and 0 years old. Their mother's name was Lucy. They had two brothers, Jefferson and Major; I do not remember to whom they were sold. Address me at Kosciusko, Mississippi.
MAJOR CONWAY.

"Tatoes!" cried a darkey peddler in St. Louis. "Hush dat racket! you distracts the whole of the neighborhood," came from a colored woman in the doorway. "So you hear me, kin you?" "Hear you! I kin hear you a mile." "Tank God for dat—I'se hollerin' to be heard. 'Tatoes! 'Tatoes!'"

Not a Beverage.

[illegible] are not a beverage, but a [illegible] with curative properties [illegible] degree, containing no [illegible] drugs. They do not tear [illegible] already debilitated system [illegible] it up. One bottle contains [illegible] hops, that is, more real [illegible] strength, than a barrel of or[illegible] Every druggist [illegible] sells them, and the physicians [illegible] them."—*Rochester* [illegible] on Hop Bitters.

[illegible]
Yellow Fever.
[illegible]

THE ROBBINS
FAMILY WASHER AND BLEACHER
AGENTS WANTED.

We bespeak for this article the careful perusal of every intelligent person into whose hands this paper may fall. It should carry great weight with house-keepers and MEN WHO ARE LOOKING FOR A BUSINESS which will pay. To such the chance now offered is seldom equalled—never excelled. In bringing this article before the public, it becomes necessary to take into consideration

THE ART OF CLEANSING FABRICS,

which is yet so imperfectly understood. Having had a lifelong experience in the laundry business, in connection with first-class hotels, public laundries, asylums, hospitals, etc., we know whereof we speak. The numerous devices of friction rollers, pounders, squeezers, dashers, agitators, steam wash boilers, etc., have all failed in one or more of the three essential points, viz: The saving of labor, the wear and tear of clothes, or in perfectly extracting the dirt and discoloration; all of which are accomplished by the ROBBINS FAMILY WASHER AND BLEACHER.

WHAT IS IT REMOVES THE DIRT?

You may ask all washerwomen and house-keepers, and your answer from nine out of ten will be, "Plenty of elbow grease," or in other words, plenty of hard laborious rubbing upon the washboard. And such is the case, for you first rub soap upon the cloth, and then you have to rub it in to make the dirt soluble; but does that remove it? No; to do that you must dip it in the water and rub repeatedly to force water through the fabric again and again. That is what removes dirt after having been softened by the chemical action of the soap.

The way in which this could be the most economically accomplished has been developed in the FAMILY WASHER AND BLEACHER, which embodies all the above points.

It is harder work to operate these mechanical devices than to use the common washboard. They are constantly getting out of order, and wear out in a short time. They wear out clothes faster than the rubbing-board, because the friction is a hundred per cent. greater.

READ WHAT OTHERS SAY.

From FRANK FLOWER, Eatontown, N. J., Jan. 30, 1878.

"Your Robbins Washer has preserved my clothes from the remorseless washboard and the ruthless scrubbing and rubbing of the washerwoman fiend. No longer is washday the most dreaded of the week, as, thanks to the Robbins Washer, our washday is free from manual labor and unpleasantness incident thereto, and I hope your sales may extend until every household is blessed with the Robbins Washer. One thing I can assure you, that if she could not procure another, I do not think money could buy from my wife her washer. She has used it three years, and likes it better every washing day. Rest assured I shall always speak for my friend, the Washer, on each and every opportunity.

Mechanical devices take the entire time of a person during the whole wash, and will not remove streaks from clothes. With the Washer and Bleacher, washing, baking and housework are contemporaneous operations—the fire doing the washing and baking while the housewife does her housework.

The following extract from a private letter written by a lady to her sister in this city, who had sent her a Washer:

"Mr. — is home, and he is about the garden just as he was last Summer, and works right up against his clothes just as father does. He dirties four shirts a week, as black as dirt. We never could get them clean in the world if it were not for the Washer. We did not wash yesterday, and this morning I have been doing up all kinds of chores, while the washing does itself. It is just wonderful!

Last Saturday morning I told Em. we would make our fire do double duty, so we put all the three beds' sheets in the boiler, and after them seven long roller towels, and as many tea towels, and when we got our ironing done they were all clean. You have not forgotten how dirty hired men make sheets and towels. I think everybody would have to have workmen's shirts, sheets and towels to appreciate it.

I told Em. I hoped no one would ask us to lend again, for what would we do if it gave out, I can't tell.

I now have a Washer in my kitchen that cost $45, but was laid aside because it was harder work to operate it than to do the washing with the washboard. If I could not get another of the Washers and Bleachers I could not afford to sell mine for $20. Every other kind of work goes on at the same time."

All who have tried steam wash boilers will unite with us in saying: They do not give satisfaction.

WE WILL EXPLAIN WHY.

As stated, water-force is what removes dirt from the fibres of the cloth. A large body of water is required to hold in solution a comparatively small amount of dirt. Steam wash-boilers cannot accomplish the desired result. They do not contain enough water to hold the dirt in solution, while steam will not remove dirt. It is a powerful agent to assist in cleansing, because it expands the fabric, and causes the discharge of dirt and impurities from the cloth that cannot be forced out in any other way unless by the application of heat and force of water combined.

In order to remove dirt from steamed clothes, they must be washed out in water at nearly boiling heat, for if you use water at a lower temperature, it causes the fabric to contract, which shuts in, or as our housewives say, "sets the dirt," thus causing the clothes to turn yellow. An essential thing to be mentioned is the rotting of clothes by steam wash-boilers, because of the small quantity of water used.

Everybody knows that a large quantity of soap dissolved in a small body of water must necessarily form an exceedingly strong alkali, which after the clothes are packed in the steam wash-boiler, is converted into steam, every moment becoming more concentrated till the clothes are removed. A few such washings, and what is the result? Simply this: Your clothes fall to pieces of their own weight, and you pronounce steam wash-boilers (as they are) a failure.

THE PRINCIPLE OF THE WASHER AND BLEACHER

[illegible] all the essential points. First, we have the desired heat, which expands the fibre and causes it to discharge the dirt. Second, we obtain a powerful suction beneath the clothes, which causes a rapid downward current or water force, through and through them, thereby removing the dirt. Third, we use a large body of water, which holds the dirt in solution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and not by steam. This process cannot injure fabrics. It cleanses thoroughly, rinsing the clothes being all that is required to complete the operation.

THE CAPACITY OF THE WASHER AND BLEACHER.

There are three sizes: No. 1, the family size; No. 2, suitable for small hotels, restaurants, barber-shops, boarding-houses, etc.; No. 3, or steam power-washer, into which is conducted, through a ½-inch pipe, the steam from the steam boiler, from which is obtained the power for driving the water. [illegible] takes the place of machinery [illegible] where steam power is used in the [illegible]

[illegible] Washer is composed of metal, and [illegible] out of order. [illegible]

etc. We take the clothes dry, and when the Washer gets thoroughly at work, we fill the boiler as full as it will hold, by gently pressing them down with a stick. We use no chemicals, only good soap and soft water. If the water is hard, it may be softened by a small piece of borax, which is harmless.

For LACE CURTAINS this Washer is invaluable. It cleanses them as no other process can, and without the slightest danger of injury.

The No. 2, or small hotel size, will do the work in a boiler four times the size of the common family boiler, and wash of average pieces from 1,500 to 2,000 per day; or it may be used in any smaller boiler. They will work in anything that has a flat bottom large enough for them to rest upon.

For hospitals this washer is pronounced by the medical faculty invaluable, being the most powerful disinfector known, leaving the fabric as pure as when new. By engineers, mechanics and scientific men generally it is pronounced one of the most wonderful discoveries in the principle of hydraulics or water force ever brought to light. By bleachers and chemists it is said to be the most powerful method of removing dirt and vegetable matter from fabrics that has ever been known. It is the greatest bleacher extent, and for that alone is worth ten times the price.

THE PHILOSOPHY OF THE WASHER AND BLEACHER is this: We have five pounds of metal, which attains a much greater degree of heat than the water surrounding it, consequently the water underneath the Washer becomes hotter and more expansive than in any other part of the boiler, and is thereby thrown to the surface through the tube; thus tending to produce a vacuum underneath the Washer at the bottom of the boiler, into which the water is rapidly drawn.

As it passes along the channels of the Washer, the curved and contracted throats of the same prevent its flowing backward; and being held in contact with the hot metal, it becomes hotter and hotter, consequently more expansive and more forcible until thrown to the surface, thus producing a powerful suction beneath the clothes, through which the water must pass in a rapid downward current, thereby obtaining a water force which cannot be obtained by any other method known in cleansing fabrics. Thus, we get a combination. First, we have the desired heat. Second, perfect chemical action of the soap. Third, force of water—all of which are required to thoroughly cleanse and purify any fabric.

THE IMPROVED WASHER.

The Improved Washer has perfect fitting pipe, and is a combination of metals which does not become sticky or dirty. It comes out of the boiler as bright as new.

A WORD ABOUT BLEACHING.

There are few professional bleachers in the United States. The word "bleaching" implies the art of extracting animal or vegetable matter or discoloration from the various fibres which constitute all our different fabrics. This is done by a regular chemical process, consisting, first, of alkaline boilings; second, immersions in solutions of chloride of lime; third, solutions of acids. After each process the goods receive a thorough rinsing in clear water; then, last of all process, to thoroughly extract all injurious matter, comes that of boiling in good soap and water. This leaves the goods pure and white as snow, ready to finish or the market. Now, the question arises, Can those fabrics again absorb and fix all their natural discolorations? We answer, No; impossible. Then why is it (asks the housewife) my clothes become yellow and discolored? There are many reasons—Poor soap, hard water, careless servants, not having strength to rub out the dirt yourselves, and not being able to use water by hand hot enough to keep the fabric expanded to the extent which is absolutely requisite to thoroughly extract the dirt or bleach the clothes. Clothes should never be bleached but once, but thoroughly washed, and they will always be white. THE FAMILY WASHER AND BLEACHER will do it for you every time.

We have endeavored to set forth as explicitly as possible the merits of our Washer and the mode of operating it. And as it is much easier to answer inquiries here, we transcribe a few of the more common

QUESTIONS AND ANSWERS.

Q. What kind of boiler do you use?
Ans. Any kind of boiler that has a flat bottom 5½x8 inches will do.

Q. How can you have a flow of water at the rate of ten or twelve gallons per minute in a boiler holding only eight or ten gallons?
Ans. The same water is used over and over again; and in order to be thus used it must pass down through and through the fabric, and this with the soap and heat is what does the business.

Q. How can you use a large quantity of water in a boiler already full of clothes?
Ans. We first fill the boiler two-thirds full of water; as soon as the washer commences to work, we put in the clothes dry.

Q. Can you wash flannels and colored clothes?
Ans. We wash anything that can be washed. Flannels and colored clothes need but little soap and from five to ten minutes of the full operation of the Washer. Flannel should be rinsed in HOT water. It is the change from BOILING to COLD water that contracts the fibre, causing them to shrink. Any FULLER will tell you this is so. Fugitive prints will part with their colors by this or any other process, but fast colors will not be injured. It is not best, as every good housekeeper knows, to use strong soap or alkalies in washing colored goods. Many prints and other colored fabrics have some kind of ACID as a base, and if alkalies are used strong enough to destroy this acid, the fabric will part with its color. This is why English prints, which will not fade in the sun, or by ordinary washing, are ruined by STRONG soaps. These facts are worth remembering by the inexperienced housekeeper.

Q. Can you use the common soft soap of the farm-house?
Ans. Yes, if good.

Q. Is it not better to put very dirty clothes to soak over night? Ans. No.

Q. Will your machine remove the streaks from dirty wristbands and collars, such as farmers and mechanics wear, after having been worn a whole week, as they usually are? Will not these require extra care in rinsing? Ans. The Washer will cleanse the dirtiest clothing. Give the clothes a thorough rinsing.

Q. We sometimes find a whitish scum on top of the water. What is the cause of this? Ans. Your water is HARD. When soap is added to hard water a chemical change takes place. Certain substances in the water having an affinity for the alkali of the soap, unite with it, thus setting FREE other substances; these are PRECIPITATED and fall to the bottom, or rise to the surface in the form of a whitish scum, according as their specific gravity is greater or less than that of water. This is why it is impossible to cleanse fabrics with hard water. Hard water may be softened by the use of borax or sal-soda. Pure rain water is best for ANY method of washing.

Q. How can it be possible for so simple a thing to cleanse fabrics? Ans. If you will study the PHILOSOPHY of the Washer, carefully and intelligently, for a few moments, and consider what is required to remove dirt from clothing, you will ask, "How is it possible for it NOT to cleanse fabrics?" A gentleman writing to us upon this point, says: "I must own that when I first saw your Washer, I was utterly incredulous as to its cleansing powers. My family were still more so. In fact, they had no faith in washers of any kind; but being strongly urged by a friend who had used your machine successfully, I concluded to try one. We made the first trial with a good many misgivings. In fact, I could not see how so simple a thing could wash clothing. But when I saw the water pouring out from the discharge pipe at the rate of 10 or 12 gallons per minute, and when I reflected that this amount of water must pass through the clothes twenty or thirty times in the course of an ordinary wash, my doubts began to give way. I saw the thing was both philosophical and [illegible] in the process, and that it was impossible that it should not prove effective. I am now a firm believer in the Washer, and trust it will find a place, as it deserves, in every household."

Q. Will you send a Washer C. O. D. to my address? Ans. We do not send Washers C. O. D. It only costs the sender 10 cents for a registered letter or money order, which can be sent at our risk.

We send sample Washers by express, and guarantee all packages to be delivered to our customers at their nearest express office. We pack securely in a strong box, and invariably send notice of shipment.

WILL YOUR WASHER DO ALL YOU CLAIM FOR IT?

(This Question Comes to Us Oftener than Any Other.) Answer—Stop and think, and you will readily see that we must sell more than Sample Washers in order to make our business profitable to us. Consider the cost of manufacture, rents, printing and office expenses, and prepaying expressage on Samples, and this fact is derived. We must depend entirely for our profits upon the sales made by those who first send for a Sample Washer, and after trying it and convincing themselves, become our Agents. If it were not "All We Claim For It," could we sell more than a sample to a person?

INDISPUTABLE EVIDENCE.

WELLS RIVER, Orange Co., Vt., Mch. 21, '79.
Messrs. Bissell Manufacturing Company, 42 Murray street, New York:
I enclose $3.50, for which please send me, express paid, one of your No. 1 Washers, per your ad. in N. Y. Weekly Witness of March 20. I propose to give it a thorough trial, and if it is all you claim for it, which I have no reason to doubt, I think seriously of taking a general agency for several counties in this vicinity.
A. W. JONES, Wells River, Vt.
Washer to be sent to A. W. Jones, Wells River, Vt.

WELLS RIVER, Vt., April 5, 1879.
Bissell Manufacturing Company:
GENTLEMEN: Sample Washer received. Gives good satisfaction in my family. Trust I may be able to send you an order for a dozen soon, and take general agency for a county. Hastily, A. W. JONES.

WELLS RIVER, Vt., April 12, 1879.
Bissell Manufacturing Company, New York.
GENTLEMEN: I trust you will excuse me for troubling you with the first difficulty which arises with me in undertaking to introduce your Washer in this place. I wrote you a week ago, saying that it gave good satisfaction, and now say more. The third time using it to-day in my family, having become conversant with it, we could do anything we chose almost, and in most satisfactory manner, washing flannels and all. But to-day (later) a lady has used it who says (the clothes being very dirty, the collars, etc., having been saturated with sweat) that the clothes have yellow streaks in them, and that she believes that the continued use of the Washer will cause the clothes to become yellow beyond reparation. I cannot find but that she used the Washer according to directions. Can you not give me some testimonials which touch directly upon that point, and a list of names of some who have used the machine a year or more, to whom I may write in regard to the matter? My only excuse for writing this is that I am interested to have the Washer proved to be what I myself believe it to be—"a success." Very respectfully,
A. W. JONES, Wells River, Orange Co.
P. S.—Have seen the lady again, and she admits the clothes had become yellow by a careless servant and hard water. Would like the testimonials just the same however.
The letters asked for were sent.
BISSELL MANUFACTURING COMPANY.

WELLS RIVER, Vt., April 14, 1879.
Messrs. Bissell Manufacturing Company.
GENTLEMEN: Inclosed please find check for $24, for which please send me one dozen No. 1 Washers, quick by express, and give me general agency for Orange County, Vt., and would like Caledonia County reserved for me. Took an order to-day from a lady who is considered the most particular in town about her washings. She tried the Washer, and was very much pleased with it. Hope I may get the above dozen by last of the week by express. Hastily,
A. W. JONES.

WELLS RIVER, Vt., April 22, 1879.
Bissell Manufacturing Company.
GENTLEMEN: I return to you herewith letters of testimonial sent me in yours of the 15th instant, for which please accept my thanks. I think that I have succeeded in convincing my customers that it is not a humbug, and the letters were just what I needed, so far as they went. Very respectfully,
A. W. JONES.

WELLS RIVER, Vt., April 23, 1879.
Messrs. Bissell Manufacturing Company
GENTLEMEN: Inclosed please find check for $52, for which please send, immediately on its receipt, by express, twenty-four No. 1 Washers and two No. 2 Washers, and give me Caledonia and Orleans Counties, in Vermont. Hastily, A. W. JONES.

Having explained the correct theory of cleaning fabrics, and shown by our description, and the testimony of people who are using, that the principle of the Washer and Bleacher embodies the above theory, we ask you to take particular notice of

THE INDUCEMENTS WE OFFER.

We want a Local Agent in every town in the United States. We know from past and present experience that reliable, energetic men can make money selling the Washer and Bleacher in any community.

We want first-class men as GENERAL AGENTS; men capable of managing one or more Counties.

To such men we give a duly executed LICENSE.

We furnish descriptive circulars for distribution among families. Also large posters for advertising in public places.

We also furnish INSTRUCTIONS TO GENERAL AGENTS which enable them to handle their territory to the best advantage.

The retail price of the **No. 1 Washer is $3.50; No. 2 Washer, $5; No. 3, or Power Washer, $50.** Special terms to Agents for No. 3 Washer.

TERMS TO GENERAL AGENTS.

No. 1, $24 per dozen; No. 2, $36 per dozen. For $50 we will send twenty-seven No. 1 Washers. For $100 we will send fifty-five No. 1 Washers. These large orders enable General Agents to save on freights.

SAMPLE WASHERS.

In States east of the Missouri and Mississippi Rivers, also in Kansas and Nebraska, we will deliver at your nearest Railway Express office, CHARGES PREPAID. Sample No. 1 Washer, $3.50. Sample No. 2 Washer, $5. We will deliver prepaid a No. 1 Washer in Dakota, at Bismarck or Yankton, for $3.50; in Wyoming, at Cheyenne, for $3.50; in Idaho, at Franklin City, for $4.50; in Colorado, at Denver or Pueblo, for $4; in New Mexico, at Santa Fe, $5; to Arizona, at Prescott, for $5.50; in Utah, at Ogden, for $4; in Nevada, at Virginia City, for $5; in Louisiana, at New Orleans, for $3.50; in Arkansas, at Little Rock, for $3.50; in Texas, at Corsicana, for $4.50; at Texarkana, Denison or Sherman, for $3.50. For the Pacific Coast we will deliver No. 1 at San Francisco, Sacramento, Marysville or San Jose for $4. Our reason for so doing is to induce people to investigate the matter, feeling sure that a trial will secure an Agent for us.

Any Agent who will place this Washer in families can sell one in almost every instance, upon a trial of it. The great saving in time, labor and material and the extreme low price of the Washer brings it within the reach of ALL. It cannot get out of order. It does the work rapidly and well. These points commend it to every one. Send for a sample; try it; show it to your friends; get their orders, and if you wish to secure a county or town, don't delay, but let us hear from you at once. Remember the old maxim, "First come, first served."

In territory where there are no Agencies established, to persons desiring a Washer for their own use, we will deliver the same, CHARGES PREPAID, on receipt of price as stated above. You can readily determine when there is an Agency established, as Posters will be put up in conspicuous places, and Circulars distributed.

SPECIAL NOTICE.

Before writing for further information read carefully the following:

The above contains all the information we can possibly impart to you. The principle and merits of the Washer, and testimony of those who are using it. All that our printed Circulars contain is here laid before you.

We do this to avoid the necessity of sending out circulars, or answering letters of inquiry. Those ordering direct from this advertisement will be dealt with strictly as stated above. We give to such, by prepaying Expressage upon their Washers, the full benefit of what we would otherwise expend in circulars, stationery, postage and labor, the cost of which in the aggregate is enormous.

As to the reliability of this Company, we refer you to the notice in another column of the Editor of this paper. Also to the MERCANTILE NATIONAL BANK of this city, or to any Express Company in New York.

In ordering, write plainly your name, Post-office, County and State. Also the name of the Express office to which you wish the Washer forwarded. Strange as it may seem, some people who usually write a very good hand spell their names in Chinese, or some other language unknown to the average office clerk, and some even forget to write their names at all.

Cash must accompany all orders. Remit by Post-office Order or Registered Letter, at our risk. We insure the safe delivery of all Washers ordered as above. Money may also be sent by Draft on New York. Address BISSELL MAN'F'G CO., 50 Barclay St., New York.

When you order mention this paper.

TARRANT'S SELTZER APERIENT

Why is Dyspepsia so general? Simply because it is neglected or maltreated. Strike directly at the cause. Remove the acrid humors which engender it from the stomach and bowels with

Tarrant's Effervescent Seltzer Aperient

and indigestion, with all its painful concomitants, is cured.

SOLD BY ALL DRUGGISTS.

o41 2t

BEST PRESS EXTANT, For Horse, Hand or Power. Three years in Universal Success. Price complete, non Power, except wood work, only $42.00. Southern Standard Press Co., Meridian, Miss.

BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent Free. VANDUZEN & TIFT, 102 and 104 East Second St., Cincinnati.

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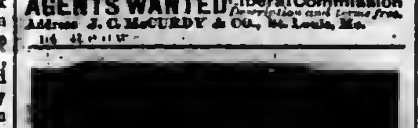
HOME + ARTS
A MONTHLY FOR ALL AGES
Devoted to the Arts
That beautify Home and make it attractive,
And the thousand things all "want to know."
One Dollar a Year. Stamps for 3 ct. stamp.
ALFRED L. SEWELL, Publisher, Chicago, Ill.

BRIGHT, ATTRACTIVE, CHEERFUL.
Mrs. Julia McNair Wright's New Book,
THE COMPLETE HOME
Full of PRACTICAL INFORMATION,
The young Home-keeper's GUIDE,
The Experienced Home-Keeper's FRIEND.
House-Keeping, Cooking, Dress, Accidents, Sickness, Children, Company, Marriage, Religion, Morals, Amusements, Family Government, and a multitude of other topics fully treated. Tells how to make the Home BEAUTIFUL and HAPPY.
"A book of more practical utility will seldom, if ever, be found outside of inspiration."—*Christian Advocate.*
NEEDED in every city home and in all country homes **BY** Rich and Poor, Young and Old. Fine Paper, Clear Type, Beautiful Binding, Splendid Illustrations. Nearly 600 Pages. Low prices. Sells rapidly.
AGENTS WANTED. Liberal Commission. Descriptive and terms free. Address J. C. McCURDY & CO., St. Louis, Mo.



MODEL OF PALESTINE.

Shows Mountains, Valleys, Plains, Seas, Rivers and Towns, as vividly as would a visit to the land itself. Its elevations and depressions form a representation of the Lands of the Bible, forcibly and beautifully illustrating Bible history. It is universally acknowledged as the needed help for the Bible student and Sunday-school worker, giving new life to his readings. Being mounted on a frame folding table for class use, or for hanging on the wall, it is convenient, cheap and durable. Send for Circular and order one. Price, with key, giving Script re[illegible]. We also manufacture all kinds of School and Church Furniture. Agents Wanted in every county. Terms liberal. Send for circulars or catalogues. EXCELSIOR SCHOOL FURNITURE CO., CINCINNATI, O.

WARNER BRO'S CORSETS

Received the Highest Medal at the recent PARIS EXPOSITION, over all American competitors. Their FLEXIBLE HIP CORSET, (120 bones) fits with perfect ease, and is Warranted not to break down over the hips. Price by mail, $1.25.

THE HEALTH CORSET is now made with the Tampico Bust, which is soft and flexible and contains no bones. Price by mail, $1.50. Nursing Corsets, $1.75.

For Sale by leading Merchants

WARNER BRO'S, 351 Broadway, N. Y.

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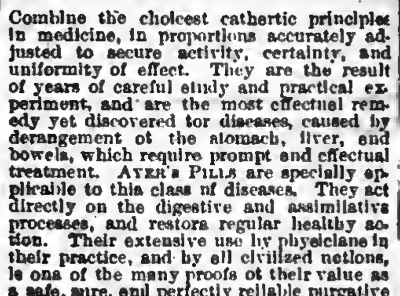


Cathartic Pills

Combine the choicest cathartic principles in medicine, in proportions accurately adjusted to secure activity, certainty, and uniformity of effect. They are the result of years of careful study and practical experiment, and are the most effectual remedy yet discovered for diseases, caused by derangement of the stomach, liver, and bowels, which require prompt and effectual treatment. AYER'S PILLS are specially applicable to this class of diseases. They act directly on the digestive and assimilative processes, and restore regular healthy action. Their extensive use by physicians in their practice, and by all civilized nations, is one of the many proofs of their value as a safe, sure, and perfectly reliable purgative medicine. Being compounded of the concentrated virtues of purely vegetable substances, they are positively free from calomel, or any injurious properties, and can be administered to children with perfect safety.

AYER'S PILLS are an effectual cure for **Constipation or Costiveness, Indigestion, Dyspepsia, Loss of Appetite, Foul Stomach and Breath, Dizziness, Headache, Loss of Memory, Numbness, Biliousness, Jaundice, Rheumatism, Eruptions and Skin Diseases, Dropsy, Tumors, Worms, Neuralgia, Colic, Gripes, Diarrhœa, Dysentery, Gout, Piles, Disorders of the Liver,** and all other diseases resulting from a disordered state of the digestive apparatus.

As a Dinner Pill they have no equal.

While gentle in their action, these PILLS are the most thorough and searching cathartic that can be employed, and never give pain unless the bowels are inflamed, and then their influence is healing. They stimulate the appetite and digestive organs; they operate to purify and enrich the blood, and impart renewed health and vigor to the whole system.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.

SOLD BY ALL DRUGGISTS EVERYWHERE.

$2,000 A YEAR for a RELIABLE BUSINESS MAN in each county. New business. Address J. B. CHAPMAN, 15 West Street, Madison, Ind. n20 13t

Cotton Planters, Cotton Factors and Country Merchants

EVERYWHERE, PURCHASE THE

CELEBRATED ARROW TIE!

Important Special Notice!

IRON COTTON TIES.

In view of the constantly increasing popularity and demand for the celebrated ARROW TIE, the universally recognized favorite Tie of Planters, Cotton Press men, Shippers of Cotton generally, the American Cotton Tie Supply Company, sole proprietors and manufacturers of said Tie, commanding unequalled facilities, have, in addition to their large stock now on hand, contracted for increased quantities sufficient to meet the largest demand for Cotton Ties to cover the entire crop of the coming season, and now through their Agents generally, offer the popular and irrepressible ARROW TIE at lowest market price, in bundles complete, being less then the market value of plain hoop iron, it being the purpose of the Company to merit the continued patronage of the planting community, and defy all competition that may arise.

Office of the AMERICAN COTTON TIE SUPPLY COMPANY,
No. 60 Carondelet Street, New Orleans.
R. W. RAYNE, President.

n23 1y

73,620 MORE

Singer Sewing Machines Sold in 1878 than in any previous year.

In 1870 we sold 127,833 Sewing Machines.
In 1878 we sold 356,432 Sewing Machines.

We now sell three-quarters of all the Sewing Machines sold in the World.

For the accommodation of the Public we have 1,500 subordinate offices in the United States and Canada, and 3,000 offices in the Old World and South America.

PRICES GREATLY REDUCED.

☞ Waste no money on "cheap" counterfeits.

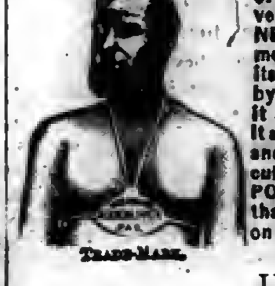
Send for our handsome Illustrated Price List.

☞ AGENT FOR E. BUTTERICK & CO.'S PAPER PATTERNS. ☜

The Singer Manufacturing Co.,
85 Canal Street, New Orleans.

n9 1y

HOLMAN'S AGUE AND LIVER PAD



TRADE-MARK.

Is marvelous in its prompt and radical cure for every species of Liver and Stomach difficulties. It contains only harmless, vegetable compounds, and is worn EXACTLY WHERE NEEDED, over the vitals, the Liver and Stomach. It removes torpidity of the liver, and arouses the stomach from its dormant state, arresting fermentation, torpor and pain, by giving it the natural quantity of bile and gastric juices. It also vitalizes the entire system with Nature's true tonic. It arrests all deteriorated and poisonous fluids in the stomach, and thus prevents their entering the system by way of circulation. It absorbs from the body every particle of BLOOD POISON, whether bilious, malarial or medicinal, and leaves the wearer in perfect health. Sent by mail, free of charge, on receipt of $2.00; special Pad, $3.00. Address,

JUNIUS HART, Manager,
191 CANAL STREET, New Orleans.

☞ Send for Book containing Full Information, mailed free to all applicants.

6m

GOLDEN MEDICAL DISCOVERY

By its great and thorough blood-purifying properties, Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Blotch, Pimple, or Eruption. Mercurial disease, Mineral Poisons, and their effects are eradicated, and vigorous health and a sound constitution established. Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Goitre or Thick Neck, and Enlarged Glands.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

In the cure of Bronchitis, Severe Coughs, and the early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and purifies the blood. Sold by druggists.

R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

Dr. Pierce's Pleasant Purgative Pellets

SIZE OF PELLETS.

THE "LITTLE GIANT" CATHARTIC.

No use of taking the large, repulsive, nauseous pills, composed of cheap, crude, and bulky ingredients. These Pellets are scarcely larger than mustard seeds. Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the constitution, diet, or occupation. For Jaundice, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of the Chest, Dizziness, Sour Eructations from the Stomach, Bad Taste in the Mouth, Bilious attacks, Pain in region of Kidneys, Internal Fever, Bloated feeling about Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Purgative Pellets over so great a variety of diseases, it may be said that their action upon the animal economy is universal, not a gland or tissue escaping their sanative impress. Age does not impair the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cheap wooden or pasteboard boxes. For all diseases where a Laxative, Alterative, or Purgative, is indicated, these little Pellets will give the most perfect satisfaction. Sold by druggists.

R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick mucous, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Catarrh, no matter of how long standing. The liquid remedy may be snuffed, or is better applied by the use of Dr. PIERCE'S Douche. This is the only form of instrument yet invented with which fluid medicine can be carried HIGH UP and PERFECTLY APPLIED to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from directions accompanying each instrument. Dr. SAGE'S Catarrh Remedy cures recent attacks of "Cold in the Head" by a few applications. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. Catarrh Remedy and Douche sold by druggists.

R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

JUST PUBLISHED—Sent Free

Complete History of Wall Street Finance containing valuable information for investors. Address, Baxter & Co., Publishers, 17 Wall Street, New York.

v12 n26 1y

SEWING MACHINES
Cheap for Cash.

We have some Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,
PHILLIPS & HUNT,
New Orleans.

BELLS.

The following prices include the MOUNTINGS.

Diameter.	Weight.	Bell & Mounting	Price
26 inches	175 lbs	225 lbs	[illegible]
28 inches	225 lbs	275 lbs	50 00
32 inches	350 lbs	550 lbs	75 00
36 inches	550 lbs	800 lbs	110 00
40 inches	750 lbs	1050 lbs	150 00
44 inches	1000 lbs	1250 lbs	[illegible]
48 inches	1300 lbs	[illegible] lbs	[illegible]
54 inches	2100 lbs	[illegible] lbs	[illegible]

We have arranged to furnish our churches with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The Bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

Phillips & Hunt,
New Orleans, La.

X Cancer

Cured by Dr. Kingsley, who has [illegible] in Rome, N. Y., nearly [illegible] cases within the last [illegible] years. Doctors, Ministers, and the poor cured free. Cross eyes straightened. Tumors removed. Fistula and all diseases [illegible] treated. Send for Dr. Kingsley's Asthma [illegible] and other remedies. Write for a Circular giving full particulars. Address
W. J. P. KINGSLEY, M.D., Rome, N. Y.

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for 8 letter stamps.

I. S. JOHNSON & Co., Bangor, Maine.

1s 1y

PROVERBS.

"The Richest Blood, Sweetest Breath and Fairest Skin in Hop Bitters."

"A little Hop Bitters saves big doctor bills and long sickness."

"That invalid wife, mother, sister or child can be made the picture of health with Hop Bitters."

"When worn down and ready to take your bed, Hop Bitters is what you need."

"Don't physic and physic, for it weakens and destroys, but take Hop Bitters, that build up continually."

"Physicians of all schools use and recommend Hop Bitters. Test them."

"Health is beauty and joy—Hop Bitters gives health and beauty."

"There are more cures made with Hop Bitters than all other medicines."

"When the brain is wearied, the nerves unstrung, the muscles weak, use Hop Bitters."

"That low, nervous fever, want of sleep and weakness, calls for Hop Bitters."

Try Hop Cough Cure and Pain Relief. Pleasant, Sure and Cheap.

FOR SALE BY ALL DRUGGISTS.

Southwestern Christian Advocate.

VOL. 14—NO. 43. NEW ORLEANS, LOUISIANA, THURSDAY, OCTOBER 23, 1879. WHOLE NUMBER 377.

Southwestern.

PUBLISHED BY THE
METHODIST BOOK CONCERN,
New Orleans, La.

PHILLIPS & HUNT, Agents.

JOSEPH C. HARTZELL, D.D., Editor.

Terms: $2 per Year, Cash in Advance.

Entered at the Postoffice at New Orleans, La., as Second-Class Matter.

[illegible] Traveling Preachers of the Methodist [illegible] Church are authorized Agents.

[illegible] may begin at any time and the [illegible] will be sent as long as paid for.

[illegible] may be made by Registered Letter [illegible] Money Order, or by Express.

ADVERTISING RATES.

[illegible]

NEW YORK OFFICE:
[illegible] Broadway, New York,
[illegible] Special Agent.

[illegible] CONSECRATION.

[illegible]

of the Baton Rouge District Conference, when we return to our charges, will do all in our power to advance the cause of education among our people; and,

Resolved, That we pledge ourselves, on the third Sabbath in November, to preach to our congregations on the importance and necessity of sending students to the New Orleans University.

Under the head of miscellaneous business the following resolutions were offered in regard to the further organization of the District Conference, by Rev. Z. T. Gayden, and adopted by the conference:

WHEREAS, This is the first meeting in the form of a District Conference that has been held in the Louisiana Conference; and, whereas, we regard it as a good step in the right direction, both for the traveling and local preachers; and, Whereas, we regard it as being advantageous to the entire district; be it Resolved, That all the business of the District Conference, heretofore transacted in the Quarterly Conference, be, and is hereby referred to the District Conference; and be it further resolved that our next District Conference be held as specified in the Discipline.

Resolutions were adopted complimentary to Bro. Aaron Smith, a blind local preacher, and the brethren pledged themselves to assist Bro. Smith in gaining a livelihood.

The subject of a colored bishop was discussed, and the following resolution was adopted:

WHEREAS, We, the members of the Louisiana Conference, Baton Rouge District, feeling that the time has come when the colored element of our great Methodism should be represented in our Board of Bishops; therefore,

Resolved, That we request the ensuing general conference to elect a colored bishop, provided a colored preacher of sufficient piety, ability, and culture worthy of said office can be found in the church.

The question, "How can we better support our wornout preachers?" was discussed by Bro. C. Thompson, followed by several of the brethren. A committee of five was appointed to devise and prepare a plan of support for the worn out preachers, said committee to report at next session.

At 3 p. m. Rev. Andrew Jackson preached from the text "Worthy is the Lamb." He showed that Jesus [illegible] was the Lamb of God, and [illegible] death made an atonement for the sins of the world; and thus [illegible] the adoration and praises [illegible] angels and of men. His discourse was spirited and powerful. [illegible] was followed by the [illegible] of the Lord's Supper, [illegible] the presiding elder, [illegible] Gould.

[illegible] night Rev. George Lacey [illegible] to the people. The sermon was powerful and well received by the congregation. After adopting [illegible], endorsing the administration of Rev. Joseph Gould [illegible] elder, and thanking [illegible] for their kind entertainment, [illegible] conference adjourned, to [illegible] session at Clinton, [illegible] meeting was a grand success, [illegible] and literary; and [illegible] was with us. His [illegible] is all our hearts, [illegible] awakening new [illegible] for His cause. The [illegible] meeting is largely [illegible] devotion and energy [illegible] the presiding elder, [illegible] after the interests of his [illegible]

[illegible] from Kansas.

[illegible] I have a friendly [illegible] our colored brethren [illegible] through your paper [illegible] great confi[illegible] That confi[illegible] I was [illegible] Bro. [illegible]

[illegible]

the letters that are sent to him it would take nearly all the time he can spare from sleep, besides taking nearly all his salary to buy paper and pay postage. Bro. Lynch is too self-sacrificing to speak of this, and yet it is too great a burden for him to bear. He is willing to answer the special letters as far as his time will permit, but you will let me say for him, please send two or three stamps. You will be glad to do it, I am sure, and it will not be such a burden then to him, financially. I must say a word about this "exodus" movement before I close. Those of your people who have come are doing well. They think this is God's own country. They are heartily welcomed by two great bodies at least—The Republican party and the M. E. Church. There is room for thousands here to get themselves homes out on these grand fertile prairies. Come, then, I say with our noble governor, and get yourselves homes. Bring all your stock. Bring everything you will need after you get here. It will take you a little longer to drive your stock and move your goods, but you will enjoy it, and it will pay. Thousands of whites come in this way from the East, and it is the best way you can come. Let six or ten families band together and prepare yourselves for all emergencies, and you will enjoy the journey, and have more money when you get here. Yours truly, WM. M. COOBY.

Letter from Thibodaux, La.

MR. EDITOR—Allow me space enough in your valuable paper to give the numerous readers an account of the charge at Thibodeaux, La., and what is being done in the M. E. Calvary Church, to which I was appointed January last, 1879. When I received my commission I went to the charge with a light heart, and the prospect of a useful future brightening before me, believing that much can be accomplished by assiduous labor, and untiring zeal. The church at this point is in a prosperous condition, spiritually and financially. I have endeavored to urge the members to see the necessity of performing all the duty incumbent upon them in the Temple of Virtue, in order that they may claim the reward in the Temple of Honor. The members of the church love to do their duty and do it willingly, and they always act in harmony with the pastor and officers, when anything or any project is laid before them for the benefit of their beloved Zion.

Our much esteemed and beloved presiding elder, Rev. Emperor Williams often cheers us with his presence. His last visit to our church was both gratifying and encouraging, for we regard him as the Apostolic church regarded John; as a father, a brother, an orator. His sermons are instructive and orthordox, his reasoning clear and syllogistical. Long may he live to do as much in the future as in the past.

Pray that God may signally pour out his spirit upon us. Yours in Christ, WM. DAVIS.
Pastor in Charge.

Letter from La Teche.

LA TECHE, LA., Sept. 17, 1879.

DEAR EDITOR—Please allow me space in your valuable paper to speak of our good work in this part of the land. The pastor appointed by the conference, Bro. Shallowhorne, left us March 1st, and did not return; consequently, I was appointed by our presiding elder, Bro. Matlock, to take charge of the Master's work. Our church is in good standing. We have three converts this quarter, received six on probation and one by letter, and collected $64. The storm that occurred here on the 1st inst. wrecked nearly all the buildings in our community. Our church was damaged but little. The young men in this vicinity met a few weeks ago and re-organized the Smith Literary Society, and elected the following named gentlemen as officers: J. F. Patty, pres't.; Guy [illegible], vice pres't.; Gustave Fran[illegible]; M. S. Alexander, ass. sec.; [illegible], treas.; J. E. L. Hos[illegible] manager; E. E. [illegible]; S. M. Baker, libra[illegible] and Ben Frank[illegible] society has [illegible] our community. [illegible] at work [illegible] scope. [illegible] for [illegible]

The Austin District.

AUSTIN, Texas, Sept. 23, 1879.

DEAR EDITOR—I wish to say something in the columns of the SOUTHWESTERN with regard to the Austin district. Times have been extremely hard this conference year, and bid fair to continue so from the continuation of drought. Many who planted large crops of corn and cotton this spring will not average one-third of a crop. Notwithstanding this the work of the district is going on finely. Many of the preachers have not received anything like a support, but they are standing by their circuits and stations manfully and bravely, and are willing to continue. After my district conference I have been tenting on the ground, visiting several points in my district, commencing with La Grange circuit, E. E. Cooper's work, Aug. 2d, who had in progress a glorious protracted meeting, resulting in 7 converts, which were baptized in the church by pouring, Aug. 3d, at 4 p. m. Next point visited was Fayetteville. On Friday night, the 8th, a heavy rain fell, which the farmers needed and rejoiced over. The rain slacked up long enough for me to reach Fayetteville, P. M. Carmichael's work, on Saturday. Here I found Bro. Carmichael at his post. However the rain set in again, and continued until 4 o'clock Sunday evening. Thus you see we had no chance to hold his quarter; but he had his report all right, which furnished me with valuable information. Since the second quarter he has increased his congregation from 35 to 60 or more. I left the pastor to hold his own quarterly conference. From there I returned to Austin. Bro. Hartzell, I forgot to say that I left my family at La Grange to recuperate, with my brother, A. Foster, who has a mineral well on his place. My wife's health has been bad for the last eight months. She has returned home much improved. I next visited Bastrop work, W. J. Mitchell pastor. His quarter was appointed for the 16th of August, but when I arrived he was not there, but informed me that he was not ready. My next point was Simpson Tabernacle, which we held here on the 23d. I found Bro. M. Henson commencing a protracted meeting. The quarterly conference passed off finely—the members of the quarterly conference turned out in full force on Sunday at 3 p.m. We enjoyed a glorious outpouring of the Holy Spirit; 53 met us at the spread table of the Lord's. I assisted him in his protracted meeting five days. The house was crowded every night, and the altar was crowded with seekers. The congregation is small, but of good material. Wesley Chapel had assisted them in giving a festival to raise means for the pastor's support. I find the congregation not able to give anything like a support. If the conference would add $200 to support the preacher, in a few years this would be a grand congregation, and would soon be self-supporting. The next was held at Mount Salem, Aug. 30. I could not reach that point, but had Bro. Henson to hold the quarterly conference for me. He reports that Bro. I. Smith and his Board of stewards, superintendents, and trustees were on hand, and seemed to be in a prosperous condition. Bro. Smith is doing a good work. The elder's collection was $4.10. First Saturday and Sunday in September the quarterly conference at West Point was held. Bro. C. Hart was at his post doing good battle for the Master. Next quarterly conference was appointed at Piney Grove, Sep. 13 and 14, but I could not reach this point, but informed the pastor to hold the conference, being called away on special business at Waco, to be there on the 10th. So I held Bro. J. W. Robinson's quarterly conference. We had a good time. I find the church edifice here too small to accommodate the congregation. Its present capacity is 350. They have insured for two-thirds of its value, $750. Bro. Robinson is doing a grand work in the congregation, and also the Sunday-school is a good one. The next was held at Port Sullivan. Bro. D. Sapp was at his post doing a good work on the 20th and 21st of September. On my return to Austin I found Bro. D. Gregory amidst a grand protracted meeting. Up to this time 27 converts, and the good work goes on still, and considerable revival spirit is broad-spread over the entire community.

S. GATES,
P. E. of Austin District.

Letters from Columbus.

COLUMBUS, Colorado County, Texas, October 2nd, 1877.

DEAR EDITOR—Up to this time we have been mute to a remarkable degree (for want of something of interest to dilate on) in communicating with your well spoken of paper. As we are men of limited education, when we say excuse our bad composition, you will understand us to intimate that we are aware this will not bear criticism.

Mr. Editor, we think a brief statement about the church is the best topic to open this communication with. Our members are growing in grace and we think the membership is on the increase, nothwithstanding occasionally a bad sheep deserts the fold. But that is the way the converts of Satan will do. Times have been quite hard, but since cotton and corn are being gathered a change for the better is noticeable. We are members of a society entitled the Single Star Benevolent, and in its interest we write you. The society was organized the 26th of last October, its membership, like all other good ones, has grown rapidly and is doing noble work. We expect to parade in our regalia on the 19th Nov., at night. We purpose having one of the most extensive suppers ever given by a society of our age in organization. Mr. Editor, you will discover it is going to be something elaborate, when we say we will charge each child under 12 years old 25 cents and each adult 50 cents. We are so sure there will not be enough of our own resident people to attend (thereby ensuing the disposal of all refreshments prepared) that we extend our cordial invitation through your columns to strangers everywhere who are friends of good society, and may be passing this way at the time to join us. Peace and harmony reign about this part of the State.

Please excuse us if we have said too much in behalf of our society. We close with a hope for your future success in business, temporal and spiritual. Very respectfully

W. D. DAVIS, President
S. H. TANNER, Secretary.

Meharry Medical College.

BY R. S. RUST, D. D.

The Freedman's Aid Society is erecting at Nashville a plain brick edifice, of three stories, with Mansard roof, for the Medical Department of the Central Tennessee College. The walls are up, and it is expected that the building will be placed under cover during the present week. It is located on a beautiful and elevated site, commanding a delightful view of the surrounding country. It is built on the most approved plan, combining all the requisites of a medical college. The institution bears the honored name of Meharry, and will be an enduring monument of the philanthropy and liberality of the Meharry brothers. Dr. Meharry, in his last visit to Nashville, promised me $1,000 for the enterprise, and since his decease his benevolent widow has increased the promised sum to $1,700, and has paid the same. Samuel Meharry has given $2,000 towards the building, and David has donated a large tract of land, which can not be sold to advantage now. Jesse has not forgotten us, and Hugh has endowed a professorship by the gift of a farm, estimated at $10,000. A few thousand dollars more are now greatly needed to complete the edifice. It is the first building erected by the Freedmen's Aid Society for medical students in the South, and the only one of any importance in the Mississippi Valley in which young colored men can have a fair chance to acquire a through education in medical science. Already it has graduated several classes, which have become distinguished for their profession and success in their practice of medicine. Dr. Hubbard, the dean of the college, has determinde that no one shall receive a diploma without the ability and knowledge to reflect honor upon the degree and the institution that confers it. During the past two sessions, when the South was stricken with the deadly plague, several of the students and graduates hastened to the scenes of peril, rendered efficient assistance in nursing the sick and the dying, and saved many valuable lives.

The Central Tennessee College, under the judicious management of Rev. Dr. Braden, takes high rank, and is exerting wide-spread influence for good. It opens the present year with more than a hundred pupils farther advanced in study than any that ever entered before. The students are well classified and thoroughly taught by good and faithful teachers. The Biblical Department is large and promising, and the young ministers greatly enjoy the instructions and lectures of Dr. Braden, who devotes especial attention to those preparing to enter the Christion ministry. We commend this institution to our people, for all things considered, it is not surpassed by any in the South.—Western Advocate.

The Beverage Brewed for Man.

The following apostrophe to water, by Mr. Gough is both striking and eloquent, and ought to carry conviction to many a heart not lost to the beautiful and sublime: Look at that ye thirsty ones of earth! Behold it! See its purity! How it glitters, as if a mass of liquid gem! It is a beverage that was brewed by the Almighty himself! Not in simmering still or smoking fires, choked with poisonous gases, and surrounded by the stench of sickening odors and rank corruption, doth our Father in heaven prepare the precious essence of life, the pure cold water; but in the green glade and grassy dell, where the red deer wanders and the child loves to play; there God brews it, and down, down in the deepest valleys, where the fountains murmur and the rills sing; and high upon the tall mountain tops, where the storm clouds brood and the thunders crash; and away far out on the wide sea, where the hurricanes howl music and the big waves roar the chorus, sweeping the march of God—there he brews it—that beverage of life—health giving water! And everywhere it is a thing of beauty; glimmering in the dew drop, singing in the ice gem—till the trees all seem turned into living jewels—spreading a golden veil over the setting sun or a white gause around the midnight moon, sporting in the cataract, sleeping in the glaciers, dancing in the hail shower—folding its bright curtain softly about the wintry world and weaving the many colored iris—that seraph's zone of the sky, whose woof is the sunbeam of heaven, all checkered over with the celestial flowers by the mystic hand of refraction—still always it is beautiful, that blessed life water! No poison bubbles on the brink; its foam brings no sadness or murder, no blood stains its limpid glass; broken-hearted wives, pale widows and starving orphans shed no tears in its depths. No drunkard's shrieking ghost, from the grave, curses it in words of eternal despair; beautiful, pure, blessed and glorious, give me forever the sparkling, pure cold water.

The census of Greece has recently been taken, and as a rapid increase in population is almost always, in civilized countries, an indication of the material wellbeing of the inhabitants, it is satisfactory to know that this little Kingdom has grown in numbers at quite a remarkable rate, for its population is now 1,679,775, or just about twice what it was in 1838, when the first national census was taken. The increase at and around the capital, Athens, is even more marked than in the country at large. Athens, forty years ago, was little better than a village, the effect of Turkish rule being to keep down the size of the provincial towns. At that time there were no people who could properly be said to represent the Piræus. Ten years ago, however, Athens had 48,000 inhabitants, and the port of Piræus had 11,000. Now the capital city has a population of 74,000, and its maritime adjunct claims 22,000. In the census returns taken during the early days of the country under its present government, little attempt was made to determine the national wealth; but it seems to be beyond dispute that property has increased in amount and value at a much faster rate than the growth in population.

A Good Showing.

Dr. Hartzell, the accomplished editor of the SOUTHWESTERN, published in New Orleans, is doing a grand work for the Church in his able management of that paper. The circulation has increased to nearly four thousand, and his receipts almost fifty per cent. more than in former years. We regard the paper as one of our best exchanges, and receive information through it that can hardly be obtained from any other source. Success to it.—Church Herald.

"If I Only had Capital."

"If I only had capital," we heard a young man say, as he puffed away at a ten cent cigar, "I would do something."

"If I only had capital," said another, as he walked away from a dram-shop where he had just paid ten cents for a drink, "I would go into business."

The same remark might have been heard from the young man loafing on the street corner. Young man with the cigar, you are smoking away your capital. You from the dram-shop are drinking yours, and destroying your body at the same time, and you upon the street-corner are waiting yours in idleness and forming bad habits. Dimes makes dollars. Time is money. Don't wait for fortune to begin with. If you had $10,000 a year, and spent it all, you would be poor still. Our men of power and influence did not start with fortunes. You, too, can make your mark, if you will. But you must stop spending your money for what you don't need, and squandering your time in idleness.

Of what special use is the ballot the in hands of men who enforce it by the bullet? Republican governments can only live so long as law lives. If we are to be governed by a despotism of bullies and assassins, we might as well give up the ship of State. The fact is, we have pushed the States'-rights doctrine too far. If a State can so far lapse into a condition of barbarism as to refuse to bring murderers to justice, educate her children, and pay her lawful debts, she has no right to be recognized as a member of a civilized government. But what shall be done? Can she be permitted to secede? This is impossible, for patriotism and religion have a right to say what a State shall do. In populous counties in New Mexico there are no teachers; the people do not want them, and furthermore they will not sustain public schools. If it comes to be an admitted doctrine that ignorance, polygamy, and brutality may safely be corner-stones of States in the American Union, then we have nothing to say; but so long as it is acknowledged that in education, chastity, honesty, and law is our only hope, we must insist on the general government making the States march in the line of law and order.—N. E. Journal of Education.

Of all the signs accompanying the new revival of trade, none are healthier than the short credit and actual cash system being adopted by large business houses in several of the principal trading marts of this country. It is a system which has grown out of the financial failures of the past few years; and it finds encouragement in the liberal discounts which the seller offers the buyer as an inducement to pay cash. Should a strictly no credit system prevail among the commercial men of the United States there would be no need of any more panics and "hard times."—Western Christian Advocate.

St. Matt. vii 1-5.—When a man talks much about the faults of others, he is sure not to have much acquaintance with his own. If he knows his own heart and its sinful misery, he has no time to observe the faults of others, nor indeed has he the inclination or courage to do it. * * The words "see clearly," in verse 5, are very significant. If you must speak to a brother about a sin or a fault, see clearly how you are to do it. Consider well over it, cast about in your mind in the spirit of charity how you can best speak to him, and how it will be most useful to him.—Werner.

Always when men are in earnest about religion, it will appear as a visible controlling influence in their daily habits. Men who have a real, genuine belief in God,—men to whom God is not a name, but an awful, ever-present reality,—think naturally before all other things how they best can please Him; how they can make His law the law of their own existance. This is the meaning of saving faith. A faith that is alive, a faith that is a faith in deed and in fact, issues necessarily in a life of holiness.—Froude.

The Western States now contain a Catholic population of 2,576,000, while the Middle States escape with 1,968,000; the Eastern States retain 861,000; and the Southern States keep less than 800,000.

GENERAL NEWS ITEMS.

Only five cases of yellow fever on the 15th, in Memphis.

Shreveport has raised its quarantine against New Orleans.

The Postmaster General and party were visiting in Virginia.

United States troops are concentrating near the scene of the Indian troubles.

The steamer Katie P. Kountz sank 20 miles above Memphis on the 15th.

A defensive treaty was concluded by Bismarck between Austria and Germany.

Gen. Gough occupied Jallalabad, and ensured safety of communication with Cabul.

Afghans attacked the British camp at Ali Kheyl and were repulsed with 23 killed.

New England's manufacturing centres are growing more populous and prosperous every year.

President Grevy is not alarmed at the course of the French communists, but will preserve order.

The Republicans of Iowa carried that State by 30,000 majority; and elected a Congressman to fill a vacancy.

Chihuahua, Mexico, was captured by revolutionists under Macherrao. Gen. Trevino, with Federal troops, is enroute to the scene of trouble.

Yellow fever is prevailing at Centreville, La. Sixteen cases and six deaths to date. It has also appeared at Hopefield, and Forest City, Ark.

The Republicans elected their State ticket in Ohio by a majority of near 20,000; and carried the Legislature. Geo. W. Williams, a colored candidate, was elected to the Legislature.

The Basle Conference of the Evangelical Alliance adopted a strong protest against the British opium trade in China, which is to be presented to the English Secretary of State for India.

General Beauregard thinks the Louisiana people about equally divided in opinion as to the propriety of Jefferson Davis accepting the fortune left him by the widow of Beauvoir.

The late war with Russia has apparently not diminished the gross luxury of the Sultan and his Pashas in Constantinople. Their extravagance is as notorious as ever, their harems being crowded with slaves. There is much suffering among the lower classes of the people and the inferior officers.

Frederick Douglas was invited to speak in Fredericksburg, Virginia, to advise the colored people on the State debt question. He replied, regretting his inability to comply with the request, as he was engaged to speak in New York during the campaign. He earnestly counsels his people not to give countenance, support or encouragement to repudiation in any form.

The Island of New Guinea, which has been frequently visited by the French navigators, but never formally annexed to France, has been chosen for an exclusively Catholic colony. The devout emigrants have chartered a vessel, running up the stars and stripes to avoid the French laws, and start under the command of the Marquis de Roya, who is to be their first king.

In the year 1864 two domesticated goats left the neighborhood of Harper's Ferry and ran away to Maryland Heights. Since then they have gradually increased until the flock numbers about 300. They are in every respect wild goats, without the least trace of domestic habits. At night they shelter under a projecting cliff which faces Harper's Ferry.

In the struggle of life the hero and the coward, the conqueror and the conquered, need sympathy equally. Often the mind which upholds others needs itself to be upheld; the honest heart that seems so bold and true is fainting from secret sorrow, dying from some little wound which sympathy can stanch.

An Irishman who had on a very ragged coat was asked of what stuff it was made. "Bedad, I don't know; I think the most of it is made of fresh air."

The Local Preachers of the United States have a National [illegible] tion which will meet at Troy [illegible] Saturday, the 18th.

Southwestern.

[illegible] C. HARTZELL, D.D., Editor.

THURSDAY, OCTOBER 23, 1879.

Received for relief of Rev. James [illegible] since last report: La Harpe Street church, Rev. E. P. [illegible] pastor $1,50.

[illegible] Badger, Collector of Cus[illegible] arrived on Thursday last, after sixty days' absence in New [illegible]. He was heartily wel[illegible] by his subordinates and [illegible], and is in excellent health.

Bishop Leroy, of Natchitoches, [illegible] has been appointed by the [illegible] as coadjutor Bishop of the [illegible] Orleans diocese, with the right [illegible] succession to the archbishopric on the death of Archbishop Perche. The appointment was confirmed by the consistory of cardinals held at Rome on the 19th of September.

The joyful announcement that [illegible] little son was added to the [illegible] family of the editor, Rev. J. [illegible] Hartzell, in Chicago, Ill., was [illegible] made to friends here, when [illegible] was received of the danger[illegible] of Mrs. Hartzell. Says [illegible] of the 15th: "Let the [illegible] know her critical condition, [illegible] for us." Farther intelli[illegible] anxiously awaited, and [illegible] happy to announce that [illegible] of danger.

[illegible] New York Independent: [illegible] can sometimes come [illegible] The Democratic [illegible] Terrebonne Parish—[illegible]ty—has unanimously [illegible] A Sunday Liquor Law," [illegible] the opening of all [illegible] of public resort [illegible] are sold or given [illegible] the sale of [illegible] drinks on [illegible] commend to the [illegible] Republicans of Newark,

[illegible] State Super[illegible] Education, has [illegible] be an independ[illegible] re-election. He [illegible] to unpartisan [illegible] the undue [illegible] convention [illegible] nomination. [illegible] candidates [illegible] be the [illegible] for a [illegible] by [illegible] approve [illegible] education, [illegible] may [illegible]

[illegible] approve [illegible]

[illegible] have [illegible]

[illegible] Mr. [illegible] from [illegible] in [illegible] room [illegible] some preach[illegible] that they [illegible]

FOREIGN MISSIONS.

Rev. John W. Butler, writing from the City of Mexico, Sept. 22, says: "You will be sorry to learn of another Protestant massacre which took place last Tuesday in Toluca. Toluca is the capital of the State of Mexico, and about 60 miles from the City of Mexico. Said massacre took place in the Presbyterian Mission, of which S. Procopio Diaz is pastor. He is the same man who was in charge at Acapulco some four years ago, when several were murdered. I have not yet learned how many were killed in Toluca, but one poor fellow was terribly cut and then dragged through the streets, after which he was hung up to a tree, where his body remained all night. All this took place in the capital of the [illegible] of the Republic. I have pro[illegible] Mr. Hutchinson, superin[illegible] of the Presbyterian Mis[illegible] a delegation wait upon [illegible] Diaz about the matter. [illegible] preacher is to arrive to-[illegible] I think the President will [illegible] upon. Let all Christian [illegible] at home remember their [illegible] in Mexico in constant [illegible]. It is certainly a cause of [illegible] to Almighty God, that [illegible] the Presbyterian and [illegible] Missions have each re[illegible] two different baptisms of [illegible] not a man, native or for[illegible] of our own, has fallen by vio[illegible]. Pray for us."

[illegible]—Sept. 17. Superin[illegible] writes: "We are [illegible] good health, and have [illegible] very pleasantly. [illegible] is improving rap[illegible] knowledge of Bulgarian, [illegible] think, before many [illegible] conduct ser[illegible]. I [illegible] very glad to [illegible] confidence [illegible] preachers. Per[illegible] and the bap[illegible] received at [illegible] made a [illegible] Bozenoff. I [illegible] is going to [illegible] American [illegible] consecrating [illegible] making [illegible] rejoicing [illegible] wife fully [illegible] work. [illegible] work [illegible] He [illegible] of sweetness [illegible]

[illegible]

MARRIAGES.

[illegible] Oct. 15, 1879, [illegible] Mr. Shedrick [illegible] Bettie Johnson, [illegible] May they have a [illegible] H. Primm.

[illegible] of the bride's [illegible] Oct. 8, [illegible] Mr. John [illegible]

SUNDAY SCHOOL.

October 26, 1879.—FAITH AND WORKS.

SCRIPTURE.—Jas. 2: 14-26.

GOLDEN TEXT.—"For as the body without the spirit is dead, so faith without works is dead also."—26.

TOPIC.—Access to God through Faith and Works.

[Condensed from the National S. S. Teacher.]

Preliminary.—The doctrine of salvation by faith may be carried too far. A man is saved by faith only—but his faith must make itself manifest in upright living. Paul's perfect man is one of unwavering faith; James' one of unceasing works—and the two are indentical.

Faith Without Works (14-17).—"What doth it profit, my brethren, though a man say he hath faith, and have not works?" It is of no value to others; for it has no way of being of service to them. It is of no value to one's self; for it does not contribute to the growth of the soul. In two verses are given the strongest sort of an illustration that such a faith as that is altogether profitless. Those who are members together of Christ's body are under peculiar and sacred obligations to be sympathetic and helpful toward each other. There is altogether too much such dead faith even in the present day. There are a vast number of people who give a ready assent to all of the cardinal principles of the gospel. Faith with them bears no sweet fruit that is reviving to a perishing neighbor.

Faith With Works (18-26.—"Show me thy faith without thy works, and I will show thee my faith by my works." If the whole church were to adopt that as its motto, what an added power and increased respect it would have before the world. The faith of man without works is set side by side with the belief of devils in order to show that merely assenting faith is not saving faith. "Thou believest that there is one God"—or "that God is one." That was the fundamental article in the creed of both Jews and Christians. By it the Jews were distinguished from the heathen round about. Such an article of faith is good so far as it goes. But it is not necessarily worship, nor saving faith. "The [illegible] also believe, and tremble"—[illegible] "shudder." To show that [illegible] possible for every one to know [illegible] this matter, the apostle [illegible] two instances from sacred history to enforce his point. He might have cited others. Abraham is the most upright of men—Rahab an abandoned woman. "Was not Abraham, our father justified by works, when he had offered Isaac his son upon the altar?" The Lord swore "because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee," etc. [illegible] 22: 16, 17. He could not have done it with an unfaltering [illegible] unless he had had the most [illegible] faith in God. Rahab. [illegible] justifying work was the reception of the spies of the Jewish [illegible], hiding them from the search of the officers sent to arrest them, [illegible] sending them forth to a place [illegible]. She believed in the God of Israel, and that by means of his [illegible] the land would be given into the hands of Israel, and therefore [illegible] gave aid and succor to these [illegible]. It was a belief against all [illegible] probabilities that the ill-[illegible] few would conquer the well-[illegible] many. But her faith would not [illegible] amounted to anything if she [illegible] no risks and suffered these [illegible] of the Lord to have been [illegible] and slain. Her works pro[illegible] the reality of her faith. [illegible] rescued men were her [illegible]. They testified to her [illegible] her works testified to [illegible]. A tree that produces [illegible] neither leaves, nor flowers, [illegible] a dead tree—and a faith [illegible] of all results also [illegible] and is fit only to [illegible] and cast into the [illegible] lesson oft repeated [illegible] "Faith Without [illegible]"

DEATHS.

Mr. S. Threlkeld died on the 8th inst. He was a member of the Baptist Church, and in his 64th year. He was loved by all good people who knew him and died in full triumph. B. T.

Lafayette Springs, Miss.

Sister Matilda Thompson died Oct. 6, 1879, aged 100 years. She was a faithful member of the M. E. Church for 45 years, and always doing the good work of Christ. She died in full triumph of faith. Her last words were: "Thank Jesus, I am going to live with Him." The Church was very much grieved to see her go. But her pilgrimage is ended here. REV. A. MOORE.

Algiers, La.

Sister Nellie Beane departed this life about two weeks ago: through Christ she lives on. She was converted through my ministration about 8 years ago, and it pleased the Lord I suppose to send me back to my field of labor to do my work, and a part of it was to bury her. She was a dear sister, and a devoted Christian. She suffered much and long, but her trials are all over. She leaves one dear little boy about three years old. The Church came to her relief and gave her a creditable funeral. D. GREGORY.

Austin, Texas, Oct. 9, 1879.

I am called upon to speak of the dying testimony of another of our sainted members in the person of sister Alice Tolbott. It was a source of comfort to hear her last words. Among many other cheering and pleasant things, she said: "Don't be uneasy about me; I am just waiting for the Lord. It is all bright; there is not a cloud between me and my Savior. Tell all the brothers and sisters good bye." She had become very much attached to the presiding elder. Speaking of him, she said; "I would like to see Bro. Matlock, but as he cannot get here now, tell him to meet me in Heaven." She is now in that bright world where we expect to go and see her. J. F. M.

Pastor M. E. Church, Alexandria.

Alexandria, La., Oct. 9, 1879.

William Honeycut was born Aug. 7, 1852, and died of consumption March 27, 1879. He put off the great subject of his soul's salvation until he was on his death-bed, but he had been the subject of a Christian mother's prayers for long years, and also of a consecrated sister's prayers, who is the wife of Rev. S. Johnson, pastor of our church at Hot Springs. About a month before his death he found peace in believing in the Lord Jesus Christ, joined the old M. E. Church, and from that time until he passed away he was able to rejoice in the hope of eternal life.

Giles, infant son of Anderson and Isabella Henderson, both members of our church at this place, died Oct. 5, 1879. This is the third child that brother and sister Henderson have lost within eighteen months, but they find hope and consolation in putting their trust in him who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

LOUIS M. LAYTON, Pastor.

Sand Hill, Ark.

New Books.

The Earl of Mayfield has had a remarkable success. Its publishers, T. B. Peterson & Brothers, of Philadelphia, have already issued the fourth edition. The leading papers speak of it in terms of the highest praise, and it has all the appreciation that the most sanguine expectations of the author could have anticipated. It is a decidedly popular romance. For sale by all booksellers.

PLAIN TALK TO THE SICK; with Directions for Homoeopathic Treatment and General Rules for Preservation of Health, also an Appendix on the diseases of women, containing an Expose of the Impositions practiced upon Innocent Sufferers by Men in High Places. By Adam Miller M. D. Author of "Life in other Worlds." "A New Theory of Solar Heat." Chicago.

This book contains over two hundred pages, and speaks in the language of the common people, of the principal diseases, and gives remedies for their prevention and cure. The book is especially valuable for general distribution in the South, in the yellow fever district. Dr. W. J. Murrell of Mobile, Ala., contributes an exhaustive article on the yellow fever, giving the latest data gathered from prevalence and treatment of that disease in the terrible epidemic of 1878. Dr. Miller is a graduate of the old school of medicine, but is now an ardent advocate of the Homoeopathic system of medical practice. He is a liberalist in medicine, and has had many years of successful practice. In his discussion of the treatment of women Dr. Miller is terribly severe in his denunciations of the practice of some eminent physicians. The price of the book is $1.10 and will be sent post paid [illegible] address for that amount, [illegible] be in many homes. [illegible] Dr. Adam Miller, 55 Ellis [illegible] Chicago, Ills.

[illegible] Walter Baker [illegible]

New Publications.

The African Repository for October is filled with able articles of interest to the negro race. (Washington, D. C., $1 a year.)

Golden Hours for November is attractively illustrated and will please the young folks. Hitchcock & Walden, Cincinnati, $1.60 per year.

The American Antiquarian is an Illustrated Quarterly Journal devoted to Early American History, Ethnology and Archaeology, edited by Rev. S. D. Peet, Clinton, Wis. Published by Jameson & Morse, 164 Clark St., Chicago, Ill. Price: $3 per annum.

The November-December number of the Missionary Review, (Princeton, N. J., $1.50 per year,) concludes "The Morning Cometh," by Rev. Hollis Read; and has articles on "The Foreign Missions of the Methodist Protestant Church," and of the Freewill Baptist Church.

The National Repository for November has Autumn with the Poets, eight illustrations; Metal Work of all Ages; Moose Hunting in Canada; Taylor's Goethe's, Faust; Poets and Their Wives; Madame de la Rochefoucauld; and other articles. Three dollars per year. Hitchcock & Walden, Cincinnati; Phillips & Hunt, New York.

Frank R. Stockton, author of the irresistibly humorous "Rudder Grange" series, has contributed to St. Nicholas a short story for the boys and girls, which the editors say is written in the best manner of his own peculiarly funny style. It is entitled "The Gudra's Daughter," and will appear in the November number of the magazine, with several striking illustrations E. B. Bensell.

The Contemporary Review for October has articles on India and Afghanistan, by R. D. Osborn, Lieut. Col.; Critical Idealism in France, by Paul Janet; On the Moral Limits of Beneficial Commerce, by Francis W. Newman; The Supreme God in the Indo-European Mythology, by James Darmesteter; Contemporary Life and Thought in Turkey; and others of great interest. New York, George Munro publisher, 20 cents per number, $2.25 per annum.

Mr. E. L. Corthell, resident engineer at Port Eads, is preparing a volume on the Mississippi Jetties, to be issued at an early date, which incidentally will give a brief description of the European jetties, but is to be devoted chiefly to a minute and careful account of the work so successfully accomplished by Capt. Jas. B. Eads and his assistants. Mr. Corthell has been associated with this work for several years, and has written a condensed account of it, which, with plans, and a portrait of Capt. Eads, will appear in the November Scribner.

The Methodist Quarterly Review (New York, Phillips & Hunt, $2,62 per year,) contains a portrait of the late Dr. Nelson, of the Methodist Book Concern which will be prized by his friends; also an article on "Dollinger," by Prof. Prentice, of Middletown, Conn.; "Our Colleges," by Prof. Harrington, of the same place; "The Deity and the Physical Forces," by S. D. Hilman; "The French Reformed Church: Its Synod of 1872, and Subsequent Events," by E. B. Ottreman; "The Election of Presiding Elders," by Rev. Joseph Cummings; "The Negro Exodus," by Rev. J. C. Hartzell; foreign, religious and literary intelligence, book table, etc.

The numbers of The Living Age for the weeks ending October 11th and 18th, contain: The Life of the Prince Consort, Westminster; The Future of China, Contemporary; A Cagliostro of the Second Century, by J. A. Froude; and The God of Israel, a History, Nineteenth Century; Bishop Atterbury, Cornhill; Two Men of Letters, Fortnight; In Cologne Cathedral, The Benefactors of Humanity, and Diaries, Spectator; Discovery of the North-East Passage, Daily Telegraph; Love of Scenery, Saturday Review; Somebody Else, Truth; a continuation of Miss Keary's "Doubting Heart," installments of "Letters of a German Gentlewomen of the XVth Century," and "Godfrey's White Queen," and the usual poetical selections. For fifty-two such numbers of sixty-four large pages each, the subscription price ($8) is low. Littell & Co., publishers.

Harper's Magazine for November is an attractive and varied number. All but two of its contributions are illustrated. Mr. Benjamin completes his review of American Art. The leading paper, by W. H. Rideing, is devoted to a subject of curious interest—the old National Pike between the East and West across the Alleghanies. An equally novel subject, and of great present interest, is Mr. A. A. Hayes, Jr.'s, article on the "Cattle Ranches of Colorado," which contains full information as to the methods and risks of cattle-raising. The engravings which illustrate Mr. J. C. Beard's paper, "The Mimicry of Nature," are beautiful. Prof. H. W. Elliott's paper, "The Sparrow War," will be read with gusto by every American farmer. Mrs. Georgiana S. Hull contributes a thrilling story, "A Legend of All-Hallow-Eve." An anonymous story of travel, "A Night on the Tete Noire," is full of humorous situations. The serial novels, "White Wings," by William Black, and "Mary Anerley," by R. D. Blackmore, are continued, and there is an installment of Miss Mulock's "Young Mrs. Jardine." The November number closes the fifty-ninth volume, and the publishers offer to send to new annual subscribers beginning with December, the four previous numbers containing the early chapters of "White Wings" and "Mary Anerley."

A Hint to Workingmen.

The honest workingmen of the country, many of whom have large and increasing families to support, have been the chief sufferers from the great financial pressure under which we have labored for the past few years. Diminished wages have not been attended by a corresponding diminution in price of everything which the workingman needs. Rents, fuel, food and clothing are cheaper, but these do not constitute all his necessities. It is sometimes necessary for him to employ a lawyer or a physician, yet the fee rates of physicians and lawyers are as high as they were in "flush" times. Yet cheap medicines are as necessary as cheap rents or fuel. Cheap medicines are not necessarily poor medicines. It must be obvious to every intelligent person that medicines, compounded and put up at wholesale, can be sold at much lower rates than when retailed from the doctor's pill bags. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets have completely restored persons who had spent hundreds of dollars in vainly seeking relief from private practitioners, and all at a very slight expenditure.

The Audiphone.

A scientific gentleman of Cincinnati has invented an instrument by which the deaf can hear through the medium of the teeth. "The Audiphone," as it is called, is, in shape, very much like an old fashioned silver watch, and weighs about one ounce and a half. It is found that the deaf and partially deaf can readily hear anything said in the room in an ordinary tone of voice. It has been tested in the offices of the Herald and Presbyter, Christian Standard and American Christian Review, and is constantly on exhibition on exhibition at the offices of the American Audiphone Co., No. 278 Vine street. Send for their free pamphlet.—American Christian Review.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desires it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

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Refer by Permission to the Editor of this paper.

Quarterly Conferences.

MERIDIAN DISTRICT CONFERENCE.

I wish to inform the brethren of the Meridian district, through our Church Organ, that the District Conference will convene at Enterprise, Dec. 15-17. I hope that the brethren will bear this in mind, and meet punctually and be well prepared. I hope to meet all of the members. J. W. DUNN, P. E.

TENNESSEE CONFERENCE.—RAILROAD ARRANGEMENTS.

The Nashville, Chattanooga & St. Louis Railroad will sell tickets from McMinnville, Tullahoma, Wartrace, Shelbyville, Bell Buckle, Murfreesboro, Nashville, White Bluff, Dickson, McEwen, Johnsonville, Hollow Rock, Huntingdon, McKenzie and Martin to Lebanon and return for three cents a mile each way, if applied for at these stations during business hours of the day. Tickets sold Nov. 18-20 good until the 29th. Parties must purchase their tickets, as no certificates for return passage will be recognized. J. BRADEN.

GULF (MISS.) DISTRICT.

FOURTH ROUND.

Hazlehurst, Nov. 8-9; Crystal Springs, Nov. 11-12; New Hope, Nov. 15-16; Union Church, 22-23; Natchez and Fayette, Nov. 29-30; Hamburg, Dec. 3-4; Meadville, Dec. 6-7; Liberty, Dec. 10-11; Brookhaven, Dec. 13-14; Augusta, Dec. 17-18; Pascagoula, Dec. 20-21; Bay St. Louis and Pass Christian, Dec. 24-25; Handsboro and Ocean Springs, Dec. 27-28; Columbia, Jan. 12; Chine Grove, Jan. 64-; Simpson, Jan. 8-9. J. CAMPBELL, P. E.

Brookhaven, Miss., Oct. 17, 1879.

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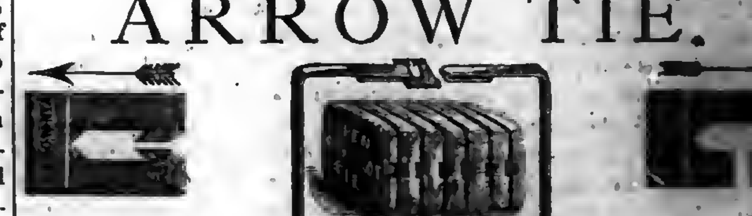

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Emsley Brower, Chaplain.
Mrs. Margaret Buggs, Lady Pres't.
" Sarah Jones, Lady Vice Pres't
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DR. J. H. COKER, Physician.
Rev. SCOTT CHINN, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Bedford, Lady Chairman Committe on Sick; Finance Committee, F. Fapez, Chairman, L. Moore, B. F. Taley.

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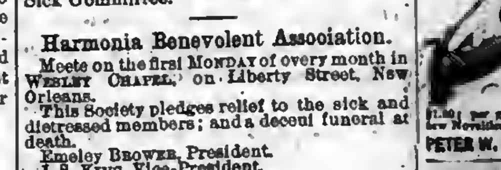

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ONE BY ONE.

[illegible] by one the sands are flowing,
One by one the moments fall;
[illegible] are coming, some are going,
Do not strive to grasp them all.

[illegible] by one thy duties wait thee,
[illegible] strength go to each;
[illegible] dream elate thee,
[illegible] first what these can teach.

[illegible] bright gifts from Heaven,
[illegible] here below,
[illegible] readily when given,
[illegible] to let them go.

[illegible] thy griefs shall meet thee,
[illegible] an armed band,
[illegible] as others reach thee,
[illegible] through the land.

[illegible] for life's long sorrow,
[illegible] small each moment's pain;
[illegible] for to-morrow,
[illegible] again.

[illegible] so slowly,
[illegible] to do, or bear,
[illegible] and holy,
[illegible] with care.

[illegible] with regretting,
[illegible] hours despond,
[illegible] forgetting,
[illegible] beyond.

[illegible] links, God's token,
[illegible] Heaven, but one by one
[illegible] the chain be broken
[illegible] the pilgrimage be done.

[illegible] a Promise.

[illegible] girl whose mother had [illegible] her the truth, and [illegible] trust in her promises, [illegible] her one day to a large [illegible] had been used to [illegible] country, and the [illegible] of the city were [illegible]. A great crowd [illegible] to see some show in [illegible] Lucy pressed her [illegible] she felt afraid. [illegible] child," said [illegible] take you [illegible] hold of my [illegible] hurt you." [illegible] mother, and was [illegible]

[illegible] it began to rain. [illegible] at her delicate [illegible] "Lucy, dear, I [illegible] any further [illegible] rain. I have [illegible] another part of [illegible] you in this [illegible] from it, and [illegible] as soon as I get [illegible]." The child [illegible] face and [illegible] forget me, I [illegible]

[illegible] kissed her, and [illegible] of the store- [illegible]

[illegible]

... sycamore tree. A wood worm about three inches long was forcing its way under the bark of the trunk. "Ah!" said the gentleman who was with him, "in time that worm will kill the tree."

"A hard thing to believe," said his friend.

"By and by you will see," replied the other.

Soon the worm was found to have gotten quite a distance under the bark. The next summer the leaves dropped off earlier than usual. Something serious seemed the matter. When the next summer came —just two years from the time the worm began its work—the tree was dead. The hole made by the worm could be seen in the very heart of the trunk.

"You were right," said the gentleman; "the tree was ruined by that worm only three inches long."

If a worm could do such harm, what may not what persons call "little sins" do to a man or woman, a boy or girl?

Charles felt the blood rush into his face. He was sure every one must know about the raisins, and that the story was told on purpose. He did not dare look up from his plate. After dinner they all went into the parlor; but as no one took special notice of him, Charles concluded he must be mistaken. Still he began to feel now, as never before, that God knew all about it.

The next time he was tempted to take from a basket what was not his, he remembered what the worm did to the tree. "That is just what sin is doing to my soul," he thought. He drew back in fear, and ran away as fast as possible; nor could he rest until he had told his sister the whole story. Then he went with a lowly, penitent heart to his heavenly Father, asking that all sin might be forgiven, and that, for the sake of the Lord Jesus Christ, a new spirit might be put within him.—S. S. Visitor.

Lending A Pie.

"Mother," said Johnny, "haven't you a pie that you would like to lend to the Lord?"

"Why, Johnny, what do you mean?" she asked; for she thought at first it was a joke.

"Don't you remember," said he, "that the Bible says, 'He that giveth to the poor lendeth to the Lord'? I don't believe old Betsy has had a pie for a long time, and I thought perhaps you would like to have me take one over to her; then you would be lending to the Lord, you know."

One of mothers best pies went to old Betsy; only she was sorry that she had not thought of sending one before. But if she had she would have lost Johnny's way of "putting it."—Selected.

LOST FRIENDS.

DEAR EDITOR—My father was [illegible] from me in the year 1850 by [illegible] Martin, in Polk county, Texas. [illegible] name was Reuben. Dr. Martin [illegible] my mother, Betsey, and [illegible] Fanny, and one boy, Henry, [illegible] removed to Corsicana, [illegible] and there my mother lives. Any information of him will be gladly received. Please address me [illegible] Shreveport, La.

SAMUEL WILLIAMS.

DEAR EDITOR—I wish to enquire for my relatives. My name is [illegible] and mother's name [illegible] Ann. She had one son [illegible] daughters. The girls' [illegible] Fanny, Mary Ann, Mar[illegible] Clara. Father's name is [illegible] and he belonged to [illegible] who lived in Richmond, [illegible] belonged to George [illegible] near Richmond. [illegible] sold a few years before [illegible] have gotten very [illegible] and have not heard [illegible]. If any one can [illegible] my father [illegible] your letters to [illegible] in care of J. [illegible]

JOS. SMITH.

[illegible] wish to get [illegible] my [illegible]

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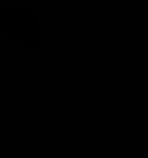

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Southwestern Christian Advocate.

...NO. 44. NEW ORLEANS, LOUISIANA, THURSDAY, OCTOBER 30, 1879. WHOLE NUMBER 378.

...ESTERN, [illegible] CONCERN, [illegible] Louisiana. [illegible] Agents. [illegible] D., Editor. [illegible] in Advance. [illegible]

STARTLING FACTS.

Report of the National Bureau of Education.

The report of the Bureau of Education is at hand, and, as usual, is full of interesting information regarding the educational condition and growth of the country. The most striking thing in the whole volume are the reports from the Southern States, which show the rapid decay of education in that section, and the almost absolute abolishment of the public school systems which were established there by the much abused "carpet-baggers." Take the State of Arkansas, for instance. In 1872 it had one of the finest systems of public and normal schools in the United States, supported by a direct tax upon the people. Nearly $1,000,000 had been expended in the erection and equipment of buildings, and educated teachers were imported from the colleges of the North. The report of the Commissioner of Education shows that last year only $119,000 were spent for schools in Arkansas. The number of scholars enrolled was smaller in proportion to the population than in any State of the Union, or even Territory. (New Mexico sent more children to school than Arkansas.) The teachers were paid less in Arkansas last year than in any State or Territory of the Union, and fewer teachers were employed. Of the 31,720 children reported for enrollment, only 14,437, or less than one-half, even attended. The number of school-houses in use was 1,015 less than in 1872. The Mormons in Utah spent more money for schools, have a better system, employ more teachers, and had a larger attendance of pupils last year than Arkansas or Florida.

THE SCHOOLS OF THE UNITED STATES.

The following table contains interesting statistics about the school population of each State, the number enrolled in school last year, and the amount of money expended last year for school purposes.

STATES.	School Population.	No. enrolled	Amount expended for school purposes.
[illegible] York	[illegible]	1,032,715	$10,978,334
[illegible]	1,360,080	907,412	[illegible]
[illegible]	1,077,346	722,240	7,411,083
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	726,728	[illegible]	[illegible]
[illegible]	494,706	[illegible]	[illegible]
[illegible]	[illegible]	421,163	[illegible]
[illegible]	[illegible]	248,000	[illegible]
[illegible]	[illegible]	[illegible]	1,050,346
[illegible]	[illegible]	301,850	[illegible]
[illegible]	469,444	[illegible]	3,157,918
[illegible]	[illegible]	237,743	898,812
[illegible]	[illegible]	201,450	280,798
[illegible]	394,037	[illegible]	480,131
[illegible]	369,447	141,380	892,498
[illegible]	[illegible]	[illegible]	461,315
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	3,582,519
[illegible]	[illegible]	[illegible]	1,637,583
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	162,568	1,181,917
[illegible]	[illegible]	[illegible]	[illegible]
[illegible] Carolina	228,128	101,396	[illegible]
[illegible]	213,417	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	81,150	119,408
[illegible]	184,760	123,404	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	109,052	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	54,774	[illegible]
[illegible]	[illegible]	[illegible]	161,723
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	8,475	[illegible]	162,760

[illegible] EDUCATION IN THE SOUTH.

[illegible] of the above [illegible] particularly [illegible] from the South, to [illegible] schools in the South [illegible] rapidly running [illegible] few years, [illegible] reached a point [illegible] better than no school [illegible] be said that these [illegible] they [illegible] superintendents [illegible] several States, [illegible] place the best [illegible]

[illegible] that Iowa, with [illegible] population as [illegible] for education [illegible] Southern [illegible] Kansas, with [illegible] Florida, [illegible] with [illegible] half [illegible]

population, the numerical advantage being in favor of the former. Kansas—a new State, with no large cities—has $4,337,654 invested in school houses, while Louisiana, with a large city, has only $736,575. The States of Alabama, Arkansas, Florida, Georgia, Mississippi, South Carolina and Texas report no valuation of school property. Make a similar comparison to the above between the States of North Carolina and Michigan. Their school population is not far apart in numbers, but North Carolina, one of the most prosperous States in the South, has only $225,000 invested in school property, while Michigan has nearly ten million dollars. The Cherokee Indians have nearly as much money invested in school property as the State of North Carolina.

THE SOUTHERNERS AND THE INDIANS.

Another interesting way of observing the subject is the expenditure per capita of population for schools. Strange to say, the Cherokee Indians spend more per capita than any State in the Union; and the Choctaws more than any single State, except Massachusetts and California. The Cherokee Indians expend $24.78 per child, and North Carolina 68 cents per child; the Choctaw Indians, $12.62 per child, and Alabama $1.02 per child. Yet the privilege of suffrage is not extended to the Indians of these nations, because they are "half-civilized."—Inter Ocean.

For the SOUTHWESTERN.

Letter from Macon.

MACON, Miss., Sept. 15, 1879.

DEAR EDITOR—I have intended writing to your valuable paper for some time, to inform you of the working of both our church and Sabbath-school; but I have procrastinated until this late hour.

Our church, which is in charge of Rev. G. W. Barney, is doing well. Bro. Barney is the right man in the right place. He is loved by all. Since he has been in charge at Macon Methodism has spread her wings and is still spreading them, and I must say that he has done more to build up the old "Mother" Methodist Church in Macon than has been done for a number of years. Although he has been with us very nearly three years, yet we shall be sorry when his time shall come to leave us. His life is gentle, and the elements so mixed in him, that Nature might stand up and say to all the world: "He is a man!"

During our last quarter our worthy elder, J. W. Dunn, was not with us, on account of sickness in his family, and the yellow fever being in different parts of the State; so of course Bro. Barney filled his place, and everything passed off quietly. On the following Sunday the Lord's Supper was administered to about ninety-five. Owing to the inclemency of the weather the love-feast was postponed for about a week, and we witnessed another good time. We are working for the Lord, and doing all we can to advance His cause. During the month of August we raised about $90 or $100, saying nothing of the festival given by several of our sisters, from which we realized about $50, after paying all expenses. The following sisters gave the festival: Sisters Gusta Foote, Delia Tyler, Louisa Barker, Ophelia Davis, Elizabeth Kimbrough, Zara Morris, Millie Hines, Annie Johnson, Susie Tolbert and Lucinda Dunlap. On the arrival of Bro. Barney from the annual conference, he began to labor for the silver set, and he did not rest until he had succeeded in getting it, and now we have the whole set. We have paid our pastor $270 this year, and we don't intend him to leave until we have paid him all we promised to pay him. Financially our church is doing well. We are making preparations to take care of the conference, which will convene here in January next. So much for the church — now the Sabbath-school. Our Sabbath-school is growing, and also doing well. Our enrollments reach about 150, average attendance about 100. I have a set of good officers and teachers, who work in harmony. Since I took charge of the Sabbath-school as superintendent, I have done all that I could, under the circumstances, to build up the school. [illegible] teacher of the [illegible] late student of [illegible] and is also an [illegible] in the public [illegible] and is a good [illegible] Mr. John [illegible] of the [illegible]

Alcorn University, is a promising young man, and is destined to be a blessing to his race. He is a believer in Christ. Gov. A. K. Davis is the teacher of the Union Bible class. Gov. Davis is a real Sabbath-school worker, and since he has professed a belief in Christ, I wish no better worker in the Sabbath-school than he. Mrs. Laura Barney, wife of our worthy pastor, is also a good worker in the Sabbath-school, and is in charge of the spelling class, and is liked by all of her pupils.

I cannot close this letter without saying something about the teacher of the catechism class, Miss Henrietta Miller. She is a dear lover of the Sabbath-school, and she has purchased herself an organ, and is now taking music lessons, and by proper application will make an efficient music teacher. Our school is organized into a missionary society. Hoping you will allow this letter space in your columns, I am fraternally yours,

J. W. LONGSTREET,
S. S. Sup't.

A Specimen Outrage on Account of Color.

Some time ago the Postmaster at Blackville, S. C., was shot, but not killed. The matter has been investigated by a special Postoffice Agent, who reports, October 10, as follows:

"I find that Frederick Nix, the present Postmaster at Blackville, S.C., is a native of Barnwell county, of that State. He is and has been a Republican of great influence, and in political matters has wielded great influence. In evidence of this, I mention the election pertaining to the removing of the county seat from Blackwell to Barnwell, on which occasion his zeal won for him from the people of Barnwell an elegant gold-mounted cane, now in his possession, bearing the following inscription:

"Frederick Nix, from the ladies of Barnwell county. Honor to whom honor is due."

"I am informed that this was presented in behalf of a number of the first white ladies of Barnwell county. On another occasion he was presented with an elegant Bible, also from the ladies of Barnwell, bearing the following inscription:

"This Bible is a thank-offering for services rendered to dear old Barnwell. May it lead you to seek an inheritance in the better land."

The agent then shows that the change of sentiment toward Nix was on account of his active Republicanism when the Democrats got possession of South Carolina. At the time the shooting of Nix occurred, which was on Sept. 16, 1879, at about noon, and immediately after the departure of the Assistant Postmaster to dinner, while Nix was alone, and about the only hour in the day when he is alone, showing that Williams awaited his opportunity. One David Glover called at the delivery window and inquired for a letter. The Postmaster turned and was engaged in examining the letters before answering the inquiry, and while so engaged he heard the click of a pistol-trigger. He instantly turned, and was about half-way around, when he received through his arm and across his breast a bullet from a pistol held in the hands of Luther Williams, which was fired through the general delivery window over the shoulders of Glover, and which would have have been a fatal shot, as it was at such close quarters, but for a quick movement of Nix on hearing the click of the pistol. Nix had not up to the moment of the shooting seen or ever heard of Williams, and not a word had passed between them. Nix, who has frequently heard threats that if he took possession of the Postoffice his life would pay the forfeit, and who was, in consequence, naturally anticipating danger, had a pistol in his office which he seized, and seeing through an outer window-glass which was frosted the rapidly retreating form of Williams, fired at him through the window. From all the facts and attendant circumstances of the case it would appear that the shooting was the result of a well-understood arrangement to murder an officer of the United States Government, simply because of his color as well as his politics, which was objectionable to most of the leading spirits of that community since his appointment. Nix has proven himself fully competent, and has shown a commendable fidelity to his duties, and has displayed more than ordinary judgment in the selection of an assistant, who it is generally conceded is an efficient and courteous official. A bitterness of partisan feeling has been formed by intolerant spirits, not only against Nix, but against all other leading colored Republicans in the county, and it was this feeling of deep-rooted prejudice that led Williams, either with or without the connivance and assistance of others, to murder Nix, simply to get rid of him. As to the character of the would-be-assassin, I am told that early in life he displayed his brutish propensities by firing a double-barreled shotgun into a passing passenger coach. It appears also that he has figured conspicuously in most of the political riots in Barnwell county. If this act was not done on his own responsibility, then clearly Williams was the tool of otherwise, perhaps, equally unscrupulous persons, who had been overheard to say a few days prior to the shooting that they could have Nix killed at any time by only giving the wink to Luther Williams or a compatriot of his whose name, if necessary, I am prepared to give. On the day of the shooting Williams was generously plied with liquor, and was seen frequently engaged in private and mysterious conversation with little knots of two or three men, but more frequently with a lawyer of the town named James Thompson, who it is claimed holds a high position socially and at the bar, and who only about a week previous was discovered by the Postmaster writing on the slide of his delivery window the following friendly piece of advice:

"You had better get out of this office.
LONDON BROWN,
Captain of K. K. K."

When asked by the Postmaster what he meant by it, he said he wrote it in fun. Subsequent to the shooting Williams rode up and down Main street in front of the postoffice, pistol in hand, in a highly demonstrative and threatening manner, and on one occasion, seeing Nix standing in the doorway of the postoffice, rode up to him, and flourishing his pistol, said: "D—n you; we have sworn you never should be Postmaster here." And this was witnessed by the Marshal of the town. It is a remarkable fact that, with two or more newspapers in the county, neither of them has taken any notice of or made any comment whatever on the affair, and no action was taken by the Grand Jury, which was in session at the time of the shooting, and no effort of any character appears to have been made to apprehend Williams, who lives within a short distance of the town. The information obtained in this case was only procured after our official character was thoroughly and satisfactorily made known, and then only on condition that the names of our informants should not be divulged; otherwise their lives would certainly be placed in jeopardy. Nothing but the most solemn assurances on our part that all information would be considered strictly confidential could elicit a word from them.

JOHN FREY,
Special Agent of P. O. Dep't.

For the SOUTHWESTERN.

Marriage and the Ministry.

JASPER, Tenn., Sept. 24, 1879.

DEAR EDITOR—I often see letters and sermons in the SOUTHWESTERN and other Christian papers containing objections to the reception of single men as preachers in charge of circuits.

Now I think that it would be well to hear the other side of the question a little, and see how it will balance. There are many places in which unmarried preachers are necessary—for instance, at Topeka, Kansas, where the good brother, W. O. Lynch, lives. He says the people are in lean circumstances, as they are here in Jasper, and in many other places not able to take care of eight or ten persons to get the use of one. Yet my brother, mentioned above, wants a married man. His reasons are that they are less criticised, etc. I think if we were to consult the reports of the many quarterly and annual conferences that have been held for the last fifteen years, we will see that marriage don't prevent criticism, and that the actions of many married preachers has proved just as detrimental to the spiritual interest of the church, if not more, than any unmarried preacher that we can mention. Since marrying does not remove these difficulties, why so preach or write as to cause young preachers to marry before they are able to give a woman the treatment that justice demands? God does not require it as a qualification—why should man? We turn to the seventh chapter of 1 Cor., 32d and 35th verses, and read, "He that is unmarried careth for the things of the Lord—how he may please the Lord. But he that is is married careth for the things of the world—how he may please his wife." How literally this has been proved by many of our married preachers that have been placed on poor circuits. The children begin to cry for bread, and wife for shoes and clothes. They gather their mails and wedges and put for the woods or to stores as clerks or other employments, and it is goodby Bible, church, and many times Savior. Speak to them about it, and they will read the 8th verse of the 5th chapter of 1 Timothy to you. There are hundreds of local preachers lying around home with their wives much better prepared for the Gospel field in pocket and head than many who are out in it. Oh, may God hasten on the time when preachers will lay aside all for the sake of the kingdom of heaven, and know nothing among men save Jesus Christ and him crucified.

Again, there are many preachers who are sent by the conference from their homes and wives, and are compelled to remain from them for months and years. This tends to produce misery in the heart of husband and wife. Now, would it not be better if they, or many of of them, did not have any?

J. Braden, D. D., president of the Central Tennessee College, said in his lecture to the theological class this year: "Take away from me that preacher that has to marry to do right." I indeed appreciate his good opinion.

I close with a hope that if there are any young preachers who are giving occasion for criticisms or superstition, they will read the thirteenth verse of the tenth chapter of Paul's first letter to the Corinthians — more—and that the married preachers will remember that God says that His grace is sufficient—not woman—and go, yes go preach the Gospel. Yours faithfully at work for Christ,

J. C. HOUSTON.

Some unknown friend sends us a copy of the Arkansas Democrat of October 10th—a rabid journal, printed at Little Rock. From it we take the following excerpt to show, first, the malevolent spirit of that sheet, and second, the absurdity of its lies. What the Democrat, down in Arkansas, does not know about "the Methodist Episcopal Church North" isn't worth knowing:

Two essays upon the exodus have been produced by two distinguished Radical tallow-dips, one is named Guernsey, the other Rev. Dr. Hartzell. Both agree that the exodus is a kind of spontaneous upheaval, nothing political, etc. That's a hard sell. We stand ready to believe the tale of any book agent, the hardships of a tramp, that the moon is made out of green cheese, or that you must make a cross mark and spit in the center upon turning back from your contemplated route, but we'll never swallow that whole. Whenever the Methodist Episcopal Church North ceases to be a political hatchery—and they hatched up the exodus—we may begin to look out for the millennium. Nothing short of a flood will extinguish the fires in their furnace.

All we have to say on this point is, that the exodus was a complete surprise to the Methodist Episcopal Church. The South will at last see that the cause of the exodus is of home production. See extracts from Dr. Hartzell's Quarterly article in this and the following issue.—Western Christian Advocate.

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "you must go from earth," let us hear the voice of Christ saying "you are but coming to me!" — Norman McLeod.

How marvelously grand the promises are when taken as they are given! Few Christians half credit them. They take off a great discount. They only ask for a balance of blessing.

The Outrages Continue.

The Milledgeville Union and Recorder of yesterday publishes a brief account of a deplorable state of affairs in the county of Baldwin—in that section lying east of the Oconee river. It appears that this particular section has for sometime been the abode of a gang of men for whom all law-abiding citizens entertain the greatest fears, and justly, for the klan do not hesitate to kill when it suits their purpose to kill, and burn when it comes in their way to burn. Many dark and bloody deeds have been committed by this band, whose retreats are said to be secure in the fastnesses of dense swamps which fringe the Oconee and its tributaries.

The latest outrages by these desperadoes, while they do not surpass others of the same character, are thrilling in the extreme. From our cotemporary we gather that Cicero Gordon, a negro, is their latest victim; and it appears that he was put out of the way to suit a purpose, and that purpose was to get rid of his evidence against them, he having been summoned before a court of justice as a witness. Suffice it that Gordon was returning to his home from Milledgeville, when he was waylaid in a dark ravine, his body riddled with bullets, and his corpse left on the road where it fell. Proceeding then to the plantation of a well-to-do citizen—Dr. J. A. P. Robson — whereon Gordon was a tenant, the outlaws deliberately fired his premises, destroying his ginhouse with all its contents, his cotton houses with his unginned cotton, his thresh, screw, and other property, keeping the doctor and his laborers at bay with arms, and and firing at them repeatedly, while the flames were licking up the results of his industry and hard labor for years.

We do not exaggerate when we state that all the good citizens in that section of the county are terrorized with silence, and while it is supposed they know the names of the brigands, they are fearful of violence to their own homes, families and persons should they give aid or information to officers who have for some time been attempting their arrest.

We learn additionally that this section of the country is rapidly depopulating. Colored laborers are fleeing across the river to the city side, leaving the crop to rot in the fields, while the whites are held in a state of continuous alarm, fearing to leave their property and unable to sell at any price albeit their smiling valleys and picturesque hills are as productive as any in the State.—Atlanta Constitution, Oct. 10, 1879.

An Appeal.

Friends in many States urge us to appeal to the Churches for contributions. It is suggested by several that such offerings be made on Thanksgiving day. It is a firstrate idea; who will act upon it? What more appropriate time than the day of a nation's gratitude could be chosen to lay the foundation of national sobriety? From lack of funds our missionary work is sadly crippled. Calls come to us in troops from every part of the country, though chiefly from the South and the West. From colleges and Churches, from ministers, school-teachers, and Bible-readers, from hospitals, asylums, and prisons, for ships, mission stations, the army, the freedmen, appeals for grant of papers, tracts, books, like falling leaves in number, come to our room.

Without the funds what can we do? We have refused too many such appeals already. Shall we be forced to deny others? Who will respond to this special plea for help? Who will stir up a Church, or several Churches if a union service is held, to give us a contribution? One earnest friend, two years ago, interested thousands in a similar work on the Pacific slope; a lady in Pennsylvania, within a brief time by her own personal efforts has secured offerings from a number of Churches. Who will go and do likewise? We have as just a claim upon Christian beneficence as Bible societies. If it is found impracticable to make us an offering on Thanksgiving day, then let it be done the Lord's Day before. On or before Thanksgiving day is the text of our present plea. Contributions may be sent to J. N. Stearns or Dr. J. P. Newman, 58 Reade St., New York.

The mutinous Afghan regiments have been dispersed.

General News Items.

There is great distress in Hungary on account of bad harvests.

The centennial of the surrender at Yorktown, Va., was celebrated on the 23d.

The President appointed Thomas M. Blodgett, collector of customs, St. Mary's, Ga.

Lieut. Weir was killed by the Utes near the White river agency on the 20th instant.

J. H. R. Cundiff has purchased a controlling interest in the St. Louis Times Journal.

The sixth annual congress of the Protestant Episcopal church met in Albany, N. Y. on the 21st.

President Grevy of France will dismiss the mayors who participated at Legitimist banquets.

Horrible atrocities are alleged to have been committed in the Milwaukee House of Correction.

The yellow fever has nearly disappeared from Memphis and the freight quarantine is removed.

The municipal council of Berlin recommends the universal adoption of the practice of cremation.

The Republicans of the eighth district of Louisiana have nominated Richard Simmes, of St. James, for State Senator.

Secretary Schurz expresses the hope that citizens of Colorado will not increase the trouble with the Ute Indians by inconsiderate action.

The official count of votes for governor in the recent Ohio election gives Foster a majority over Ewing of 17,129, in a total vote of 668,677.

Baltimore elected a Democratic mayor by a majority of 5899 over Hooper, the Republican candidate. The Republicans elected three members of the council.

A freight train on the Pittsburg division of the Baltimore and Ohio railroad was wrecked by an axle breaking, three miles east of Connellsville. Six men were buried in the debris, one instantly killed.

200 men rode into Martinsburg, Elliott county, Kentucky, Monday night, surrounded the jail, overpowered the jailer, took two prisoners—John W. Kendall and W. M. McMillan—to a tree near by, and hanged them.

The Montauk steam cotton mills, at Sag Harbor, Long Island, was totally destroyed by fire. Two hundred operatives are thrown out of employment. Loss, $200,000; insurance $100,000.

Sparks from a freight train set fire to Bay St. Louis bridge, New Orleans and Mobile railroad, about 2 o'clock on the morning of the 24th, and owing to a high wind, a thousand feet was consumed before the fire could be put out.

The Grand Lodge of Good Templars of Tennessee have adopted reports urging that the legislature be petitioned to pass a stringent prohibition law, making it a criminal offense to make, buy or sell intoxicating liquor to be used as beverage.

The commission having in charge the subject of slavery, have adopted, by a vote of sixteen to five, a report proposing that slavery be abolished in Cuba, but that the negroes who are enfranchised shall, during the maximum period of years, continue to work for their present masters, receiving no less than ten piastres per month.

M. Humbert, returned communist, for insulting the magistracy and defending occurrences which the law characterizes as crimes was sentenced to six months' imprisonment and fined 2000 francs; the manager of the Marseillaise, two months' imprisonment and a fine of 5000 francs. The Marseillaise is suspended for two weeks.

National board of health is preparing a communication, which will soon be sent to the president, proposing a national conference for the purpose of obtaining information regarding the presence of contagious or infectious diseases in countries having commercial relations with the United States, and asking that proper steps be taken to accomplish the same.

The Spanish steamer Pajaro del Oceano, plying between the Islands of Porto Rico and St. Thomas, recently took fire and was destroyed. Ten of the crew and two passengers have arrived at Caibarean. Forty of the passengers and crew were lost. The fire caught in the cargo, among some boxes of petroleum, and in five minutes the steamer was all ablaze. Only one boat load of people escaped.

Mrs. Diana Williams.

"Blessed are the Dead Which Die in the Lord."

Mrs. Diana Williams, wife of Rev. Emperor Williams, of the Louisiana Conference, died in the Lord Oct. 20, 1879, at 12:30 o'clock, aged fifty-one years. She was a native of Maryland, was brought a slave to Louisiana in 1847, and became free only when the Union army arrived in New Orleans. She was converted in 1845, and joined First Street Methodist Episcopal Church, (then known as Winan's Chapel,) where she remained a member until her name was enrolled on high among the redeemed of the Lord. She was married to him who mourns her loss in 1849, and was the mother of six children, only one of whom still lives.

Mrs. Williams' slave life was as free from hardship as it was reasonable to expect under that system. Her owners were kind, and she being intelligent and obedient, and capable of doing the best and most valuable service, she was a favorite. Her value as a slave may be understood by the fact that her husband offered $3000 in gold for her in 1859, and the offer was refused. He himself had by his long years of service, and by his manliness and strength of character secured his own freedom as a gift at the hands of his life long master. Out of what a depth of sin has this nation been redeemed! Only twenty years ago neither prayers nor gold could unite the separated husbands and wives of multitudes only as the will of the master or mistress would permit a respite from unrequited toil!

When freedom came a home was purchased in Carrollton by Bro. Williams, in which his wife entered upon a new and most happy life. No sacrifice was too great to aid her husband in paying for their home. Her kindly Christian spirit gathered hosts of friends. Her table was always spread for the hungry, and not a few chief men of the church have sat at her table and shared the generous hospitality of herself and husband.

As a Christian Mrs. Williams was a model. She was not given to great demonstration, but was always at her post, and was never at a loss for words in which to give advice to others, or in which to tell the story of her own conversion and happy Christian life. She read much in the Bible and the standard works of the church, and was a great help to her husband in his studies. Her health had been broken for several years, and at the last she was confined to her room four months. But no murmur ever escaped her lips, and each succeeding year of bodily affliction only seemed to sweeten her spirit and make her a more perfect saint on earth, and prepare her for the hour of her complete triumph.

We visited her twice during her last illness, and found her full of hope and joy at the thought of death. We suggested that perhaps God would spare her to live here [illegible] years. She said, "No, you are kind, but I am going to Jesus." At her request we sang "The Home of the Soul." During all her illness her soul had been cheered by the hymn she sang when converted, and she joined with us in singing:

> "Oh how happy are they
> Who their Savior obey,
> And have laid up their treasures above.
> Tongue can not express
> The sweet comfort and peace
> Of a soul in its earliest love."

[illegible] her favorite hymn, and [illegible] her soul was cheered by its [illegible] inspiration.

[illegible] triumph over the fear of [illegible] was complete. She said: [illegible] is only a shadow, and a [illegible] has no substance. Why [illegible] we fear it?" Her husband [illegible] the twenty-third Psalm, [illegible] these precious words, [illegible] I walk through the [illegible] shadow of death, I [illegible] no evil; for thou art with [illegible] rod and thy staff they [illegible]." Of these words she [illegible] have heard them preached [illegible] and for years they [illegible] when I thought [illegible] oh, I now know their [illegible]. I am indeed com[illegible]

[illegible] before her death she [illegible] departure was [illegible] gave directions [illegible] which to bury [illegible] selected by [illegible] folded under [illegible] away in the [illegible] exact order [illegible] would be [illegible] with her. [illegible]

band to give Mrs. Williams a ten dollar gold piece every Christmas as a present. Some of these she gave to her immediate relatives, and her watch to her daughter, accompanying each gift with words of love and counsel. To her husband she said, "Papa, you have loved me for thirty-one years, and you have done everything in your power to make me happy. I want you to know I appreciate it all." During her illness, when her husband would have appointments out of the city on his district, and would hesitate to go, she would always say, "Go, the Master's work must be done, and he will care for me."

Just before she passed away she called for "papa and daughter," and held up her two fingers and indicated that she wanted them alone. She then pledged them to meet her in heaven, and folded her arms across her breast and fell asleep in death, without a sigh or struggle. So peacefully did she go that if the husband and daughter had not been watching, they would not have known but that she slept.

The funeral services were held in Clinton Street Church, and a vast concourse of people were present. Nearly a score of ministers of our own and other churches were present, and as many as could, both at the church and grave, took part in the services, under the direction of her pastor, Rev. Henry Green.

"Blessed are the dead which die in the Lord." No more fit words could be inscribed on the tomb of this translated saint. May her life and character be emulated by all who knew her, and may the blessed Master comfort the bereaved ones, and keep them graciously, until, like the dear wife and mother, they may depart in peace and joy.

The Supremacy of Love.

The fundamental principle of the Kingdom of God among men is love—love for God, and that love for man which grows out of the love of God. Christ declared that on these two,—the love of God with all the heart, mind, soul and strength, and the love of our neighbor as ourselves, hang all the law and the prophets. To the same effect, the Apostle Paul declares that "love is the fulfilling of the Law," and it is so; not because it is accepted in lieu of obedience to the requirements of the Law, but because it infallibly secures such obedience. It is the inward motive and inspiration in the soul which spontaneously prompts the performance of every duty man owes to God and his neighbor.

There is need to emphasize this point, because there is danger of mistake here. Many people seem to regard religion as a mere sentiment, or set of pious and delightful emotions and feelings. If they can manage to work themselves up to a state of religious favor, and feel happy, they imagine that they have the love of God, and are pretty good Christians, without stopping to inquire whether others are good and happy or not, or whether their supposed love for God has led them to do His will by laboring to bless the bodies and souls of men. It is astonishing to find how many make this mistake of supposing that the love of God and man is merely a happy state of feelings, instead of an active principle in the soul which always seeks to glorify God by doing good to men. Love is the fulfilling of the law, because no man can have it who does not do all that the law of God requires. The persuasion of ourselves, and the profession that we love God are no evidence of the reality unless accompanied with acts which prove it. Deeds are the only sufficient evidence of love—deeds of sacrifice, of kindness, of sympathy, which frequently involve sacrifice and even suffering on the part of the doer.

Such was Christ's love for men. It was not "in word only, but in deed and in truth." It was not found in his precepts alone. Many a man, without a particle of genuine love for his kind, has been able to deliver beautiful precepts, excellent doctrines; but we must go to the life and especially to the cross of Christ, if we would know how great was the love wherewith He loved us. His life was the constant exemplification of His love, "He went about doing good," healing the sick, relieving the distressed, associating with the poorest and lowliest of His time, and giving new life and hope to the down-trodden and discouraged. This was evidence of His love for [illegible], but still more convincing was [illegible] death on the cross. His cross [illegible] the throne of his love. On the countenance of the crucified Savior there was one expression stronger [illegible] that of dying agony—the ex[illegible] of [illegible], undying, bound[illegible]. The cross alone can [illegible] and grandeur of [illegible] to [illegible] of the [illegible] God [illegible]

mendeth his love toward us, in that while we were yet sinners Christ died for us." In his life and death Christ is our example of the self-sacrificing obedience and service of love.

Thus do we see the supremacy of love in the Divine Kingdom which Christ came to establish. It began in the love of God to man, and is to have its fullest and fairest consummation in winning the love of all men to God. There is no higher attainment possible for any man than the fullness of Christian love. It is this, and this alone, that gives completeness to human character. It is this that reigns supreme over the whole domain of Christian obedience, and meets all the requirements of the Divine Law. All that the Scriptures mean by holiness is implied and included in the fulness of love. If any Christian is better than another, it is because he has more love; and if any man is wholly free from sin, he has the fulness of that love which "purifies the heart," is active in every good word and work, and is, therefore, "the fulfilling of the law." Christian perfection is perfect love—"the loving God with all our heart, mind, soul and strength, and our neighbor as ourselves." This implies that no wrong temper, none contrary to love, remains in the soul, and that all the thoughts, words and actions are governed by pure love."

Love, then, is the dominant, controlling principle in the Christian soul. It is that which subjugates all rebellious passions, brings every thought into captivity to the obedience of Christ, and holds complete sway over all the powers of the soul. Well may we all sing:

> "O love divine, how sweet thou art!
> When shall I find my willing heart
> All taken up by thee?
> I thirst, I faint, I die to prove
> The greatness of redeeming love,—
> The love of Christ for me."

May God help us all to feel how much we need this love, how utterly empty we are without it; how like "a sounding brass, or a tinkling cymbal" are all our utterances and professions, and how groundless and futile our hopes of happiness here or hereafter, unless the Law of God is shed abroad in our hearts by the Holy Ghost given unto us.

Notes from Gonzales, Texas.

Last Sunday I had the privilege of dedicating a new M. E. Church at Gonzales. It is a plain box house 24x40 feet, neatly seated. This society has received $100 Church Extension money; the balance was raised among themselves. The pastor, Rev. C. Mays, has labored with his hands, heart and head with untiring energy to complete this undertaking, and to him and his noble family and the few members, the dedication was a time of holy triumph. Rev. M. Henson, agent of the conference school, preached at the 11 o'clock service from the text, "In my father's house are many mansions"—contrasting the humble temples we dedicate to God's worship here with those brighter mansions "where dwells eternal love." The dedication service was at 3 o'clock. At night Bro. Henson gave his lecture on education. The congregations were large through the day, and appeared to appreciate the services. No one can appreciate the present success without a little glimpse of what it has cost. When Bro. L. Carper went to Gonzales some years ago to organize the M. E. Church he received notice that he would be shot if he did not leave the city. He replied "Give me just one hour to talk and then you may have my body." After he had preached, he said "Now I am ready to die;" but no one seemed ready to kill him. On the contrary, scores of persons were on the floor crying for mercy. While Rev. M. Henson, who followed Bro. Carper, was pastor, the school house in which he held services was burned. Bro. Henson immediately bought an acre lot with the money he had earned teaching school, and donated it to the church, and began to build.

Rev. J. W. Robinson who followed him was assaulted while in the pulpit preaching. Several shots were fired through the end of the house where he stood, but providentially none hit him. He considered himself unsafe in the city and left the next day. He had been gone but a few hours when the new church was burned to ashes.

For about four years our society in Gonzales has been without a shelter, except as we could occasionally obtain the use of a Baptist church. We hope this is a brighter dawn for this feeble struggling society. G. W. RICHARDSON.

Austin, Oct. 19, 1879.

The managers of the *Quarterly Review* of the M. E. Church, South, have elected Dr. Summers as editor, with Drs. Miller, Hinton, Stark and Lipscomb to co-operate with him as writers on topics within the range of their special studies.

Foreign Missions.

ANNUAL MEETING OF BULGARIAN MISSION.—It opened at Sistof Sept. 11. The business meeting continued for two days, with two sessions daily. Each morning a general prayer meeting was held. The first morning's session was occupied in hearing reports from the various preachers and colporteurs. The spiritual status of the Sistof church is better than at the opening of the year. The members not only attend preaching on Sundays, but take part in the prayer and class meetings. They are advancing in the Divine life. Scarcely any beside members attend the services. At Tirnova the number of hearers is small, and this may be accounted for, in part at least, by the all-absorbing political influence attending the assembly which was held there, and in the crowning of Prince Alexander the 2d of Bulgaria. Gebrova has been occupied since last May. A strenuous effort was made on the part of some of its inhabitants to prevent the preacher renting a house, and forcing him to leave the city. After some six weeks a rent was secured. Besides his visits to shops and other places for religious conversation, he has found two or three persons who come regularly on Sundays for religious instruction and prayer. There is only one remaining of the little society which we had at Loftcha before the war. Here the preacher reports two probationers and a small number of hearers. The villages about Loftcha have been visited and there are indications that the work in these places will soon bear fruit. This is especially true as regards Troyan, where, on a recent visit, the preacher preached to eight young men. Two women came to Loftcha, a distance of eighteen miles, to attend the meetings and hear the word preached. The indications are very promising that a company of hearers will be gathered here by the Loftcha preacher, who is to divide his time between Loftcha and Troyan. The preacher at Sevlievo, who has been at his post for about six weeks, reports that while some who were friends previous to his taking up his abode among them, have ceased to know him, he has found others. He has held preaching service and Sunday-school every Sunday since his arrival. He has met with opposition, but is determined to work on and succeed. Of the book-sellers, two of them have been in our employ for about six months and one for about six weeks. These have all been very successful and their work reveals one of the most encouraging signs of ultimate success in connection with this field. There is a desire shown for the word of God, and for moral and religious literature. The following questions were discussed: 1. What places must be held by the Mission? 2. How many American missionaries are needed, and where should they be stationed? 3. Is there a demand for missionaries from the Woman's Foreign Missionary Society? 4. What books should be printed the coming year? 5. What are the needs of the Mission as regards education? The members agreed on the following conclusions: All places now occupied should be held and other important centers taken up, and in order to do this at least two new American missionaries are needed. There is a work for the Woman's Foreign Missionary Society in Bulgaria, and two agents from that society should be on the ground preparing for the work in a girls' school and among the women of this principality. The catechism, discipline, Binney's Theological Compound, are imperatively needed and should be printed at once, as no distinctively Methodist book has been printed—not even the general rules. Undoubtedly both a boys' and girls' school would be fully patronized if they were only properly organized and sustained; but for the present a girls' school should be opened to care for and educate our orphans left at Loftcha, and also give the girls of our own church an opportunity to secure an education. Some fifteen or twenty need this privilege at the present time. The Mission placed itself on record in regard to the subject of temperance by adopting a resolution in which it counselled the members of the church against the habitual use of intoxicating drinks, and pledging the preachers to use their influence both in the pulpit and out of it for the eradication of this bane of society. It also recommended the abandonment of the habitual use of tobacco. The members resolved to collect material for and print a tract on the subject of temperance during the coming year.

The religious services connected with the meeting were earnest and profitable, especially so in connection with the love feast, preaching and Lord's supper on Sunday, when the power which melts the heart was poured out abundantly. A like scene was never before witnessed by the whites in Bulgaria. Almost daily the call for a school is heard here. May the plea which Supt. Challis has recently sent to America be heard and granted.

E. F. LOUNSBURY, Sec.

OUR SOUTHERN METHODISM.

MISSISSIPPI.

C. W. Ivy, Shuqualak: "I have closed a protracted effort at Ballard church, resulting in 25 converts; 23 were baptized on the 19th by G. W. Barney. Rev. A. N. Davis worked in the meeting like a hero."

P. Jamison, Shubuta: "My protracted meeting has just closed with several accessions to the church and ten conversions. One of my Sabbath-school pupils, Eliza Jones, a few days after her conversion, departed this life. She sang a hymn while dying, and leaves many relatives to mourn her loss.'

R. Hays, Philadelphia circuit: "A protracted meeting commenced on the 11th and closed on the 18th; 20 accessions in all; 20 adults and 10 infants baptized. Rev. W. H. H. Gallion was with me two days. The people here are poor, but a majority of them are willing to support the Gospel. Pray for us."

A. Davis, Jackson: "We have had a prosperous time to date. The Lord has blessed our labors in that he has added many precious souls to his fold. I have received 20 on probation, 7 accessions. My church is greatly revived. Sabbath-school is prospering. In the absence of the elder, Rev. R. Anderson, of Evergreen circuit, presided at last conference."

P. Blue, Corinth: "We have had a successful year spiritually. About 103 have been added to the church to date. Our Sunday-school is doing well under the supervision of I. L. Pratt, a local preacher, and with about 80 in attendance. We have three churches on this work, a meeting of one week at each church resulted in 37 conversions and 56 accessions. A good deal of building has been done, which may cause us to fall short in our collections."

TEXAS.

Lewis Lane, San Felipe: "On the 12th I held a Christian march, with 111 present. The collection was $17.40. We are prospering."

J. W. Anderson, Mission Valley: "We have a Mathew Simpson Sunday-school here, organized by Rev. A. Brack. April 15 we gave a festival, and raised enough to buy a library and have a few dollars left. At the last festival about 300 people were present."

Summerhill Mission.

HILLSBORO, Coffee Co, Tenn., Oct. 14.

MR. EDITOR—Allow me to say a few words in regard to Summerhill Mission, in Coffee county. Rev. J. R. F. P. Summerhill has labored with us here two years. His time is now about to close. We are sorry to give him up, for we never had a man to come here and do as he has done. He has been tried by the fire of persecution, but he stood his ground. He was threatened in every way to make him leave, but his enemies did not succeed in getting him away. He has proved himself a man, and gained the love of all here, black and white. It is a pleasure to attend his meetings. He is a young man, and pure in character. I hope the conference may be filled with such men as he is. Our people are improving. Two new churches were built this year. Yours truly

J. SOUTHERLIN.

Letter from Dallas.

DALLAS, Texas, Oct. 21, 1879.

DEAR EDITOR—We are in the midst of a glorious revival in our church in Dallas. The wonderful power of God is displayed in the awakening and salvation of souls. Forty have united with the church to date, and as many have been converted. Rev. F. A. Henring, formerly of the Indiana conference, is rendering efficient service in the good work. We are closing up the year in this charge grandly. The interests of the charge in all its departments is very high. I think we are the equal of any church in Texas, of any denomination, in general work and spiritual progress that has no larger membership than the Dallas M. E. Church. Praise the Lord. W. P. A.

Senator Benjamin H. Hill, of Georgia, replies to the letter on the attitude of the South recently addressed to him through the *Tribune* by Representative Chittenden. He deplores Northern hatred of the South; holds the North responsible for both slavery and secession, declares that the North compels all Southerners to be Democrats by the Republican doctrine that secession was a crime; and proclaims that Southerners will never admit that their rebellion was criminal or treacherous.

Received for relief of Rev. James Hayward, since last report: Third German church, Rev. D. Matthei, pastor, $3.

The Republican State Convention.

For the first time since the memorable election of 1876 the Republicans of Louisiana have resolved to place a State ticket in the field, and to rally the full strength of that party at the polls. The convention met in New Orleans, on the 20th inst. Hon. Henry Demas, of St. John parish, was temporary, and Hon. A. J. Dumont permanent chairman; Wm. Vigers, secretary.

President Dumont, on assuming the chair, delivered a short address. He said:

"We meet at a time fraught with mingled appearances of gloom and hope, of obstructions and incentives to success in the campaign before us. With the government of the State in possession of the Democratic party all the legitimate aids and advantages which we formerly had are turned against us, and we are called on to contest for a full State ticket for the first time since the Democracy came in power. * * * I fervently hope no mere popularity however acquired, will induce you to nominate one who is not best fitted to be a standard bearer of the party. Renew, by proper nominations, the inflexible will of the Republican party, never to lay down its arms till justice and equality before the law are as practically observed and cherished in Louisiana as in any of the older and more progressive States of the nation. "The solid South must be made to feel, so far as we can aid to that end, that truth and Republicanism are more solid and lasting, and will in due time, crush to atoms the well laid plans of the Democracy to control the government of this nation. Let us stand by our colors, and whether or not we succeed in the direct contest before us, let us do our whole duty, under the inspiration of the dying charge of the gallant Lawrence ringing in our ears, 'Don't give up the ship.' When love of country and reverence for the constitution as it is; when sincere regard for the rights of all classes, and a desire for order and peace shall have characterized our State, and the protecting folds of the Federal flag shall no longer be needed to guard the life and insure the well-being of the humblest citizen of this common-wealth, then, and not till then, shall we stack our arms to partake of the blessings which flow from a genuine state of peace and prosperity."

Messrs. Hahn, Pinchback, Anderson, Landry, Fontelieu, Mentz, Davidson, Gla, Field, Lewis, Cahen, F. C. Antoine, Thompson, Wickham and Dupage, were appointed a committee on platform and resolutions.

A committee to consider the exodus was also appointed: J. Henri Burch, chairman; Messrs. Lanier, C. C. Antoine, Roy, Detiege, Blunt and Gla.

Hon. T. Allain introduced a resolution welcoming the return of Gen. Grant to America, declaring faith in his ability and integrity; and that he was the unalterable choice of Republicans of Louisiana for President in 1880. It was greeted with enthusiastic applause, and referred to a committee.

The convention proceed to nominate a State ticket. Hon. P. B. S. Pinchback nominated Judge Taylor Beattie of Lafourche, for Governor, and G. W. Bryant seconded it. Both gentlemen made effective speeches. The nomination was then made by a rising vote, and with great enthusiasm.

Messrs. Burch, Cage, Wharton and Kennedy were appointed a committee to wait upon Judge Beattie, and to request his presence.

Judge Beattie was greeted with applause on his appearance, and after excellent counsel to the convention on the choice of a ticket, said:

He had never looked upon politics as a trade, but he believed it to be the bounden duty of every American citizen to be a politician. He was a Republican, not only because he believed that the principles of the Republican party, as enunciated in the National party platform, were the true ones, but because he believed them most conducive to the interest of the people of the States. He was a Louisianian, born and bred upon the soil of the State. All of those who were near and dear to him had also been born here, and those of his dear ones who had passed away lay entombed in her soil. When his time came, whether willing or not, he also expected to be laid there. He had been led to adopt his political principles from the results of what he believed to have been a sincere study of the best interests of the State. Growing public feeling was working a change among the people. It had often been said to him by men who really believed in Republican principles that the men presented by its party as its candidates were not of the right sort, but this he answered by asking them why they did not form their own Republican clubs and organizations, and come into the party and demand their rights. The Republican party, which had suffered most disastrous defeat, was again about to assert itself in the councils of the nation, and, he trusted, to grasp with a firm hand the reins of government. He asked that the convention present an unexceptionable ticket and platform, such a one as would induce every one to join them, and endeavor to bring into the State the prosperity which existed under Republican administrations in the North and West. This request granted, he pledged himself to further, to the best of his ability, the great principles of the party in the hustings and on the rostrum. As a Southern man he was acquainted with the passions and prejudices of Southern men. He knew them, and believed they could be induced to give up all delusions and join the party. Before making a complete and formal acceptance of the nomination he asked to know the ticket and to be permitted to see the platform.

A committee of fifteen was appointed to select the remainder of the ticket and to consult with the gubernatorial nominee, as follows: Messrs. Hebert, Hill, Bourgeois, Matthews, Hawkins, Tucker, Wharton, Cage, Gautt, Morey, Maurice, Cahn, Bryant, Young and Demas.

The committee on resolutions was as follows: Messrs. Allain, Burwell, Davidson, Hebert, Forman, Harper, Thompson, Morgan, Hall, Joffrion, Malone, Dickerson, Blunt, Wickham and Green.

On Tuesday a resolution was adopted providing that the State central committee be composed of six members from each congressional district, and twenty-five to be appointed by the president of the convention from the State at large. The president of the convention to be a member and ex-officio president.

Mr. Guichard presented a resolution protesting in the name of the State of Louisiana against the removal of W. P. Kellogg from the Senate of the United States, which was unanimously adopted.

The arrival of ex-Governor Warmoth was hailed with cheers. Having been loudly called upon for a speech, Mr. Warmoth delivered a short address, urging the election of the best men of the party as nominees. The report of the committee on nominations recommended the remainder of the State ticket as follows: For Lieutenant-Governor, James M. Gillespie, of Tensas; Attorney-General, Don A. Pardee, of Orleans; Auditor, Claudius Mayo, of St. Landry; Superintendent of Public Education, M. F. Bonzano of St. Bernard; Secretary of State, James D. Kennedy, of Orleans. It was received and adopted, the nominations were considered seriatim.

The committee on platform submitted its report, and on its adoption a committee of five waited on Judge Beattie, who appeared and formally accepted the nomination.

Judge Beattie expressed his determination to go into every parish of the State and conduct the canvass. "I am told," said he, "that men holding similar views and belonging to the same party as myself, are not allowed a hearing in some of the parishes. I am not willing to believe that the people of Louisiana will not accord every man a respectful hearing, and I shall not believe until I learn its truth by stern experience. Let us go into this fight in an earnest, manly way, and let our war cry be, 'Home, life, truth and justice.'" [Applause.]

The committee appointed to prepare a paper on the exodus question presented a report. They concluded that the general causes which have tended to induce emigration were so generally known that repetition was unnecessary. The refusal or failure to grant the colored race political liberty is regarded as the predominant cause. The Democratic party is not considered the proper or just custodian of the liberty, politically, religious or civil, of the colored man. The committee suggest general emigration to the Northern or Western States in case the rights of the colored people are not more fully protected.

In stating that the outlook is adverse to the election of more bishops, we do not by any means express the opinion that none ought to be chosen. We adhere to our judgement that one (or better two) of African descent should be elected. If the General Conference should first consider the wants of the work in the way of superintendence—considering that matter on its merits without regard to candidates or troublesome questions relative to the Episcopacy and race—we have little doubt that several bishops would be elected. But General Conferences are not apt to approach this subject in the way we suggest, and a proportion to "strengthen the Episcopal Board," without specific plans for the use of the new strength, does not seem likely to carry the requisite weight. It is fair to say, however, that there is still plenty of time for the consideration of the subject; and we rather think that the question is still undecided in the minds of many brethren who profess to think that there will be no new bishops.—N. Y. Methodist.

The biennial conference of the Evangelical alliance of the United States, which assembles in St. Louis October 28.

Sunday School.

NOV. 2, 1879.—THE PERFECT PATTERN.

Scriptures.—1 Pet. 2: 18-25. Memorize 19-25.

Golden Text.—"Who did no sin, neither was guile found in his mouth."—22.

Topic.—Christ our Example.

(Condensed from the National S. S. Teacher.)

The Connection.—Our lesson is part of an address to servants, or rather to slaves. That follows an exhortation to the people to be subject to every ordinance of man for the Lord's sake. It is succeeded by some directions, first, to wives, and, second, to husbands. It is the aim of the gospel to make perfect those that are in any station in life.

Suffering Wrongfully (19-21).—The motive cited by Peter for unresistingly and patiently enduring wrong is, for conscience toward God. It should rather be translated "for consciousness of God." If we felt that they were in the very presence of the holy God, many would remain unsaid, and evil deeds undone. The Christian should walk "as seeing him who is invisible." Peter says, "for consciousness of God" ... griefs, or those ... which produce griefs, suffering wrongfully, this is thankworthy ... literally, this is grace. ... who has not received ... from on high ... to endure. ... were smitten in suddenness ... their faults. To take ... patiently ... It is no mere ... To receive ... deserves a reward ... and then receive ... commendation, but ... not better ... of such a ... arouse ... than ... averted ... [illegible]

This is the only place where Christ is called a "bishop." All coming to him is but a "return" to the Shepherd and Bishop from whose fold the sinner has strayed. Such a return is a return—home.

NEW BOOKS.

Messrs. Lee & Shepherd have ready for immediate publication an entertaining juvenile by Mrs. T. W. Higginson, entitled "Room for One More," illustrated by Mrs. Lucy Gibbons Morse. The story vividly portrays the struggles and final magnificent victories of a high-spirited and unruly orphan boy.

The Rev. Daniel Wise, D. D., author of a number of popular juveniles, formerly secretary of the Methodist Sunday-school Union, has written another story for youth entitled "Roderick Ashcourt," showing how a brother and sister thrown by misfortune from wealth and a happy home, met the emergency with great bravery, and fought it through until they had lifted themselves to enviable positions.

Messrs. Lee & Shepherd have ready for publication another of Mr. Geo. M. Towles' juvenile books of adventure, founded entirely on fact, in the "Heroes of History" series. This volume is the interesting life of the famous voyager, Magellan, who was born late in the fifteenth century, and after various adventures started from Spain with five ships, that made the first voyage around the world.

"Castle Foam," by H. W. French, will be brought out at once by Lee & Shepherd. It is a strong and dramatic novel, founded in Russia during the brilliant reign of the Emperor Alexander. The author's familiarity with the people and customs has enabled him to weave into an interesting story the pride, passion, treachery, magnificence and the underlying truth of life among the nobility.

Mr. Nathaniel H. Bishop, author of "The Voyage of a Paper Canoe," has ready for immediate issue from the press of Lee & Shepherd a companion volume, entitled "Four Months in a Sneak-Box," the name of the fishing and duck-shooting boats used on our New Jersey coasts, and in which he made a most interesting trip of 2600 miles down the Ohio and Mississippi rivers, and along the coast of the Gulf of Mexico. The work contains many new and important observations upon this comparatively unfamiliar part of the land.

NEW PUBLICATIONS.

Kunkel's Musical Review for November, (St. Louis, Mo.) has an editorial on "Musical Ingersollism."

Principia Paper, No. 11 is "The Exodus of the American Freedmen," by the President of the National Farmer's Association, Boston, Mass.

With the November number is ... volume eight of the ... Musical Journal. For ... years it has gained popularity and circulation, until it now ... nearly every postoffice in the ... loving South; $1 a year, and a dollar's worth of premium sheet ... thrown in for full measure. ... subscription to the publishers, Messrs. Ludden & Bates, ..., Ga.

St. Nicholas for November opens ... volume of that magazine with wider margins, thicker ... twenty-eight additional ... two frontispieces, a red-line ... for the volume, sixty or ... and fourteen short ... the very little folks have ... of large type and four ... themselves; and the ... "Jack-in-the-Pulpit," ... and "Riddle-Box" ... with funny items, the ... girls' letters, and riddles ...

... Awake for November opens ... story for the boys, ... Telephone," by Kate ... "The Training School ... by Mrs. Dickinson ... pictures drawn on ... L. B. Humphrey, ... poem entitled ... of Chang ... its comic drawings ... will be regarded by ... The ... Jane Howard, ... Art School," ... and "The ... story, by Susan ... are several ... The attract- ... 1880 will be ... Only $2 a ... Editor. D. ... Publishers, Boston.

... Scribner, of which ... opens ... of ... interesting ... is the first ... [illegible]

central figures is a western Methodist minister who against his will drifted in his belief toward Schopenhauer's ideas. A brother clergyman, a noble illustration of Methodist warm-heartedness and a lady from Pittsfield, Mass., with her husband. Mr. W. M. F. Round describes an experiment he made in smoking opium in a Chinese opium den in Boston. The Men of Lake Tahoe graphically pictures the hardy lumbermen of that wonderful and California lake. Around St. Paul's describes some of the endless and interesting peculiarities of London. The stories are A Fragrant Vase, A Kid of the Goats, and the Cornet Solo, the verses include charming flower poems. Rev. Dr. James M. Whiton has Bible Bygones; there is a resume of the various Sunday laws of the different New England States, given apropos of the recent Sunday discussion in Norwich, Conn. The editorial departments, including reviews of new books, conclude the number.

The North American Review for November opens with a series of replies, by Julia Ward Howe, Elizabeth Cady Stanton, Thos. Wentworth Higginson, Lucy Stone and Wendell Phillips, to Mr. Parkman's article on "The Woman Question," which appeared in the October number. They are united under the title, "The Other Side of the Woman Question, and give a complete presentation of the arguments in favor of extending the right of suffrage to women. The second paper is an attack on Malthusianism, Darwinism and Pessimism, by Professor Francis Bowen, of Harvard College. The writer declares that Malthusianism has no advocates, that Darwinism stands completely refuted by the facts of nature, and that in the despair of Pessimism we witness the worst consequences of the Malthusian theory. "A Page of Political Correspondence" is a collection of letters written by Mr. Stanton to ex-President Buchanan at the beginning of Mr. Lincoln's administration, now for the first time given to the public. Part 4 of "The Diary of a Public Man" treats chiefly of the relinquishment of Fort Sumter, Mr. Seward's negotiations with Virginia, the progress of events at Richmond and Montgomery, and the plan of a peace convention. Another interview with Mr. Lincoln is described, in which the President made several of those characteristic remarks which caused him to be so much misunderstood by those about him when he first came into power, but are now quoted as proofs of his shrewdness and ability. Professor Arthur L. Perry contributes a clearly written essay on "Tariff Reactions," in which he insists that every form of protection must operate calamitously in time. The concluding article is a review of "Some Recent Works of Fiction," by Edward Eggleston.

American Safes and Locks.

American safes and locks are unrivalled. This is due to northern ingenuity, stimulated by the demand for safeguards that are not so requisite in the well built and policed cities of Europe.

The first really fire-proof safes were made in New York. These were on the principle of the evaporization of water as affected by heat; the vapor or steam protecting the contents from destruction. Silas C. Herring made these safes in 1841 and introduced an industry that has since become an important one. The enormous issue of stocks and bonds by railway companies and other corporations, as well as the bonds issued by the government and the growing wealth of the community, called for safes to protect against the most skillful burglars. The massive bank safes and combination locks of today are the result.

Improvements are continually being made in the construction of safes, usually emanating from the old, but enterprising, house of Herring & Co.

The Peerless Organ, advertised in another column, is manufactured by a worthy member of the M. E. Church, Wm. A. Gaylord, who is the proprietor of the Peerless Organ Co. These organs are just as they are represented to be, are good value for the price offered—in fact are bargains. The readers of the SOUTHWESTERN will find Mr. Gaylord a man who sells good instruments only. Write to the company for circular and terms.

Printers' ink can be used with great advantage and at very small cost, by doing your own printing on one of the celebrated Model Printing Presses. It is cheap, easily managed, and in every way reliable. The attention of business men is particularly called, in this connection, to the advertisement of this well-known press in another column.

Everybody Needs after the exhaustion of the day a stimulant that is nourishing as well as warming. Nothing is so well suited for this purpose as Cocoa or Chocolate. That prepared by Walter Baker & Co. has the highest reputation of any in the market.

We Believe

That if everyone would use Hop Bitters freely, there would be much less sickness and misery in the world; and people are fast finding this out, whole families keeping well at a trifling cost by its use. We advise all to try it.—U. & A., Rochester, N. Y.

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It has been well proved that prevention is better than cure. A very simple and effective preventive for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully, the common method of using them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison. One reason why they are of special value is that they stimulate the digestion and thus enable to system to overcome the influence of the malarial poison. They are a cheap and almost certain preventive. Ask your physician about them. Benson's Capcine Plasters are a sure preventive and cure for chills and fever if worn as above. Price 25 cents. 33 13t

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To any Reader of the SOUTHWESTERN CHRISTIAN ADVOCATE, on receipt of ONE DOLLAR, A Handsome Ornamental Box, from 6 to 8 inches square and 2 inches deep, (outside measurement,) expressly made for the Holiday Trade, and that retailed in New York last winter at $1.50 each. In addition I will supply with each box ordered, without extra charge, one quire of fine note-paper and envelopes to match, one Ivory-tipped lead pencil, one pen-holder, and six Falcon pens. I have only a limited number of Boxes to dispose of, and will fill all orders as they are received till stock is closed out. This is an unusual opportunity to get a nice Christmas present for a lady at a merely nominal price. Each Box will be sent by mail, Strongly Enclosed in a paper board cover. In ordering be particular to give your Name, Postoffice, County and State. Address all orders to Wm. Baldwin, P. O. Box 121, Station D., New York.

Refer by Permission to the Editor of this paper.

Quarterly Conferences.

To the Members of the Tennessee Conference

The committees of examination will meet in the church in Lebanon on Wednesday morning, Nov. 19, at 9 o'clock. Members of the classes will please take notice. It will be necessary to be in Nashville and take the train on Tuesday evening the 18th, as no morning train runs on Wednesday. Brethren who have subscribed to the Endowment Fund of the Central Tennessee College will be prepared to pay the annual installment of their subscriptions. Members of conference and lay delegates will report at the church on their arrival at Lebanon. All persons coming to conference over the Nashville, Chattanooga & St. Louis Railroad will purchase round trip tickets, as no return tickets can be given at conference. Brethren will be ready to report their statistics on the first day of the conference. J. BRADEN.

Nashville, Oct., 1879.

MERIDIAN DISTRICT CONFERENCE.

I wish to inform the brethren of the Meridian district, through our Church Organ, that the District Conference will convene at Enterprise, Dec. 16-17. I hope that the brethren will bear this in mind, and meet punctually and be well prepared. I hope to meet all of the members. J. W. DUNN, P. E.

TENNESSEE CONFERENCE — RAILROAD ARRANGEMENTS.

The Nashville, Chattanooga & St. Louis Railroad will sell tickets from McMinnville, Tullahoma, Wartrace, Shelbyville, Bell Buckle, Murfreesboro, Nashville, White Bluff, Dickson, McEwen, Johnsonville, Hollow Rock, Huntingdon, McKenzie and Martin to Lebanon and return for three cents a mile each way, if applied for at these stations during business hours of the day. Tickets sold Nov. 18-20 good until the 29th. Parties must purchase their tickets, as no certificates for return passage will be recognized.

J. BRADEN.

GULF (MISS.) DISTRICT.

FOURTH ROUND.

Hazlehurst, Nov. 8-9; Crystal Springs, Nov. 11-12; New Hope, Nov. 15-16; Union Church, 22-23; Natchez and Fayette, Nov. 29-30; Hamburg, Dec. 3-4; Meadville, Dec. 6-7; Liberty, Dec. 10-11; Brookhaven, Dec. 13-14; Augusta, Dec. 17-18; Pascagoula, Dec. 20-21; Bay St. Louis and Pass Christian, Dec. 24-25; Handsboro and Ocean Springs, Dec. 27-28; Columbia, Jan. 13; China Grove, Jan. 24; Simpson, Jan. 8-9. J. CAMPBELL, P. E.

Brookhaven, Miss., Oct. 17, 1879.

NOTICE.

The Sunday-school Association will hold its regular monthly meeting on Wednesday, Nov. 5, 1879, at St. James's Chapel, on ... street, at 7 o'clock p. m. All the Sunday-school Teachers are invited. There will be several able speakers to address the meeting. By order of the President.

I. N. NORWOOD.

R. A..., Cor. Secretary.

... A YEAR FOR A RELIABLE BUSINESS ... IN EACH COUNTY. ... J. B. CHAPMAN, ... Ind. n20 13t

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—AND—

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In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations. —Author's Preface.

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Republican Mass Meetings.

ROOMS REPUBLICAN STATE CAMPAIGN COMMITTEE,
New Orleans, October 24, 1879.

Mass Meetings of the Republican party will be held at the following places, and will be addressed by some of the gentlemen hereafter named:

Judge Taylor Beattie, Hon. James N. Gillespie, Judge Don A. Pardee, Gov. P. B. S. Pinchback, J. R. G. Pitkin, Esq., James D. Kennedy, Esq., Col. Wm. Burwell, Col. James Lewis, Gov. H. C. Warmoth, Geo. W. Bryant, Esq., Judge H. R. Steele, Hon. J. Henri Burch, Gen. Frank Morey, Gov. H. S. Foote, Hon. M. G. Bobe, Gov. Michael Hahn, Hon. A. J. Dumont, Paul Trevigne, Esq, Hon. Albert Leonard, Judge J. A. Gla, Judge A. Boarman, Gen. Jack Wharton, T. de S. Tucker, Esq., and others.

Baton Rouge, Wednesday, Oct. 29; Clinton, Thursday, Oct. 30; Bayou Sara, Friday, Oct. 31; Point Coupee, Saturday, Nov. 1; Vidalia, Monday, Nov. 3; Waterproof, Wednesday, Nov. 5; St. Joseph, Thursday, Nov. 6; Delta, Saturday, Nov. 8; Monroe, Monday, Nov. 10; Homer, Wednesday, Nov. 12; Minden, Thursday, Nov. 13; Bellevue, Friday, Nov. 14; Shreveport, Saturday, Nov. 15; Mansfield, Wednesday, Nov. 19; Coushatta, Wednesday, Nov. 19; Natchitoches, Saturday, Nov. 22; Alexandria, Monday, Nov. 24; Franklin, Tuesday, Nov. 25; Marksville, Wednesday, Nov. 26; Opelousas, Thursday, Nov. 20; Vermillionville, Friday, Nov 21; St. Martinsville, Saturday, Nov. 22; New Iberia, Monday, Nov. 24; Tangipahoa, Thursday, Nov. 27; Covington, Friday, Nov. 28; Donaldsonville, Saturday, Nov. 29; New Orleans, Monday, Dec. 1; Saturday, Nov. 29; Donaldsonville, St. Charles and St. James parishes; Sunday, Iberville, Point a la Hache and St. John. W. L. McMILLEN.

Chairman State Campaign Committee of the Republican party of Louisiana.

R. F. GUICHARD, Secretary.

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FIRST YEAR:

Part First of Wakefield's Theology (price $3 50); Wesley's Plain Account of Christian Perfection (price 45 cts); H. Kidder's Homiletics (price $1 75); Bible and Discipline continued; Waddington's Church History (price $2).

SECOND YEAR:

Part Second Wakefield; Merrill on Baptism (price $1 25); Bible and Discipline continued and a written sermon.

THIRD YEAR:

Part Third, Wakefield; Nast's Introduction to the New Testament (price $1 75); Morris' Sermons (price $1 50); and a written sermon.

FOURTH YEAR:

Part Fourth, Wakefield a written sermon and the written questions laid down in the fourth year's study in the discipline.

During these years it is expected that every minister will read Wesley's Sermons (2 volumes, price $7 00).

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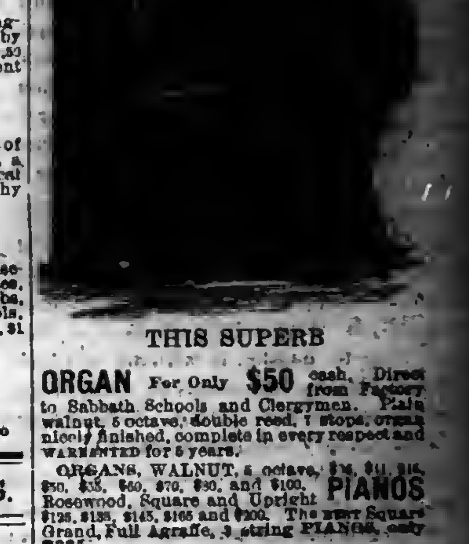

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5. All for Christ: How the Christian may Obtain, by a renewed Consecration of His Heart, the fullness of Joy Referred to by the Savior just Previous to His Crucifixion, with illustrations from the lives of those who have make this consecration. By Thomas Carter, D.D. 16mo., 75c.

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11. Never relate your misfortune, and never grieve over what you cannot prevent.

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14. Let truth and an unwavering faith in God underlie all your motives and actions.

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Lost Friends.

We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters ... Pastors will please ...

DEAR EDITOR—I desire to make inquiry through the ADVOCATE for my wife's brother, whose name is James Taylor, or James Robinson. The last I heard of him he was at the White Pine lumber yard, Florida. If any information can be had of him please write to Agnes ... at 311 Perdido street, New Orleans.

G. SMOOT.

...—I wish to inquire about my brother, John Carter, who is a local preacher in St. Paul ... He left here on the 15th of December, 1878, leaving a wife and four children, who are very much in need, and the last time I heard from him he was in Assumption parish, La., at Georgia plantation, when he was very sick. For any information address letter ... Moss Point, Mississippi.

J. C. WALKER.

MR. EDITOR—I wish to inquire for my brother. His name is Isaiah ... He used to belong to one ... A. Cooper, who now lives in ... county, Ga., which is now ... Barto county. When last ... he was going to Nashville. ... At the present we are all ... The father is living in Ana... of the children are in ... His father's name ... Robinson, formerly James ... the name he went ... in Georgia. His ad... James Robinson, Ana... His mother's name was ... She died Janu... and was buried in ... Now I will give you ... children to the ... name is first: ... Wesley, ... Sasso, Wil... My ... and I am the old... If any in...

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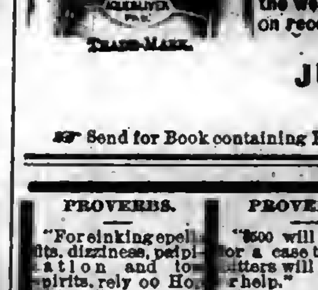

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Southwestern Christian Advocate.

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WILLIAM BALDWIN, Special Agent.

MY PRAYER.

BY GRACE ATHERTON.

Lord, lift the eyelids of the soul
That bar thy light divine;
O, cleanse the heart of every stain,
And make it wholly thine.

Lord, help me now to consecrate
My life, my all to thee;
And lift me from the bond of sin,
To be forever free.

Lord, fill my heart with thy own love,
[illegible]
[illegible] may find thy presence near,
[illegible] at Jesus' feet.

[illegible] to yield myself
[illegible]
[illegible] the whole world's loss,
[illegible] still.

A [illegible] Bishop.

[illegible]

think the Bishop wanted to exaggerate. I think he meant what he said. I don't think he meant that those ministers of the Washington conference were fine Greek scholars; neither do I believe that all the men elected to the office of Bishop in the M. E. Church were such scholars; or that the church requires a bishop to be educated in all the languages. I understand that he should be a man of good sense, with character above reproach, a good practical education, versed in the doctrines of the church. With schools for colored membership in the North for over seventy years, and schools in the South for over twelve years such a man should be found. Bro. R's letter reminds me again of a remark made to me not long since by a distinguished minister of the M. E. Church South: "Adams, your people will never see a colored man elected to the office of bishop." He said he knew the Church better than I did. I admitted it, yet I told him I thought that they would. Said he, "they never will; they will worry along with you for a while and then set you apart in a separate conference, as we did those that were in our church." I told him that the M. E. Church had spoken so much against it, that I did not believe they would do such a thing; that they would be ashamed. I said to do it after preaching and writing against it so bitterly, they would be ashamed for the world to know it.

Bro. R says again that the negro is always talking and writing about the prejudice between the two races, and at the same time acts it out fully. I think that we can clearly show much less prejudice among the colored people in the last fifteen years than can be shown among the whites. We have several districts in the several annual conferences in the South that have white presiding elders, the ministers all being colored, yet the ministers and members have not shown any disposition to rebel against the authority of the Church. We have not allowed our prejudice to govern in this matter, and we have the credit up to this date of obeying the order of the Church. Bro. Ramsey I know was once a member of the Holston conference. He was a layman and also a delegate to the last general conference. Holston conference is a mixed one. I believe two-thirds are white, and two small districts colored. I would like to know from Bro. R. whether any of the colored presiding elders were appointed to a district of white ministers. Bro. Tate has been a presiding elder in the Holston conference for several years. I would like to learn from Bro. R. whether Bro. Tate was ever appointed over a white district. I will admit that there is some prejudice among my people, but I think the whites have a great deal more. It was not done [illegible] the prejudice was so very [illegible] among the whites that it [illegible] not have been wise for the [illegible] to have made such an appointment, and it would have [illegible] to the prosperity of the [illegible]. But when they come to Mississippi, or South Carolina [illegible] the bishops have not [illegible] discovered such great fear of [illegible] and appoint white presiding elders. There are about a [illegible] white ministers in these conferences [illegible] not over twenty. [illegible] has got three in full [illegible] and in the last general [illegible] a white man was sent [illegible] to represent us. We [illegible] elected two colored delegates but we worked outside of [illegible] South Carolina and [illegible] have done likewise. Bro. [illegible] the negro is very full of his [illegible] Rev. Dr. A. C. McDonald, Dr. J. C. Hartzell and [illegible] Webster have been [illegible] McDonald and Webster [illegible] men could [illegible] following pre[illegible] conference [illegible] one colored dele[illegible] not. I don't [illegible] the negro has [illegible] I would [illegible] approve it. [illegible]

is our friend, but she has shown it greatly in building churches and colleges for the education of her ministry. I have every cause to believe that when the old church finds a suitable man, it will elect one. Yours in love,

M. ADAMS.

Meridian, Miss., Oct., 1879.

For the SOUTHWESTERN.

Exodus Notes.

HEMPSTEAD, Oct., 22, 1879.

MR. EDITOR—I read an article in your paper a few days ago, written by Bro. Cushman, of the Houston district. In said article he used my name quite freely without being provoked to it by anything that I have said or done that I remember. I have always very highly respected and loved Bro. Cushman, and coming from where he did, and bringing with him the high standard of morals that they have in that country, I have expected great things—perhaps too much. I was surprised at some expressions contained in his first article on Kansas, and referred to one in my article, but I mentioned no name. Now, I am not disposed to quarrel with Bro. Cushman about Kansas. I say, let the people go or stay as they please. He refers to an article I wrote in the spring. In that article I said I believed from present indications that the colored people would become the future landlords of this country. He says I am forgetful. No, I did not forget the first when I wrote the last article, but I have seen more of the treatment of these people since I penned the first piece. I am more convinced that there must be a change of treatment before they can ever be a people here. I am like my good Bro. C. If they can be protected here, this is the best place for them; but will he or any one else become responsible for that? Bro. Cushman can know but little about the wants or sufferings of the colored people in this country, having been here not quite a year, and being near Houston or Galveston all the time, how can he know? I have the word of leading men in Houston and other parts of that district, who say they are going to Kansas as soon as they can get off, and yet Bro. C. says there is no Kansas spirit there. Now the fact is, they know my good brother is opposed to it, and they do not talk to him about it, so he cannot tell who is and who is not. I do not think Bro. Cushman was moved but by the purest of motives, with an eye single to the glory of God and the good of the people, but if he will follow the courts of this State, as I am doing, and witness the scenes that I witness weekly, he would agree with me. Two men steal a horse, white and colored. The white man is condemned for 5 years and the colored man for 10 years. This is one case out of hundreds. Women used as wives, and then sent to the penitentiary to get shut of them.

W. L. M.

For the SOUTHWESTERN.

From Nashville.

There is considerable interest now in the temperance movement in Tennessee. The good effect of stopping the "wild cat" stills, as they are called, is said to be very apparent in some of the mountain districts. There is less of lawlessness, drunkenness and crime; more security of property and person; less fighting, brawling, revelry and murder. Every Christian must rejoice in this legislation and its execution, and pray that the government may stop this unlawful distilling entirely, and realizing its good effects upon the immediate neighborhoods of these many factories of misery, poverty, crime and death, may apply similar legislation to every distillery and brewery in the land, and save our nation from becoming a nation of drunkards. Some of the churches and individual pastors are speaking out on the evils of intemperance in unmistakable language. The position of the M. E. Church is known in every community, and something of the healthier tone of public sentiment on this question in many places in this State, is largely due to the position of our church on the subject of intemperance. Dr. Baird, pastor of the Cumberland Presbyterian church in this city, has recently preached some stirring sermons against intemperance and the liquor traffic. [illegible] in such work to be done [illegible] will [illegible] the drinking shops on election days. It would be a good thing for thousands of homes and tens of thousands of wives, children and parents if the grog shops could be closed every day in the year.

A spirit of revival has manifested itself in various parts of our work, following the earnest labors of the pastors. At Lebanon, the place of holding the next session of the Tennessee Conference, there has been some revival, and the church building has been thoroughly repaired. The colored people bought the building from the Church South, and are now making it better than it has ever been. At other points new churches have been erected, and a general spirit of improvement in church houses prevails. The subject of a colored bishop does not agitate us here very much, possibly because we have no probable candidates for the office. Some are asking why so much stress is laid on the color of the candidate. If it is to have a colored bishop for colored conferences only, the Tennessee Conference does not want such an officer. If it is to promote the general welfare of the church, and a suitable man for the Episcopacy can be found, he will be elected just as soon as these things are apparent to the church. Bishops are necessarily expensive officers, and the church will do well to look to their multiplication beyond the necessities of the work. The next General Conference will hardly elect more than one or two if the present Board of Bishops remain effective as at the present writing, and perhaps no one will be elected. Why should there be others elected if the present number can do the work?

The Central Tennessee College has opened with a large increase over last year at the same time. The prospect is good for a large increase in the future. The Meharry Medical College opened on the 6th inst. with a good attendance.

J. BRADEN.

Nashville, Tenn., Oct. 24, 1879.

For the SOUTHWESTERN.

Letter from Oakland.

OAKLAND, Colorado county, Texas, Oct., '79.

DEAR EDITOR—I wrote you in the spring something of my work in this part of the Lord's vineyard. Please allow me now to address you once more near the close of the year, hoping to give you a few additional facts of interest to your numerous readers. My labors have been constant, and I hope productive of good to the cause of Christ and this dear people. In the whole field we have had twenty-five conversions and 42 probationers. One new house of worship has been erected. Some of our people have gone home to their rest and reward. Sister Mollie Adams, a faithful member of the M. E. Church, departed this life Sept. 9 in the full triumph of faith and the hope of a glorious resurrection.

Our meetings generally have been well attended. In July we held a camp-meeting of one week. It was well attended and we had much success. As minister in charge, I have done all I could to advance the Sunday-school work. We have some devoted teachers, both old and young. Our presiding elder, L. Carper, has met us three times this year. His last quarter was held on the 13th. We had a time—the people were delighted with him and his sermons. His address to the Sabbath-school was a noble effort. The people, without any notice, did well for him, making $9.20.

On the 26th of September the ladies of the congregation held a church festival for the preacher's salary. It was a success, notwithstanding a very heavy rain the same day. The amount raised and presented to the preacher was $31.65. And let me here say to my ministerial brethren that our sisters here are very much like Mary and Martha—they are willing to help their minister and not let him suffer.

The missionary cause is alive. I am here to bring up to the annual conference, *Deo volente*, a good constitution. Look sharply, brethren. And now, dear editor, not to exhaust your patience, let me say that the cause of Christ in connection with our beloved M. E. Church is flourishing. We are, I feel, gaining ground—advancing upon the enemy, and hope to possess his strongholds. Such is the influence of our church here that even our fellow citizens have remarked the good order that prevails in our large assemblies. Even the magistrate has spoken of the absence of riot and disorders, once too common at our meetings. If we have enemies they can only stand off and bark at us. Our determination is as strong as ever to persevere and fight the good fight of faith.

The SOUTHWESTERN is a constant visitor. It is carefully read and is a powerful agent for good. I only regret that we are not able to read its pages more attentively. I am very desirous that it find its way into every family of Texas. One white brother and friend of ours is always glad to read it, and recommends it wherever he goes. I am doing what I can to obtain subscribers. All the old ones will renew, and I am in hopes of getting some new subscribers. Our people must read more—read their church papers—and in this great way help to spread the gospel. Hoping that God will aid you in all your arduous labors, I remain yours truly,

P. JOHNSON.

Plain Talk About Fraternity.

Bishop Haven, in a letter to the *Methodist Advocate*, says:

Some of our brethren in the North fancy it is the fire-eating quality of their brothers in the South that causes these good brethren of that church to talk about us so violently. Was Dr. Cobleigh a fire-eater? Yet no one was more abused than he. Is Rev. Mr. Daugherty, of San Antonio, a fire-eater? Yet he can tell as painful a tale of insult and obloquy as any of us. How happens it that these blows fall so steadily and impartially on every one whose work brings him into competition with that church? Dr. Brush and Dr. Hartzell and Dr. Lakin and Dr Webster, located each almost 500 miles from the other, across the whole South belt, from Austin to Charleston, they have one story to tell. So had their predecessors. So had those eminent men of God, held in highest reverence by all the church, two of whom have so lately left her and one of whom remains behind in still higher reverence for the departure of his maligned associates—Bishops Janes and Ames and Simpson. They all have felt these malignant darts. One of them was run out of the South by a mob led by one of the chief men of the State, a mob and a leader lately approved by the Governor of that State in the columns of the *Advocate* published in that State, while the other has been pursued even to his grave by scurrilous epithets in their journals, not the least in that which especially boasts of its wit and culture. If the third is ever mentioned, it is only with similar scorn and scurrility.

Nay, my brother, I am still for returning to the wisdom of our fathers, that wisest body of delegates ever assembled in General Conference—the Pittsburg Conference of 1848. That body came up from the people. It knew what the churches and conferences wanted. The New York Conference of '44 had half-way consented to a division of the church. It had more than half-way consented to stay out of the South, if the preachers from the South chose to set up for themselves. It went so far as to give coloring to the decree of the Supreme Court declaring it a division and not a secession. But the sober sense of the ministers and churches rallied from the vehement debates and problematic concessions of New York. They declared there was not and could not be a division; that the church was one and indestructible; that we had not lost the right to go South or anywhere, by any *quasi* action of the General Conference of '44. The delegates sent up to Pittsburg knew what they were about. They obeyed the will of the church, revised the action of '44 so far as it needed revision, refused a fraternal delegate, whom as a man and brother they highly honored, and took the stand which carried the Union through the bloody struggle then unseen but impending, in which the chief enemy were those formerly of her own church, the war for national existence and human liberty. Honor to those strong, wise, sober men. To their standard we clung faithfully till 1872. Then a gush of sentiment took possession of all the North, compelled the nation to abandon its only friends, supporters and defenders to the cruel mercies of their enemies, slaughtered thousands upon thousands of Union men, white and black, a cloud of witnesses against the fatal weaknesses of the Union majority, and consummated its bloody folly in the base surrender to her vilest enemies of Louisiana and South Carolina, the States that had alone stood between the Union and its foes, for its chief magistracy, the commander-in-chief of her armies and navies.

In this weak concession the Church joined. She held out the right hand of fellowship. She acknowledged them to be hear brethren. She offered through one of her most stalwart leaders the olive branch. She spoke honest, living, manly words. She buried the past. Her leaders were kindly, warmly received. Never was a heartier welcome ever given than that which met them at Round Lake. How has this been responded to? Read every paper published by that Church, from the Nashville, under its present no less than under its former editor, to the worst of them all, that which issues from Richmond. Read the venomous attacks inspired by these leaders in the secular press. Nay, verily, look at the action of their own General Conference to one of our own commissioners, who dwelt where the Conference sat and was never for once requested to take a seat on the platform, not even when our own formal delegates were most formally received. Nay, more, for fear of whom the very rule was enacted which forbade the introduction of any but official representatives to the Conference, and who was ignominiously refused admission to the delegate door of the Conference by the usher, who knew him as well as the sexton of his own church did. Not until the delegates of that Church apologize for the insults steadily thrown through the whole of that session at one of our own Cape May Commissioners, over whose decisions they shouted so warmly, should they be allowed to appear before our own General Conference.

Not in bitterness or in the least hardness of heart do we write this. No one (and they know it perfectly well) would rejoice more heartily than myself at real fraternity; but a sham fraternity, a fighting fraternity, a murdering fraternity that smites under the fifth rib, while it smilingly strokes your beard, from all such, good Lord, deliver us. We are in the South, gone there not of our own motion in a single case, but by appointment and order of the Church. We have gathered there much people, a Church there already half the size of this rival and hostile body, more in numbers than their own if we include the other Methodist Churches in the South that affiliate with us, and who would have to leave that country if we left it.

Let us stand by our own preachers and people, by our own martyrs who have fallen for no other offense than belonging to our Church. "I am a Methodist," said a brother seized by the Ku-lux in Texas, in a vain effort to escape their deadly clutch. "I am also a Methodist," replied the leader of the gang of murderers from behind his mask. Perhaps the Texas *Advocate* can give us his name. "Shall we be fraternal to our own Church in the South?" asked the New-York *Advocate* once in an editorial leader. The anwser will be given at Cincinnati in the way we treat those who represent our persistent and malignant foes.

Remarkable Human Works.

Nineveh was fourteen miles long, eight miles wide and forty-six miles round, with a wall one hundred feet high and thick enough for three chariots to go abreast. Babylon was fifty miles within the walls, which were seventy-five thick and one hundred feet high, with one hundred brazen gates. The Temple of Diana, at Ephesus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building. The largest of the pyramids was four hundred and eighty-one feet in height, and eight hundred and fifty-three feet on the sides. The base covers eleven acres. The stones are about sixty feet in length and the layers are two hundred and eight. It employed 320,000 men in building the labyrinth in Egypt, and it contains three hundred chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles round. Athens was twenty-five miles round, and contained 350,000 citizens and 40,000 slaves. The temple of Delphus was so rich in donations that it was plundered of $50,000,000, and the Emperor Nero carried away from it two hundred statues. The walls of Rome were thirteen miles around.

The Louisiana Republican Platform.

The Republican party of Louisiana presents these fundamental principles of policy, to which it pledges its hearty support, and a due consideration whereof it asks from the people of Louisiana:

1. We hold that our Government is national in its character, composed of States free in their sphere, but subordinate to the National Government and united by indissoluble bonds of union.

2. We hold that it is the privilege, right and duty of the National Government to extend its protecting arm so as to guarantee a free Republican form of government to each State.

3. We hold that no government of the people, by the people and for the people can exist when the ballot is not free; nor when the will of the people expressed by the ballot is changed by a fraudulent and corrupt return.

4. We hold it to be the right and duty of the National Government to protect the labor and industry of its citizens from competition with the products of the pauper and slave labor of foreign nations

5. We hold that it is the right and duty of the National Government to improve the rivers and harbors of our nation, and especially of that great inland sea, the Mississippi, and its tributaries.

6. We hold that it is the right and duty of our National Government to provide for a Southern transit to our Pacific coast and generally to assist in the construction of such main lines of transit through the nation as will enable the producer to procure a market for his surplus products, and render more free and more frequent the water communication of the citizens of the Republic.

7. We hold that the National Government should at once take the necessary steps to strike from all of our treaties the clauses therein which place one and all upon the basis of the most favored.

8. We hold that it is the right and duty of the National Government to encourage foreign commerce in our own bottoms by a judicious system of appropriations and subsides.

9. We hold that it is the bounden right and imperative duty of the National Government to secure by all means the construction of a canal or other system of transport across the Isthmus of Darien and to insist with all of its power that no non-American nation or nations shall have a predominating influence in the management thereof.

10. We hold that the honor of our State and the honor of its citizens as well as their national interests are pledged to an attempt in good faith to pay the State debt represented by the consolidated bonds issued under the constitutional amendments approved and ratified by the people in 1874; and we further hold that in our opinion that ordinance constitutes a valid contract binding upon the State.

11. We hold that if misfortune and financial ruin should at any time prevent a full and rigid compliance with the letter and spirit of our bonds, that then a settlement should be sought after consultation with our creditors as our equals, which shall at the same time be just to them and commensurate with our resources.

We hold that the judiciary department of our Government should be kept free and unpolluted by the turmoil and contest of politics, and recognize that there may be and is at all times an honest difference among the most learned upon proper construction of constitutional and statutory enactments, which honest difference of opinion necessarily leads to different political affiliations. We hold that each of the great political parties should be respected upon the bench.

Resolved, That the recognized position of the Republican party as the party of good faith, honest dealing and devoted adherence to the principle that the rights of public creditors must at all hazards be fully and fairly protected, demands that the vote of our party should as a unite be cast against the debt ordinance of the proposed constitution.

Resolved, That as to the adoption of the constitution, we recognize an honest and legitimate sphere for difference of opinion, and recommend that the question of adoption or rejection of the proposed instrument be left to the voters.

The platform was unanimously adopted.

General News Items.

M. de Lesseps will sail for Panama early in December.

Forty thousand Russian troops have been ordered to Central Asia.

American tugs are prohibited from unloading a cargo in Canadian waters.

The Evangelical Alliance of the United States met in St. Louis on the 29th.

Tekke-Turcomans attacked the village of Avasi, and killed sixty-two men.

Admiral John J. Abernethy, aged 75 years, died in New York, from effects of exposure in naval service.

The schooner Parker, with 56,000 bushels of barley, collided with the schooner Niagara in Detroit river, and sunk.

The peace congress at Naples, to promote general disarmaments throughout the world, ended in confusion.

Bishop Foster, of the M. E. Church, says he was licensed to preach at 13 years of age, and at 17 he was a pastor.

Cleopatra's needle, about to be shipped from Egypt to the United States, was seized by creditors of the Egyptian government.

Chinese merchants have organized a steamship company, and are about to run a line to the Sandwich Islands and San Francisco.

Fire has broken out in the Pinkerton tunnel, on the Baltimore & Ohio railroad. A temporary track will be built around the mountain.

Rev. Dr. C. H. Fowler, editor of the *Christian Advocate*, and Rev. Dr. W. H. De Puy, assistant editor, have been elected delegates to the General Conference of 1880.

The Peruvian ironclad Huascar was captured by the Admiral Cochrane and another Chilian ironclad, which placed the Huascar between two fires and compelled her to surrender, after all three vessels were seriously damaged.

A Confederate monument was unveiled at Macon, Ga., on the 29th, in the presence of 25,000 persons. Great enthusiasm prevailed. Over 20 companies of Georgia and Florida troops were present. There was a banquet at night, and an illumination of the streets.

The locomotive is to be heard on the east coast of Africa. An English scheme is on foot for a railway from the River Zambesi through Livingstonia, a Scotch town on the northern coast of Zanzibar. Manchester merchants have taken it up, the government approves it, and a company with £2,000,000 capital is about formed.

The last presiding elder of the "Northern" Methodist Church before the war in Texas was murdered, and all over the South preachers and teachers of that church have been treated badly; but now there are Methodist Episcopal Churches and schools of the original stamp scattered all over the South, and even in the "empire of Texas" the lives and property of our people are comparatively safe.

The Great Master.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked a friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his [illegible]. He is regular, and [illegible] Master all goes right."—Dr. [illegible]

[illegible] SOUTHWESTERN.

[illegible] D. D., Editor.

[illegible], November 6, 1879.

THE CANVASS FOR 1880!

LET IT BEGIN NOW.

[illegible] ADVOCATE Free for the Remainder of [illegible] to New Subscribers for 1880.

[illegible] an inducement to an early [illegible] for new subscribers we will [illegible] the ADVOCATE FREE, for the [illegible] of 1879, to all who subscribe now, for the coming year. [illegible] numbers will be sent, but [illegible] next paper after the names are [illegible] will be sent, and all numbers regularly therafter, until Jan. 1st, 1881.

[illegible] the preachers, and our patrons and friends please make this known as widely as possible? [illegible] should be accompanied by the cash.

Terms of Subscription:

[illegible] $2.00
[illegible] 1.00
[illegible] months 50

[illegible] Picture Premiums Next Year.

[illegible] colored people left Baton [illegible] the steamer Halliday for [illegible] North on the 26th inst.

[illegible] for relief of Rev. Jas. [illegible] since last report: Rev. J. [illegible], Alexandria, La., $8.

Mrs. A. M. Ryder, who labored [illegible] city last year among the [illegible] women, has returned, and continues her good work.

Every candidate on the Demo[illegible] State ticket of Louisiana, [illegible] served in the Confed[illegible] army.

Bishop Haven's remarks on [illegible] on our first page, have [illegible] ring of true manliness. Let [illegible] be read and pondered. We [illegible] add our own comments next [illegible]

The Topeka (Kansas) *Citizen* [illegible] The bars are gradually dropping out of sight, and merit, not [illegible] is fast becoming the test. [illegible] D. Knox on the recom[illegible] of Rev. W. O. Lynch [illegible] appointed Mr. W. T. Winn [illegible] colored gentleman, lately [illegible] to a place as clerk [illegible] banking establishment in [illegible] Fall in ranks gentleman!

[illegible] *Louisianian* says: The [illegible] ADVOCATE con[illegible] a few issues back a very [illegible] and talented paper from [illegible] of its Editor Rev. Dr. J. [illegible] on the causes of the [illegible] The paper was no [illegible] prepared with great care, [illegible] as it does, a clear and [illegible] of events, backed [illegible] and figures of the most [illegible] character."

[illegible] some fourteen [illegible] some of the [illegible] State, and the [illegible] for the effective [illegible] Louisiana Remedy, [illegible] etc. We have [illegible] who have used [illegible] It is a valuable [illegible] at home, and [illegible] imported from [illegible] advertisement

[illegible] and Far[illegible] for public [illegible] Carman [illegible] the first [illegible] paper, from [illegible] New Orleans, de[illegible] by its [illegible], an expe[illegible] and journalist [illegible] subscription [illegible] it to [illegible] enterprise worthy

[illegible] *City Item*, ow[illegible] growth, found it [illegible] build[illegible] and has [illegible] late [illegible] Dr. J. C. [illegible] from [illegible] Camp [illegible] from [illegible]

"O Lord, Revive Thy Work."

As the season of the year approaches which, in Methodist churches, is usually devoted to special revival efforts, it becomes us to inquire what we are doing and what we can do for the advancement of this gracious work. How many, if they were to answer the first question correctly, would be compelled to say: "I am doing nothing to promote a revival, and nothing, indeed, in the way of direct personal effort, to save the perishing. I do not speak to men about the salvation of their souls; and my religious life is such that I hardly dare to speak to them." And how many more would have to say: "I have not done all I could. I have prayed for a revival, and have, on very rare occasions, uttered a word of admonition to the unconverted, but I have neglected many opportunities to speak to them—even to those nearest to me and over whom I have the most influence."

Such confessions of coldness and inactivity in the work of God are conclusive evidence of the need of revival, and show plainly where it should begin. It is a humiliating and startling fact,—a fact so common that it almost ceases to be startling, that the church itself often becomes so cold and dead, spiritually, that it can do nothing to rescue the perishing until it is first "quickened into newness of life." The class-meetings are neglected, the seats in the prayer-meeting are nearly empty, the closet is deserted and family worship has become a thing of the past. In the preaching services of the Sabbath, things are not much better. Formalism is eating the very life out of public worship, and driving hungry souls from the sanctuary; insomuch that the strain most fitting to be sung, is:

> "In vain we tune our formal songs.
> In vain we strive to rise;
> Hosannas languish on our tongues,
> And our devotion dies."

It is plain that a church in this condition is not supposed to be very efficient in the awakening and conversion of sinners. But suppose, dear reader, that happens to be the condition of your church and mine, which is not improbable, or more to the point, suppose it properly describes your spiritual state and mine; then, the question is, What shall we do about it? or, as stated before, what *can* we do to promote a revival of the Lord's work in our midst? The first thing we can do is to pray as did the prophet Habakkuk: "O Lord, revive thy work." But it may be that we have been accustomed to offer that prayer so habitually, that even it has become a part of our formalism. We have been offering it for the Church as a corporate body, and not for ourselves as individuals. It is not much use to pray for a general revival until we are sure it has begun in our own hearts. It is necessary first, to pray for ourselves personally: O Lord, revive thy work in my heart. It must begin there, before we can do anything for others.

But it is not enough to simply *pray* for a revival. We must begin to *work* for it immediately. The first earnest wish of a revival, to be of any use, must be accompanied with direct, personal efforts to lead men to Christ. In is not necessary (unless you are wholly backslidden) for you and your church to wait for a special baptism of power before you go to work to save sinners. We know the common theory is that a cold church must first get together and confess and pray until they receive the "power," before they go out after sinners. The confessing and praying may be essential, but they should take place in connection with personal entreaty to sinners, who are often the very first to whom confession is due for past indifference to their salvation. The power from on high is certainly essential, but the best way to get it is to go straight about the Lord's work, which has been neglected so long.

It is said in support of the theory of revivals mentioned above, that even the disciples were commanded to tarry at Jerusalem till they received power from on high. But the dispensation of the Holy Ghost had not yet begun when that command was given. The Spirit had not been poured out upon the people. But we are in the very midst of that dispensation. The Spirit is always at hand, and [illegible] in us if we are not entirely backslidden. Moreover, it by no [illegible] appears that the disciples did [illegible] else while they were waiting and praying for the descent of the Holy Ghost.

[illegible] therefore believe that the [illegible] a church must spend a [illegible] in preparation before [illegible] the proper work of re[illegible] a mistake. If a man has [illegible] has not wholly [illegible] he has enough [illegible] and to see [illegible] duty [illegible] get [illegible] during of his own spiritual life will surely come as he works for Christ. The quickest way to get our own souls revived is to seek to bless others. "The best of all means of grace is lending a hand to help others out of sin and out of danger." In nine cases out of ten it is the lack of this personal work for others that produces the spiritual leanness and need of revival in the church.

You may feel very unworthy and incompetent for this work, but it is no use to stop to take an inventory of your spiritual graces before going to work for Christ, and for souls. If you are converted yourself, and want to see others converted, go right about the work of pleading with them to be reconciled to God, and in that very act your soul will be wondrously warmed, and your prayer for a revival in your own heart will be most speedily answered. In the providence of God some souls, those nearest you in business and neighborhood relations, and in the family, are under your personal influence. It may be that a word of earnest, prayerful entreaty, spoken by you, would lead to their salvation. It may also be true that if you fail to speak that word they will be lost, and in the day of judgment their blood will be found in your skirts." How important, then, that you should speak that word immediately. The time is short, and men all around us are perishing for lack of personal sympathy and effort to save them. May God help us then, not only to pray for a revival, but to work for it, and work NOW.

Great Destruction of Church Property.

Rev. J. Matlock, Presiding Elder of the La Teche District, Louisiana Conference, was in the city last week to meet the Conference Board of Church Extension, and to lay before it the sad effects of the late terrible storm, which destroyed five churches and two parsonages on his district.

On New Iberia and Thompson circuit two churches valued at $2000 were both wholly destroyed, and the people are without places to worship.

At Cypremort a fine two-story brick church 36x50, and an excellent parsonage, which together at at a low valuation were worth $3500, were both almost entirely destroyed. The church was all blown down except the walls of the lower story. The parsonage, though badly wrecked and roof partly off, and removed from its foundation, is not entirely destroyed.

On Jeannerette circuit two churches were wholly destroyed, and were valued at $2500.

The parsonage at Franklin, valued at $300, was blown down.

Besides the above, the church at St. Martinsville was blown from its foundation, and the belfry and bell blown off; and the church at La Teche was blown from its foundation and partly turned around.

Rev. J. Gould, Presiding Elder of the Baton Rouge District, also reports one church blown down and another unroofed, on his district.

Both of these brethren presented the sad facts to a meeting of the Louisiana Conference Board of Church Extension, which was held in the office of the SOUTHWESTERN last Thursday, and recommendations were made for assistance to various societies where churches have been destroyed amounting to $1125. These recommendations will be forwarded at once to Rev. Dr. Kynett, in Philadelphia, with the hope that the Board of Church Extension can grant the end.

The Dead Senator.

Hon. Zachariah Chandler, United States Senator from Michigan, retired to his room in the Grand Pacific Hotel Chicago, on the night of the 31st. He had just delivered one of his usual forcible and eloquent speeches to a delighted audience of that city. Next morning, according to instructions, a messenger knocked at his door to awake him for an early morning train, but received no answer. Forcing open the door he discovered that the Senator was dead. Assistance was summoned and the body was found to be warm. The soul had taken its flight some three hours previous. The face was calm, indicating that death was painless and without a struggle.

He was born at Bedford, New Hampshire, Dec. 10, 1813. Removing to Michigan after attaining manhood he was elected mayor of Detroit in 1851, and U. S. Senator to succeed Lewis Cass in 1856. He served successive terms until 1875, when J. P. Christiancy was elected. Having served as Secretary of the Interior, during President Grant's administration, he was elected to fill the vacancy caused by Senator Christiancy's resignation and took his seat Feb. 22, 1879. His services in the Senate during the war; his management of the campaign of 1876, and his stirring speeches of a few weeks past, made him a conspicuous figure in American politics. An able, vigorous leader, blameless in private and official life, all Union loving men, as well as some of his chivalrous opponents will mourn his loss.

A coroner's jury concluded that death was probably the result of cerebral hemorage. President Hayes issued his proclamation ordering the closing of departments and public offices throughout the country, and the display of flags at half mast on the day of the funeral.

The last sad rites were performed at the Grand Pacific Hotel on the morning of the 2d. Rev. David Swing officiated. The remains were escorted to the depot by three companies of the First Regiment, 200 veterans, a detail of cadets and a large number of friends. A special train with a committee headed by ex-Gov. Bagley, conveyed the remains to Detroit.

Week of Prayer for Young Men.

The International Convention of the Young Men's Christian Association, held at Baltimore last May, representing one thousand associations with a membership of one hundred thousand, recommended the observance of the second Lord's day of November and the week following as a season of thanksgiving and of special prayer for God's blessing upon young men and upon the work in their behalf. The World's Convention at Geneva, Switzerland, in which eleven nations were represented by 250 delegates, made a similar recommendation, so that in all parts of the world this season of prayer will be observed.

The International Committee suggest the following topics for meetings each day in the week.

Nov. 9, Sunday—Agreement in Prayer Encouraged. Dan. ii: 17-23; Matt. xviii: 19, 20.

Nov. 10, Monday—A Moral Young Man Weighed and Found Wanting. Mark x; 17-22.

Nov. 11, Tuesday—The Son of a Godly Father Who Went Astray. II Chron. xxxii: 33; xxxiii: 1-13.

Nov. 12, Wednesday—A Man Prospered Beyond Precedent, but Unsatisfied. Eccl. ii: 1-11; John iv: 8, 4.

Nov. 13, Thursday—The Secret of a Young Man's Success in Business. Gen. xxxix: 1-6, 22, 23.

Nov. 14, Friday—A Highly-Favored Man and his Terrible End. Matt. x: 1-4; Luke xxii: 3-6, 47, 48; Matt. xxvii: 3-5; Acts 1: 18-20.

Nov. 15, Saturday—Opposite Choices of Young Men. Heb. xi: 24,26; Gen. xiii: 10-13.

The committee have issued a circular to pastors, asking their cooperation and requesting if practicable a sermon to young men on Sunday, Nov. 9th, and such other observance of the following week as they deem desirable. Last year the season was generally observed; a large number of sermons to young men were preached; many special services were held, and most encouraging reports of good results were received from ministers and associations.

Accompanying the circular is a brief statement of the importance of the work intrusted to the committee. Among the 800,000 railroad men, the 60,000 young men in colleges, the 100,000 commercial travelers, the 500,000 German-speaking young men, the 500,000 colored young men, and the large number of young men in the West and South. In all but one of these fields they have a secretary whose special business is to organize and stimulate wise effort on the part of Christian young men in behalf of their unconverted companions. The workers in these associations are mainly the young men in whom the churches have most confidence, and their aim is to do such work as will commend itself to the churches, to parents, to business men, and to the young men themselves.

During the past year a number of general secretaries have been secured for leading cities principally in New England and the South. At the railroad conference in Altoona, Sept. 18-21, one hundred and sixteen delegates were in attendance, and during the year the number of railroad secretaries increased from six to twenty-one. In our various colleges the number of associations during the same time have increased from thirty-seven to sixty.

A wide field of usefulness is open to these organizations, and each year their effort is more distinctively in the direction of definite work by young men for young men.

Gov. Nicholls has withdrawn all quarantine proclamations; and the Board of Health of Galveston will permit passengers from New Orleans to come by vessels provided they have certificates that they have not been exposed to infection.

Rev. E. G. Taylor, D. D., of Providence, R. I., has declined the call of the Tremont Temple church, in Boston. Much disappointment is felt in consequence. Dr. Taylor was formerly in charge of Coliseum Place Baptist Church in this city.

Our South'n Methodism

MISSISSIPPI.

John Gaston, Handsboro: "Have closed meeting at Ocean Springs; baptized 4 and received 5 into the church. Sunday-schools are doing finely. The Lord is with us."

J. C. Skinner, New Midway and Good Hope circuit: "When I came here in Feb. 1879 I found the people much confused in mind. Since there has been better times. The presiding elder visited me twice, but failed on third round on account of sickness. In regard to conversions some of my churches have not done well, but others manifest the presence of the Lord. I have now closed a protracted meeting with 37 converts and 5 accessions."

I. N. Stewart, Cumberland: "We concentrated our forces at Pine Chapel, three miles west of here, and an attack on the enemy was made Sept. 27, by J. P. Louis and H. C. Louis, with much effect. After a little rest it was recommenced by L. C. Deazor. The enemy seemed to be fortified, but the walls gave away on the 28th. The sacramental board was spread, a goodly number came forward and partook. On the 29th I lead the battle and some came forward for prayers; and on the 30th under L. O. Crowder, more followed. Oct. 1st a shout of victory was heard on the Lord's side, and on the 2d eight were captured, five conversions. Our missionary Sunday-school is in good condition."

TENNESSEE.

J. Summerhill, Hillsboro: "I have closed my protracted meeting at Southerland Chapel. It was the greatest ever held at this place, and lasted a week; 17 converts, and 20 joined the church."

James Pickett: "My last quarterly conference was held the 4th and 5th of October. We had a glorious time; 130 took the sacrament on Sunday night. Joined the church this year, 95; 58 received in full fellowship. There will be 25 or 30 more taken in the first opportunity. The Lord has blessed our labors this year. I am trying to bring up my collections. I will complete repairing our church next week. I want to say to the brethren of the Tennessee Conference, please leave your wives and horses at home."

Rev. Eli Provine, Alexandria circuit: "I want to say through your columns that I have had protracted meetings all around my circuit with good results. At Mt. Zion, one week's protracted meeting, 11 professed faith in Christ, 8 joined the church, 6 received in full fellowship. At Cherry Valley, one week's meeting, 13 professed hope in Christ, 8 joined the church, 5 in full fellowship. At Liberty, one week's meeting, 8 professed religion, 6 joined the church. At Alexandria, 11 professed hope in Christ, 10 joined the church. Total conversions this fall 43; the conference year 61. We are in great need of a church building at Alexandria. I am trying to bring up all my collections."

TEXAS.

L. Callaway, Lovelady: "Our presiding elder was with us and about 300 were present, and 29 baptized. We were delighted with Elder Shackleford. Our Baptist friends say the Methodists must be right."

C. B. Berry, Lockhart: "We are well pleased with our preacher in charge, Rev. J. R. Carnes. We will do all we can to have him on the work next year, and expect Elder Carper to assist us. Our troubles have been as follows: 1. The church was blown down. 2. We had to re-erect it. 3. Purchase a bell. Rev. Mack Henson was with us Sunday, Sept. 28, and preached a glorious sermon in Salon Chapel. We gave him $7 or $8, and would have done more but he came unexpectedly."

ARKANSAS.

C. A. Tabor, Rob Roy circuit: "We are at work here, having doubled our membership, and will soon complete two churches. We will more than double the number of our periodicals. The brethren here the first half of the year were colored; and all are now except five who joined since I came here. Money has been subscribed for a horse and saddle. We are having a hard struggle; for all we gain we have to contend with the A. M. E. Church and the Baptist, but the Lord has given us such victories that they are now trying to keep their members out of our reach. Our dear Bro. I. G. Pollard, P. E. is now sick at Duvall's Bluff. Will the church pray for his speedy recovery. I have a hard time getting acclimated."

The cholera has prevailed to a fearful extent in the Province of Kurndon, India. 10.000 people have fallen by it.

Letter from Holly Springs.

MR. EDITOR—Holly Springs is no longer quarantined, and business has greatly revived and increased in almost every department of industry.

Shaw University opened most favorably. Over one hundred students have already been enrolled. The president W. W. Hooper, and his lady having spent the summer North, returned, and with earnest zeal are laboring for the interest of our people. Prof. Hooper is the right man in the right place. Long may his life be spared to work for God and humanity.

On the night of the 17th inst. at Asbury Chapel, Mr. Geo. W. Seals and Miss Sarah E. Williamson, were joined together in matrimony, Miss Fry presided at the organ, and Rev. J. M. Shumpert performed the ceremony, after which a grand reception was given them at the residence of Mr. Alex. Seals. It was one of the grandest reception we ever witnessed. On the 19th inst. Mr. Pat Hereford to Miss Harriet McClatbey, was united in matrimony, the pastor officiating.

On the 19th inst. we baptized 6 persons, two of whom Jos. Watson and Capar Pamer were over 75 years old. J. M. S.

October 25, 1879.

Letter from Shreveport.

SHREVEPORT, La., Oct. 21, 1879.

MR. EDITOR—It affords me much pleasure to write you a few words concerning our third quarterly conference, which was held last Saturday and Sunday, to give you all the facts. It was a good conference, and to speak for the church, I feel that the Lord is on our side. The love-feast Monday night was a delightful occasion. The speaking of many of the members, young and old, showed that all are growing in the knowledge and love of the blessed Lord. The collection was as follows: Missionary and benevolent, $23; presiding elder, $10; church and porter, $15; total, $40. Mrs. Minerva Williams and F. Thomas, two of the sisters, made the church a present of a fine sofa for the pulpit, worth $12, which was appreciated. I am closing out this conference year with love and harmony with my members, and I ask your prayers. Yours in Christ,

H. T. O. ABBOTT,
Pastor St. James Church.

Letter from Corpus Christi.

CORPUS CHRISTI, Tex., Oct. 4, 1879.

MR. EDITOR—There has been but little to write about on my work before this. Coming here I found six members out in the country about ten miles from town in a very poor settlement. They will decrease, because they cannot stay there. The white people steal everything they make, and are not punished for it.

In Corpus Christi we have eleven members and a good Sunday-school of sixteen children, and three good teachers. The superintendent, Mr. Holt, is a very intelligent man. Our work will grow if the right man comes here next year.

My trip to Brownsville was a success. I organized a membership of eight, with 38 children in Sabbath-school — 18 colored, and 20 Mexicans. I left all under control of Argyle Wilson, who was licensed by me as a local preacher at that place. JAS. HENDERSON.

The G. G. A. O.

MR. EDITOR—A visit was made by the various tabernacles of the G. G. A. O., to Wesley Chapel, Sunday, Oct. 23. It was conducted by the Past Worthy Superior, Wm. H. Culter, of Venus Star Tabernacle No. 3, and the W. S. of the Mosecle Tabernacle No. 2, Moses Glunison. Rev. M. E. Brower introduced Rev. Marcus Dale to the tabernacles. Rev. J. R. V. Thomas opened by singing and praying. Preaching by Rev. M. Dale, from Exodus 40: 34. The collection received from one to six o'clock was $30.85. REV. G. BELL.

New Orleans, La., Nov. 1, 1879.

West Tennessee District Conference.

DEAR EDITOR—I hope you will allow space in your valuable paper for an abstract of the West Tennessee Conference.

The West Tennessee District Conference convened in Scott Chapel M. E. Church at Galloway's Station, Fayette Co., Tenn., for its 17th session, the 22-23d days of October, 1879, at 9 o'clock a. m. The presiding elder, W. S. Butler, in the chair. Eight pastors answered to their names on call of the roll, and there was a good attendance of local preachers, exhorters, Sunday-school superintendents, class leaders and district stewards. Rev. Jesse P. Price and J. D. Hay were chosen secretaries; J. B. Bradford and C. E. Alexander statistical secretaries. The conference agreed to adjourn to finish up its business on the eastern part of the district. The presiding elder's report was very encouraging—showing that the entire district was in a very good condition, both financially and spiritually. The pastors all made good reports of their charges; giving the financial and spiritual status of their works. The local preachers, exhorters, class leaders, superintendents and stewards all made excellent reports of their labors this year. At eleven o'clock a. m. Thursday, Rev. J. D. Hay and C. E. Alexander preached the missionary sermon. The text was the eighth verse of the second chapter of Haggai, "The silver is mine and the gold is mine," saith the Lord of hosts, after which $8 was raised on missions. C. L. Fields and Jack Robinson were licensed as local preachers. Rev. L. M. Moors addressed the conference on the subject of electing a colored bishop. At the conclusion of his remarks the writer offered the following resolution, which was adopted:

Resolved, That it is the sense of this District Conference that the Methodist Episcopal Church shall place in the Episcopal chair a man of African descent.

The meeting was a grand success, both social and literary, and the Lord was with us. His spirit was felt in all our hearts, quickening and awakening new zeal and love for Him. The success of the meeting is largely due to the devotion and energy of Bro. Butler, the presiding elder, in looking after the interests of his district.

J. P. PRICE, Secretary.

Report of Committee of Sunday-Schools and Missions—Whereas, The Sunday-school is the nursery of the church and should be used as a great spiritual power in the church. Therefore, that our preachers are required to organize schools wherever the disciplinary number of children can be found. Resolved, That all our Sunday-schools should be supplied with our own literature. —Jesse D. Hay, Jesse P. Price, J. B. Bradford.

Periodicals. — Your committee would urge upon our ministers and local preachers to make it part of their work to circulate our church literature, both in the form of standard works and periodicals, endeavoring at least to put one of the latter in each family.—Jesse P. Price, J. D. Hay, J. B. Bradlord.

Temperance. — Whereas, As our last General Conference took decided grounds against the use of fermented liquors and the use of tobacco in any form, especially among our ministers, and Whereas, We, as a body of Christian ministers see the great necessity of temperance among our people, therefore Resolved, That we will preach against intemperance, making ourselves the example of our congregations—Jesse D. Hay, Jesse P. Price, J. B. Bradford.

Fraternity in Texas.

A correspondent in the New York *Advocate* speaking of the late session of the Rock River conference, held in Chicago, says:

The next notable topic is Dr. Brush, of "the empire of Texas," over the northern half of which the indefatigable Doctor is the presiding elder. His mission at the North just now is to raise money for the Church at Austin, the capital of this "empire;" in which work he is, of course, successful. He gave the Conference a glimpse of the South-side view of Fraternity by referring to the case of a local preacher of the M. E. Church, South, who intruded himself into a meeting in one of the Texas towns called for the purpose of organizing a Methodist Church of the original name and style, and in a vehement speech declared that "we Southern Methodists ought to put our feet on the necks of these Northern Methodists who come down here to set up their Churches side by side with ours."

There is, however, a brighter side to this shield. In private conversation Dr. Brush stated that at one of his grand camp-meetings in Northern Texas during the past summer, which continued eighteen days and at which about six hundred souls were converted, one of the presiding elders of the Southern Church, who at first opposed the meeting, afterward became friendly when he found four of his own children among the crowd at the altar. Another seeker was a backslidden local preacher of the Southern Church who, being cut to the heart, came forward for prayers. He knelt down by the side of Dr. Brush, put his arms about him and began to pray thus: "O Lord, help me to love this Yankee! They say this is a Yankee movement, but we believe thou art here in power. O Lord save me to-day."

At the close of his supplications Dr. Brush inquired:

"Brother, is all on the altar?"

Deliberately the penitent backslider took out his pipe and laid it down; then three plugs of tobacco from three different pockets, which he laid down beside his pipe, and then he said, "I'm ashamed to have you see how much I've got, but it all must go." And having laid this last darkling sin at the feet of Jesus, he was, says the Doctor, "wonderfully blessed."

Foreign Missions.

OCTOBER MEETING OF THE BOARD OF MANAGERS. — Bishop Harris in the chair. Members present, Drs. Wise, Tuttle, Crawford, Curry, A. S. Hunt, Dunn, Sanford, Hurst, Merwin, Kettell, McAllister, Van Horne, Thomas, Brice, Fowler, Buckley, Goodsell, Beach, Tiffany, Saxe, Weed and S. Hunt. Messrs. Falconer, Taft, Howe, Forrester, McLean, French, North, Oakley, Seney, Reynolds, Stout, Phillips, Cornell, Price, Slayback and Hamilton.

The following members were elected to meet with the General Missionary Committee Nov. 5, at 9 a. m. at Mission rooms: Ministers—Drs. Foss, Brice, Crawford, Kettel, A. K. Sanford and A. S. Hunt. Laymen—Hoyt, Hamilton, Ferry, French, Cornell, Stout. Alternates — ministers — Drs. Miley, Weed, Goodsell. Laymen—Parker, Fuller, Howe. The corresponding secretaries reported as the result of their observations that we will probably not fall much if any behind our receipts for last year They also reported the arrival of Rev. J. R. Hykes, of Kin Kiang, China, and that our missionaries abroad are generally in good health, except Rev. J. A. Messanore, of India, who will be obliged to return to this country.

Rev. C. L. Bare, under appointment for India, is expected to leave for his field about Nov. 15. Rev. Umpeby and wife, with Miss Warner, are expected to leave for Mexico on the steamer of November 1. A minute in the case of Mrs. Maclay, lately deceased, was presented, and ordered on the record. E. A. Stone, Esq., was nominated as Indian Agent for Fort Hall.

Rev. Pastor in charge, of Denmark, was telling us that two women of ours in that country, in order to reach the quarterly meeting love feast walked 15 miles in their heavy wooden shoes, and had to walk the same distance in returning home again. He gave us another item novel in its character, and one probably that has no parallel. Seven years ago there were but three Sunday-schools in Denmark—they were under our care—now there are 33, and among us and the Southerners the 34th was gotten up recently by skeptics and infidels. What they are to teach had not transpired when he left for America.

The postoffice address of Rev. G. H. Adams, the superintendent of our missions in Arizona, is Prescott, Yavapia Co.

Rev. Karl Schou, the superintendent of our missions in Denmark, having permission to take a sea-voyage for his health, arrived in New York, Wednesday morning Oct. 22.

Rev. Wm. Butler, late superintendent of our missions in Mexico, is expected to arrive in the city Nov. 2d or 3d.

One of our missionaries in Arizona writes that he must pay 75 cents per pound for butter, $7 to $9 per hundred pounds for flour, sugar 20 cents, milk 20 cents per quart, cabbage 10 cents per pound. Kerosene $1.50 a gallon.

Religious Items.

Bishop Wiley and Dr. Rust attended the Holston Conference at Knoxville, Tenn., recently.

A party of twelve Carmelite nuns, whom the people of Guatemala had grown tired of and driven away, have recently established themselves in a vacant cottage in Riversdale Avenue, Yonkers, N. Y.

Rev. J. Kekela, for 24 years a missionary on the Marquesas Islands, was in San Francisco, and left for Honolulu on Wednesday. He possesses a gold watch, presented to him by President Lincoln for saving the mate of the American whale-ship Congress, in 1864, from the cannibals, who had already bound him, and intended to cook and eat him.—*Pacific Methodist.*

Letter from Granada.

GRANADA, Miss., Oct. 30, 1879.

DEAR EDITOR—Last Sunday I held my first quarterly meeting, fourth round, on the Deasonville circuit, which is composed of one little church of about 75 members. The day was not fair, and owing to political excitement in Yazoo county, causing much confusion among the people, our congregation was very small. About forty or fifty had assembled about 2 p. m., and after services $17 subscription for missions was paid me, and the Sunday-school Missionary Society paid me $9.50, the amount collected in the Missionary Concerts, making $26.50 for missions—good for Deasonville, Rev. Jas. Holmes pastor.

Yours truly,

L. BRADFORD.

[Gen]eral News Items.

[illegible] are returning to Memphis.

[illegible] Redpath arrived in San [illegible] from Jamaica.

[illegible] President appointed Louis [illegible] postmaster of Opelousas.

[illegible] Postmaster General will [illegible] his lottery decision to the U. [S.] Supreme court.

Great bush fires are raging in the provinces of Minas and Gereas, [illegible]; 67 persons perished.

England insists on reforms in Asiatic Turkey, and will not tolerate oppression of Christians.

Lieutenant Flipper is highly spoken of both as a gentleman and soldier by his ranking officer, who is an Irishman.

A true bill for assault with intent to commit murder has been found against Charles De Young, for his assault on Rev. J. S. Kalloch in San Francisco.

The City.

The Republican parish convention met on Monday, October 27, and elected W. H. Green permanent president; appointed a committee of three on nominations from each ward, and adjourned subject to call.

The public schools will continue during the months of November and December. The board of school directors are unable to guarantee the payment of teachers' salaries for those months, and do not know when they will be paid, if ever. So well is this known that brokers refuse to to take claims for for salary for those months at any price. Many of the teachers will be compelled to borrow car fare or walk to their posts of duty, and impoverish themselves without any reasonable hope of remuneration. It is by such shameless imposition upon the weak that our officials will be able to record that the law was complied with, and that the city has a system of public schools.

The Political Situation in Louisiana.

The progress of the political campaign in Louisiana bring to light many points of general concern. Judge Beattie, Republican nominee for Governor, has addressed meetings at several points along the Mississippi river, attended by a gratifying number of white people, and is satisfied with the results. At Baton Rouge his audience was [illegible] as three times as large as the one addressed by his opponent, Lieut. Gov. Wiltz, a few days previous. As a specimen of Democratic sentiment, the Baton Rouge Capitolian [illegible] appeals to its readers:

"For [illegible] and self aggrandizement [illegible] Beattie turned his back upon his companions in arms [illegible]. He is for Grant [illegible] over Louisiana, [illegible] fall into line [illegible] renegade how much [illegible] belongs as he."

[illegible] Mr. S. McEnery, the Democratic nominee for [illegible], is said to have [illegible] and [illegible] of Republicans, at [illegible] Pointe Coupee parish, [illegible]. He asked [illegible] the parishes of [illegible], whose bulldozing [illegible] Republican [illegible] the ex[illegible] utterances of [illegible] his Lafayette [illegible] ago, and [illegible] to see [illegible] he will have [illegible]. We hope he [illegible]

[illegible]

for the general good, my health and business positively forbid such action. Given a free vote and fair count, and I feel confident the ticket will win in December whether my name is on it or not, and without a free vote and fair count the name of George Washington himself would avail nothing. I sincerely thank the convention, but, for reasons given above, I must beg leave to decline the nomination. I am, sir, very respectfully, your obedient servant,

JAMES M. GILLESPIE.

The Republican State Central committee will fill the vacancy during the week.

Sunday School.

NOV. 9, 1879.—THE PERFECT SAVIOUR.

SCRIPTURE.—1 John 1: 1-10. Memorize 5-9.

GOLDEN TEXT.—"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7.

TOPIC.—Christ our Atonement.

[Condensed from the National S. S. Teacher.]

Perfectory—The rest of the lessons for this year are from the writings of John "the beloved." The first four verses of the chapter state the reason and purpose of the epistle. It is not what he has heard from another, but what he has seen and heard himself, of which he speaks. The subject concerning which the apostle testifies he designates by different terms. 1. That which was from the beginning. No apostle seems to have had a conception of the divinity of Christ as did John. He dwelt in loving awe upon those qualities that proved him to be equal with the father. 2. The Word of life. At his word the sick were healed, and at his word the dead shall come forth. And by his word many now who are dead in trespasses and sins are raised to life eternal. Eternal life, which was with the Father. And in this expression it is made evident, even before he calls Christ by the name, that he refers to the Son. Hence it was that Christ could pray: "Our Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was." Next, let us look at the certainty of John's testimony. He set forth in detail the fullness and accuracy of his experience. Which we have seen with our eyes. Which we have looked upon. 4. And our hands have handled. In this is a plain reference to the challenge of Christ after his resurrection to his terrified disciples, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath no flesh and bones, and ye see me have." Luke 23: 39. What is the purpose of the testimony of John? The apostle states two reasons for giving his witness. 1. That ye also may have fellowship with us. Fellowship is that companionship between persons which results from intimate and cordial relations. The best basis of human brotherhood is fellowship with the Father and with the Son Jesus Christ. That is undying, tender, and strong. 2. That your joy may be full. There is no other way by which one may obtain joy that is full and lasting than by communion with Christ. The soul that is at peace with God can not do otherwise than experience joy. Joy is the very essence of Christianity.

Walking in the Light (5-7).—What the apostle now has to say comes in the form of message. What was the "message?" 1. That God is light. He who comes to God comes into the light. And in him is no darkness at all. To walk in darkness is to walk in sin. The text asserts that there must be a correspondence between the profession and the life—that fellowship with God is inconsistent with living in evil. Acts speak louder than words, and they give the lie to all such professions. There are two results of walking in the light. 1. We have fellowship one with another. That implies, of course, that we have fellowship with God; for that is the bond of Christian brotherhood. 2. And the blood of Jesus Christ his Son cleanseth us from all sin. We must not only recognize the fact that we are sinful, but make confession—we must not only confess that we are sinful in the abstract, but must avow the particular sins that have been bringing us, and the cause that we represent, in dishonor. The confession here intended is a confession to God, to whomsoever else a confession [is] due, and also includes the putting away of the sins so acknowledged. [He is] faithful and just to forgive us [our] sins. There is every encouragement to keep nothing back from [him]. If we say that we have not sinned, that does not alter the fact. [illegible] get rid of the [illegible] and yet all the [illegible] making progress toward [illegible]. We make him a liar [illegible] in his Word, [illegible]

NEW PUBLICATIONS.

The American Missionary for November notes the distribution of the Peabody fund in the South.

We are indebted to D. Lathrop & Co., Boston, for the October number of the Boston Book Bulletin.

The National Temperance Advocate for November (58 Reade street, New York, $1 per year) is filled with good things.

The Nineteenth Century for October (Geo. Munro, New York, $2.25 per year) has "Modern Atheism and Mr. Mallock," by Miss L. S. Bevington, "Flogging in the Army," by Archibald Forbes, "The New Departure in Indian Finance," by Henry Fawcett, M. P.; "Baptism," by the Dean of Winchester; "Recent Science," by Prof. Huxley; and "The Olympian System versus the Solar Theory," by Gladstone.

The Fortnightly Review for October (George Munro, New York, $2.25) contains J. A. Froude's "South Africa Once More;" "The Channel Islands," by G. S. Lefore, M. P.; G. J. Romane's "Reply to Fallacies of Evolution;" "Parliamentary Government in America," by Horace White; "The Conflict of Laws," by Frederic Harrison, and other articles of interest.

The American Antiquarian, (Jameson & Morse, Chicago, $3 per year,) for the third quarter, opens with a paper on the "Antiquity of the Tobacco Pipe in Europe," by E. A. Barber; following is "The Religion of the Clallam and Twana Indians," by Rev. M. Eels; "The National Museum of Mexico, and the Sacrificial Stories," by A. F. Bandelier; "Sources of Information as to the Prehistoric Condition of America," by Rev. Stephen D. Peet, the editor, and others.

The International Review for November (A. S. Barnes & Co., New York, $5 per year) has articles on "The Paris Salon," by Ch. Gindniz: "The Darien Canal," T. W. Osborn; "The Use and Abuse of the Pardoning Power," by Russell Gray; "The Art of Casting in Plaster among the Ancient Greeks and Romans," W. W. Story; "The Dawn of Better Times," Robert P. Porter; "Victorien Sardou," J. Brander Matthews; Contemporary Literature and Recent English Books. The Review is abreast with modern thought, and a most welcome visitor.

From Ludden & Bates' Southern Music House, Savannah, Ga., we receive a copy of Pulaski March, written by Prof. Henry Shoeller, of Dalton, Ga., for the Savannah Centennial, October 9th, 1869, and played by the Thirteenth U. S. Infantry Band at the laying of the Jasper Monument corner stone. Its title page with lithograph of the magnificent Pulaski Monument, of which Gen. Lafayete laid the corner stone in 1833, is worthy of framing and will make a tasteful souvenir of this Southern Centennial. The March is not difficult. Send 40 cents for a copy.

The Popular Science Monthly (D. Appleton & Co., New York) for November opens with a portrait of Dr. Asa Fitch, the distinguished New York entomologist, lately deceased. Prof Langley, in the first paper, shows that nearly all we know respecting the constitution of the sun has grown up within the last nineteen years. He is confident that solar engines will come into practical use, and the sun's heat now wasted in the region of the Adirondacks alone is more than equal to all the steam-power at present in the world. Professor Vilain writes on "The Diseases of Wild Animals," and corrects the common impression that the state of nature is a state of health. Researches of Prof. Cooke's; a biographical analysis of John Stuart Mill; Ocean Meteorology, and a reply to "The Fallacies of Evolution" are among the other interesting papers. $5 per year; single numbers, 50c.

The numbers of The Living Age for the weeks ending October 25th and November 1st, contain: Dieppe Church Quarterly; The Supreme God in the Indo-European Mythology; A New Picture of the Czar; and The Problem of the Great Pyramid, Contemporary; Among the Druses in Syria, Blackwood; A Tragic Idyll of Modern Life; Madam Bonaparte; Egliston and Brignal; New Zealand Affairs; Is Wealth a Help to Popularity? Spectator; Tails, Nature; Miss Keary's "Doubting Heart," conclusion of "Letters of a German Gentlewoman of the XVth Century," "Godfrey's White Queen," Poetry; and the opening chapters of Mrs. Oliphant's new story, "He who will not when he may." Now is the time to Subscribe for the new year. To all new subscribers for 1880, the numbers of 1879, which contain Mrs. Oliphant's new story, will be sent without extra charge, subscription $8. Littell & Co., Boston.

Appleton's Journal (D. Appleton & Co., New York—$3 per year) for November contains extracts from the "Memoirs of Madame de Remusat," the appearance of which is the literary event of the day in France. Madame de Remusat was maid of honor to Josephine, with whom she remained from 1802 to 1808, and so followed her in her imperial fortunes. There are numerous other interesting papers, notably one on "The Malakani," a sect of so-called Spiritual Christians of Russia, which describes the striking features of their mode of life and their belief. An essay by Anthony Trollope, entitled "A Walk in a Wood;" a critical essay on recent biographies of Charles Lever and Theophile Gautier; a paper on the dramatist and poet Otway; an article by Matthew Browne, based on the recent publication of the Napier correspondence, with Macaulay, Brougham, and other Edinburgh Reviewers; a description of [illegible] Antwerp; and the conclusion of "Vivian the Beauty," and of "The Seamy Side."

Marriages.

At the residence of the bride's brother, Mr. H. J. Wright, by the Rev. Julius F. Marshall, of the M. E. Church, Alexandria, La., Wednesday evening, Oct. 22, 1879, Mrs. Virginia Rankin to Mr. Alto Mitchell. A large number of invited guests were present and enjoyed themselves.

REGULAR READER.

POSITIVE RESULTS. There are numerous remedies that cure sometimes and become trusted as useful, but none have ever proved so effectual—cured so many and such remarkable cases, as Dr. Ayer's medicines.

The Cherry Pectoral has restored great numbers of patients who were believed to be hopeless affected with consumption.

Ague Cure breaks up chills and fever quickly and surely.

Ayer's Compound Extract of Sarsaparilla eradicates scrofula and impurities of the blood, cleanses the system and restores it to vigorous health. By its timely use many troublesome disorders that cause a decline of health are expelled or cured.

Ayer's Pills and their effects are too well known everywhere to require any commendation from us here.—*Scranton (Pa.) Times.*

Library of Universal Knowledge.

Volume two of this excellent, economical and extraordinary work, was issued October 25th. Its 736 neatly printed and well bound pages contain a wealth of knowledge, covered by the alphabet between the words Arundel and Biron, such as, it is safe to say, was never before procurable for the trifling sum of 50 cents! The 20 vols. complete, containing over 40,000 distinct articles, and nearly as many more incidentally mentioned subjects, with complete index, are sufficient of themselves to afford a liberal education to any one of limited resources. They are finding their way into the hands of hundreds of thousands whose love of knowledge has exceeded their power to buy it at the great prices charged for Cyclopedias heretofore published in this country, none of which equal this in the amount of matter given. Volume three will be ready in November, and the remaining volumes will appear about two each month thereafter. The publishers will send a specimen volume, which may be returned if not wanted, to any part of the United States, for the price, in cloth, 50 cents, half morocco, 75 cents, or on extra fine heavy paper, wide margins, bound in half Russia, gilt top, for $1.00. Their catalogue of standard publications will be sent free on request. American Book Exchange, Publishers, 53 Beekman street, New York.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desires it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

Bogus Certificates.

It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, etc., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known valuable remedies, that furnish its own certificate by its cures. We refer to Hop Bitters, the purest and best of medicines. See "Truths" and "Proverbs," in another column.

FRANCE PRIDES HERSELF on the excellence of her Chocolate, but at the Exposition of 1878, Walter Baker & Co. won the Gold Medal for the superiority of their preparations of Chocolate. Sold everywhere by grocers.

25c. buys a pair of Lyon's Patent Heel Stiffeners and make a boot or shoe last twice as long.

The Negro Exodus.

—BY—

Rev. J. C. HARTZELL, D. D.,

Editor SOUTHWESTERN CHRISTIAN ADVOCATE. IN PAMPHLET FORM.

Reprinted from Methodist Quarterly Review for October, 1879.

For sale at this office.

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Conference Notices.

Tennessee Conference—Murfreesboro Dist.

FIRST ROUND.

Alexandria, Dec. 6-7; Murfreesboro Station, Dec. 13-14; Murfreesboro Circuit, Dec. 20-21; North Lebanon, Dec. 27-28; Carthage and Caney Fork circuit, Jan. 3-4; Martin's Creek, Jan. 10-11; Woodberry, Jan. 17-18; Stone River, Jan. 24-25; Shelbyville, Jan. 31-Feb. 1; McMinnville Station and circuit, Feb. 7-8; Cookville Circuit, Feb. 14-15; Sparta Circuit, Feb. 21-22; Summerville Circuit, Feb. 28-29.

B. B. MANSON, P. E.

To the Members of the Tennessee Conference

The committees of examination will meet in the church in Lebanon on Wednesday morning, Nov. 19, at 9 o'clock. Members of the classes will please take notice. It will be necessary to be in Nashville and take the train on Tuesday evening the 18th, as no morning train runs on Wednesday. Brethren who have subscribed to the Endowment Fund of the Central Tennessee College will be prepared to pay the annual installment of their subscriptions. Members of conference and lay delegates will report at the church on their arrival at Lebanon. All persons coming to conference over the Nashville, Chattanooga & St. Louis Railroad will purchase round trip tickets, as no return tickets can be given at conference. Brethren will be ready to report their statistics on the first day of the conference. J. BRADEN.

Nashville, Oct., 1879.

TENNESSEE CONFERENCE — RAILROAD ARRANGEMENTS.

The Nashville, Chattanooga & St. Louis Railroad will sell tickets from McMinnville, Tullahoma, Wartrace, Shelbyville, Bell Buckle, Murfreesboro, Nashville, White Bluff, Dickson, McEwen, Johnsonville, Hollow Rock, Huntingdon, McKenzie and Martin to Lebanon and return for three cents a mile each way, if applied for at these stations during business hours of the day. Tickets sold Nov. 18-20 good until the 29th. Parties must purchase their tickets, as no certificates for return passage will be recognized.

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Republican Mass Meetings.

ROOMS REPUBLICAN STATE CAMPAIGN COMMITTEE, New Orleans, October 24, 1879.

Mass Meetings of the Republican party will be held at the following places, and will be addressed by some of the gentlemen hereafter named:

Judge Taylor Beattie, Hon. James N. Gillespie, Judge Don A. Pardee, Gov. P. B. S. Pinchback, J. R. G. Pitkin, Esq., James D. Kennedy, Esq., Col. Wm. Burwell, Col. James Lewis, Gov. H. C. Warmoth, Geo. W. Bryant, Esq., Judge H. R. Steele, Hon. J. Henri Burch, Gen. Frank Morey, Gov. H. C. Foote, Hon. M. G. Bobe, Gov. Michael Hahn, Hon. A. J. Dumont, Paul Trevigne, Esq., Hon. Albert Leonard, Judge J. A. Gla, Judge A. Boarman, Gen. Jack Wharton, T. de S. Tucker, Esq., and others.

Baton Rouge	Wednesday	Oct.	29
Clinton	Thursday	"	30
Bayou Sara	Friday	"	31
Point Coupee	Saturday	Nov.	1
Vidalia	Monday	"	3
Waterproof	Wednesday	"	5
St. Joseph	Thursday	"	6
Delta	Saturday	"	8
Monroe	Monday	"	10
Homer	Wednesday	"	12
Minden	Thursday	"	13
Bellevue	Friday	"	14
Shreveport	Saturday	"	15
Mansfield	Wednesday	"	19
Coushatta	Wednesday	"	19
Natchitoches	Saturday	"	22
Alexandria	Monday	"	24
Franklin	Tuesday	"	25
Marksville	Wednesday	"	28
Opelousas	Thursday	"	20
Vermillionville	Friday	"	21
St. Martinsville	Saturday	"	22
New Iberia	Monday	"	24
Tangipahoa	Thursday	"	27
Covington	Friday	"	28
Donaldsonville	Saturday	"	29
New Orleans	Monday	Dec.	1

Saturday, Nov. 29, Donaldsonville, St. Charles and St. James parishes; Sunday, Iberville, Point a la Hache and St. John.

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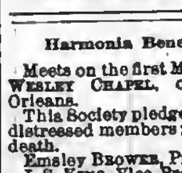

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Allen A. Goins, Secretary.
Prince Duncan, Chairman Stewards.
Dr. J. H. Coker, Physician.
Rev. Scott Chinn, Chaplain.

The remaining officers are as follows: John A. Smith, Marshal; George D. Geddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Rediford, Lady Chairman Committe on Sick; Finance Committee, F. Fapez, Chairman, L. Moore, B. F. Taley.

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In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations. —Author's Preface.

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Young Folks' Corner.

ROSEBUD.

O little maid in your rosebud-bower,
Dreaming of growing old,
Wishing youth always would linger, a flower
Never in haste to unfold;
Lift up the shadow your sunshiny head,
Growing old is nothing to dread.

O little maid in the rose-tree shade,
See how its dry boughs shoot!
The green leaves fall and the blossoms fade;
But youth is a living root.
There are always buds in the old tree's heart,
Ready at beckon of Spring to start.

O little maid, there is joy to seek—
Glory of earth and sky—
When the rosebud-streak fades out of your cheek,
And the dewy gleam from your eye:
Deeper and wider must life take root;
Riper and higher must glow its fruit.

O little maid, be never afraid
That youth from your heart will go—
Reach forth unto heaven, through shower and shade!
We are always young, while we grow.
Breathe out in a blessing your happy breath!
For love keeps the spirit from age and death.

—Lucy Larcom, in St. Nicholas.

A Singular Cat Story.

A queer cat story comes from Preston, Conn. A farmer had been troubled with rats for some time, and finally purchased a cat that was recommended as a good mouser. The cat sustained its reputation, and rats were soon unknown in the house, and the farmer congratulated himself greatly. His dreams of freedom were dispelled [illegible], however, by the cries of the servant girl, who said that on going down cellar where the cat [illegible] in its noonday re[illegible] saw a large rat eating out of the same dish with the cat, and solemnly averred that when she went toward them the rat [illegible] and made her run up[illegible]. The cat, she said, seemed to enjoy his company, and appeared as if charmed by the rat, just as [illegible] charm a bird. The farmer would not credit the story [illegible] he saw the same thing a day [illegible] afterward. He allowed the [illegible] to exist for sev[illegible], the rat coming regularly [illegible] of meals with the cat. [illegible] the farmer decided to put [illegible] to the singular friendship, [illegible] a gun went to the cellar. [illegible] however, had he fired [illegible] it than the cat jump[illegible] and killed it. Now [illegible] wants to know why the [illegible] kill the rat before.

[illegible] Your Boys.

[illegible] boys that a true lady [illegible] in calico quite as fre[illegible] as in velvet. [illegible] them that a common [illegible] education with common [illegible] is better than a college [illegible] without it. [illegible] one good, hon[illegible], well mastered, is worth a [illegible] "professions." [illegible] that honesty is the [illegible] better to be [illegible] on the profits [illegible], and point [illegible] by the example of [illegible] now suffering the [illegible] to respect their elders [illegible] as they expect [illegible] they cannot [illegible] to protect the weak [illegible] that to wear patch[illegible] no disgrace; but to [illegible] that God is no re[illegible] and that when He [illegible] commandment, [illegible] them as well for [illegible] that by indulging [illegible] in the [illegible], they are [illegible] to become [illegible] girls. [illegible] better to be [illegible] days in the [illegible] (!) man [illegible] six days—

Gentlemen.

[illegible]

Lost Friends.

Note.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the Southwestern. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the Southwestern.

Mr. Editor—I want to learn something about my mother. Her name was Esther Spouds. She was living in Guinett Co., Ga., near Lawrenceville. My name is Parmelia Scales. If found address me at Hillsboro, Coffee Co., Tenn., care of Rev. J. Summerhill.

Dear Editor—I wish to make some inquiry about my uncle, John Pinkard. I left him in Bradley Co., Arkansas, in 1865, on the Saline river. Mother's name was Betsey Pinkard. She belonged to Tom Pinkard, was brought to Texas in 1863 and died in 1864. Address me at Groesbeck, Limestone Co., Texas.

B. F. Pinkard.

I wish to inquire for my three sisters. They were taken away from McMinnville, Tenn., about thirteen years before the war. My father, Willis, belonged to John Lusk. Mother's name was Ann Lusk. Sisters' names were Martha Alesa and Hulda. Address me at Hillsboro, Coffee Co., Tenn., in care of J. F. Summerhill.

Mary Richard.

Dear Editor—I wish some information about my two brothers and one sister—Dolpbus, Francis and Carlo Troidle. My brothers and one of my sister's sons, James Troidle, was taken from Rutherford Co., N. C. They formerly belonged to Squire Bob Troidie. They left in 1865. Address me at Hillsboro, Coffee Co., Tenn., in care of J. F. R. W. Summerhill.

Alfred Troidie.

Dear Editor—I want to hear from my son, Lewis Hickerson. When last heard from he was at Como, Panola Co., Miss. His father's name is Harrison Thompson. He left Manchester, Coffee county, Tenn., in 1863. A daughter, Victory, was sold from same place in 1865, to Dr. Singleton. When last heard from she was at Fairfield, Bedford Co., Tenn. Address your mother at Hillsboro, Coffee Co., Tenn, care Rev. J. Summerhill.

Jennie Rutlege.

I wish to inquire about my father, Alford Cravers. He used to belong to Press Craves, near Leesburg, Maryland Co., Va. Mother's name was Sidie Ann. She belonged to Jack Tippett. She was the mother of three children, Leatha Ann, Henderson and Sampson. I was brought to Makerry Co., Ala., by a Mr. Kepthard, a trader. Address me at Hillsboro, Coffee Co., Tenn., in care of J. R. Summerhill.

Anaster Richardson.

I want to know something about my father, Sias Anderson. He used to belong to Charley Henderson, near Murfreesboro, Tenn. He was sold South and shortly afterwards I saw him going North. The last time I heard from him he was at Indax, Canada. Mother's name is Sarah McGill. She used to belong to David McGill, near Murfreesboro, Tenn. She had three children, Sarah Maude, Pleasant Riley and Francis. Address me at Hillsboro, Coffee Co., Tenn., in care J. R. Summerhill.

Pleasant Riley McGill.

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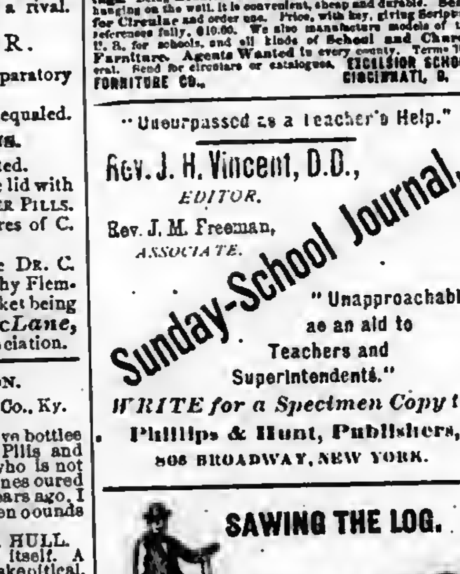

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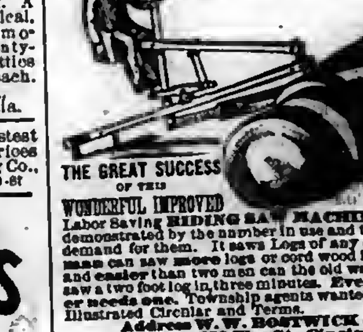

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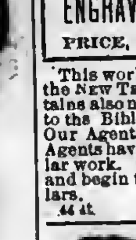

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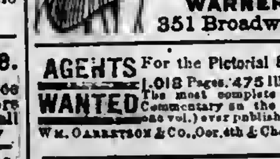

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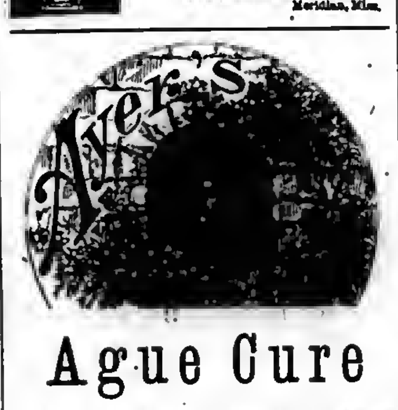

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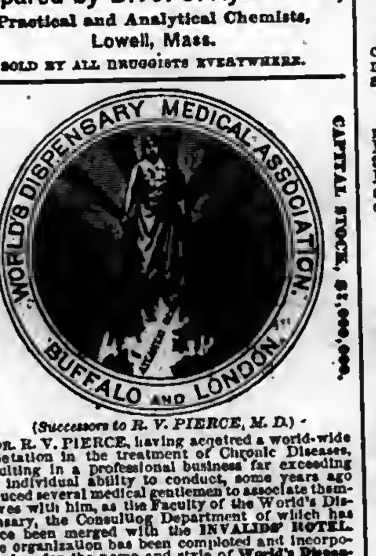

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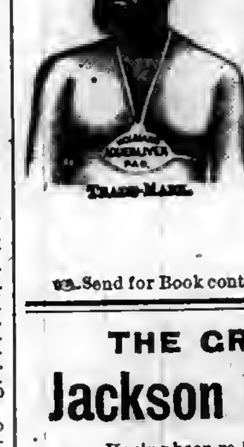

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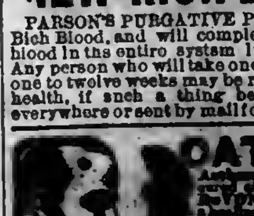

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Southwestern Christian Advocate.

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THE SOUTHWESTERN.

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BY MRS. MARY D. JAMES.

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Oh, joy supremely sweet!
Companionship with Jesus here
Makes life with bliss replete;
In union with the Purest One,
I find my heaven on earth begun,
Oh, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

I'm walking close to Jesus' side,
So close that I can hear
The softest whispers of His love,
In fellowship so dear.
And feel His great almighty hand
Protects me in this hostile land.
Oh, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

I'm leaning on His loving breast,
Along life's weary way.
My path illumined by His smile,
Grows brighter day by day;
No woes, no fears, my heart can fear,
With my Almighty Friend so near.
Oh, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

I know His sheltering wings of love
Are always o'er me spread;
And though the storms may fiercely rage—
All calm and free from dread—
My peaceful spirit ever sings:
"I'll trust the covert of His wings."
Oh, wondrous bliss, oh, joy sublime,
I've Jesus with me all the time!

For the SOUTHWESTERN.

Work in Arkansas.

MR. EDITOR—I was appointed to the Sweet Home and Argenta circuit of the Little Rock District Conference, Feb. 24, 1879, by Bishop Andrews. I got to my work [illegible] ten days after. I found the work in a very good condition. I have as much work as two of the brethren had last year. At the commencement of the year I had [illegible] appointments, but now I have [illegible] appointments scattered [illegible] 80 miles square of territory. I [illegible] at each of these appointments once a month on Sunday. [illegible] the financial condition of my [illegible] they are very much oppressed. One might ask why; and [illegible], because this work [illegible] and down the Arkansas [illegible], where the soil is [illegible] well be. But the [illegible] are not able to furnish [illegible] to cultivate on [illegible] necessarily [illegible] of their crop in cotton [illegible] a man can only [illegible] of land, he has 8 in [illegible] corn or other produce [illegible] this he must [illegible] of Fahre [illegible] September in [illegible] the tenth or [illegible] he must go to [illegible] him until [illegible] to save his [illegible] it took him [illegible] to make and [illegible] Now then, each [illegible] six persons; [illegible] during 32 [illegible] everything to [illegible] above [illegible] crop is [illegible] owner of [illegible] get [illegible] for [illegible]

[illegible] STEWART.

[illegible] Northern

Church and Baptist Church. The former endeavors to undermine us in some cases. In that they go to our people where they are, just building up and telling them they are the M. E. Church, or that our church is run by white bishops and and presiding elders, and theirs are run by colored bishops and elders. And they tell our people in some portions of this State that the schools that we have in the South are theirs. The latter are always trying to proselyte our members into their church; or when we are holding protracted meetings the Baptists are ready to run down in the rivers and creeks with our converts. And again about every tenth male member these Baptists have goes for a preacher, and I think all of them are drunkards, or they all drink whisky. I think it would puzzle any one to find one out of every ten of them but what have two or three wives. Now then, we have all this to counteract—therefore it gives us hard work. Notwithstanding this, we are in the lead. I have some very rough country to travel over. I have traveled 1640 miles since I came on this work in keeping up the work. I preach three times almost every Sunday, and ride from fifteen to twenty-five miles. Notwithstanding the local disadvantages we have on my work, we intend to close up this conference year with a decided progress of the work. We have had an increase up to date of 35 members. We are hard at work trying to raise our assessments for benevolence. The SOUTHWESTERN is a regular visitor in my family circle, and also among my members. I am making preparations for its fall canvass. Yours respectfully,

G. W. SAMS.

Little Rock, Ark., Oct. 2, 1879.

For the SOUTHWESTERN.

Letter from Kosciusko.

KOSCIUSKO, Miss., Sept. 29, 1879.

DEAR EDITOR—I beg leave to publish through the columns of the SOUTHWESTERN the success of my labors on this (Attala) circuit. We have had meetings in progress for the past four weeks on this circuit, and just closed last night, with 47 accessions so far on the circuit. There were left at each church on the circuit quite a number of mourners who seem to be very anxious about their souls. There were 46 infants baptized during the year. Rev. W. R. Walker assisted me, and has accomplished great good. Our best wishes attend him, and may the blessing of a kind Providence crown his labor, and accession upon accession be added to the cause of Christ through his preaching of the Gospel. We had a Sabbath-school celebration at this place, Mount Zion, on the first of August. Five of the Sunday-schools met and read by heart from 4 to 500 verses of Scripture. Rev. J. G. Johnson, presiding elder of Holly Springs district, was present. It was an interesting occasion—about 800 present, and all giving such good attention to the cause. Both white and colored expressed themselves as highly pleased with the management and speech of Prof. R. H. Alston, who was so kind as to give his assistance.

Our Sunday-schools are well attended, have good officers and are doing excellent service. We have had Mount Zion Church re-covered and some improvement made on all the churches of this work.

Oh, my colored brethren of the South, turn your eyes toward them and behold the providence of God, who wills that you should be free, indeed. Turn your ears, and from amid the church and college walls, as out of the womb of the future, hear the voice of coming generations bidding us to effort in their behalf. Of the past they indicate what God and humanity have wrought in our behalf—in the future they will furnish the index of our own accomplishment. One generation builds another. Environed as we are with such adverse circumstances, we can only hope to do the work of pioneers and circumscribe the bounds, fix the [illegible], remove the rubbish, and prepare the soil for seed. Let us gather the stones, and lay the foundation, and leave to them the work of erecting the superstructure of their greatness and glory. This is all we can hope to accomplish, and [illegible] faithful to perform it [illegible] will rise up and [illegible] blessed. Your [illegible]

For the SOUTHWESTERN.

Holly Springs District.

JACKSON, Miss., Oct. 21, 1879.

DEAR BRETHREN—As you are bringing your protracted meetings to a close for the time being, in which God has so abundantly blessed your labors, in footing up the list of converts, so far we are certain of a very large increase—not less than seven hundred precious souls have been converted to Christ in this district alone, and not less than a thousand added to the church. Our Sabbath-school work has also prospered greatly this year. The regular attendance has been wonderfully increased, and, perhaps, no time in the past has there been a greater thirst for knowledge among our young people. The Shaw University opened its last session with a much larger number of students in attendance than it has for many years in the past. Our church paper and periodicals have had a much wider circulation and have been more universally read and appreciated by all classes of our fellow citizens. We have also succeeded in building several neat and comfortable chapels, and settled many debts of long standing against some of our most prosperous churches. But, dear brethren, let me remind you that the finishing touch of your year's work remains to be done, namely; the yearly collection enjoined upon us by the discipline of our church as well as our most sacred baptismal vows. The great numerical strength added to to the church in your district this year, warrants financial improvement. Not less than five hundred dollars should be collected from your work this year. We have had no yellow fever to disturb the harmony of our work this year; we have suffered no material damage from Kansas fever; we have been blessed with an average cotton crop, which is now rolling into your markets, and now is the time to strike for Christ and His church. God is entitled to the first fruits, and it is our imperative duty to gather them into His storehouse. We are assured that He will aid us in procuring the balance that may be due on our own salaries. Let the third Sabbath in November and the second Sabbath in December be set apart, when a suitable sermon shall be preached in each church of your several charges, and let the subject be plainly and urgently set before the people. Tell them that it is their imperative duty to respond in such amounts as God has enabled them to give. Commence at once to give notice through your local preachers, exhorters, stewards and committee on estimation to your several congregations, and let subscriptions be taken of all who are inclined to subscribe, and do not forget our SOUTHWESTERN. Let all be done prayerfully, and you cannot fail. The notice of our Second District Conference will be held at Granada Dec. 19. We sincerely hope that each member will be present.

J. G. JOHNSON, P. E.

For the SOUTHWESTERN.

Letter from Calvert.

CALVERT, Texas, Oct. 22, 1879.

DEAR EDITOR—I noticed an article published in the ADVOCATE of October 9th,—the Houston letter. This letter appeared to me to attempt to assail the Rev. W. L. Molloy, presiding elder of the Navasota district. To commence with, it says that the men who undertake to write to the SOUTHWESTERN ought to be men of good memories.

Now, sir, Mr. Molloy only did what you and I would have done had we been presiding elders recommending our districts. Mr. Molloy never as much as mentioned the Houston district, in fact any other district in Texas, but simply said that the Kansas fever had broken out all over the work, and that they could not see through; and, sir, I bear him out in the assertion.

Bro. Molloy has been a faithful presiding elder for the last eight years to my knowledge, and by this time he surely knows the demands of the colored people of Texas. But as for Bro. Cushman I know not. But one thing I do know, and that is, he is not known outside of his district in Texas, and he has not expressed the popular feeling of the people of Texas. How could Bro. Cushman express the feelings of this people, when up to his writing he had not been in the State twelve months? I say, Mr. Editor, as I have said heretofore, neither Texas nor any other State south of Mason and Dixon's line is the place for the black man. The gentleman has done Elder Molloy great injustice; but, Mr. Editor, I am not writing for argument's sake, but only from a Christian standpoint. In conclusion I will say that every week some colored families pass through Calvert, either in wagons or on the train, en route to the promised land—Kansas. And if the Kansas fever runs as high on the Navasota district as it does in this county, they are red-hot to leave.

Cotton crops in this county doing far better than we at first expected. Corn 55 cents a bushel.

I am truly yours,

J. W. ROBINSON.

For the SOUTHWESTERN.

Letter from Ripley.

RIPLEY, Miss., Sept. 12, 1879.

MR. EDITOR—By this letter I desire to let you know how we are getting along in the northern part of Mississippi. Times are very hard indeed here, but notwithstanding, we are doing the best we can can for our blessed Master. We commenced our protracted meeting at Mount Olives, 9 miles north of Ripley, Aug. 10. We continued 10 days, which resulted in 13 converts. Among them was an old man about 60 years of age. I tell you there was great joy in that place. The Christians all feel men again. We left because the Lord gave us success.

On the 24th of August we were found at Mount Zion, 9 miles west of Ripley, in a protracted meeting where our second quarter was to be held on the 30-31st of August. So the time came and the brethren were there. In the absence of the elder we held the conference. Wm. Parks and J. F. Griffin acted as secretaries. The pastor reported 6 Sunday-schools, which are doing very well, and he had preached three times to the children and catechised them regularly; received into the church 3, added 6, converts 10, excluded from the church 1, children baptized 8, a room had been added to the parsonage during this quarter valued at $25, a stove valued at $10 put into it by two girls, Cinda Thurman, 14 years of age, and Eter Miller, 13 years of age. Both of them are members of the Sunday-school, and we hope and pray that ere long they will be members of the church. There has also been a well 20 feet deep dug at the parsonage.

The brethren of St. Paul, Mount Olives and Mount Zion reported their work in a living condition and there had been some improvement on the Mount Zion church. We are doing very well spiritually. After the quarter our meeting held over till the first Sunday in this month, resulting in 5 conversions. The good work still goes on. Your paper is welcomed every week. Pray for us. J. M. NEVILS.

For the SOUTHWESTERN.

Letter from Vicksburg.

VICKSBURG, Miss., Oct. 18, 1879.

DEAR EDITOR—When I arrived here I found the church in a dilapidated condition. The members were scattered, and but few attended. The discipline was scarcely enforced. I found only 80 or 90 members of whom any account could be given. The church was in debt near $200, the members poor and destitute on account of the epidemic, and in fact everything seemed to be on the retrograde. We put the church record in proper shape, called the members together and arranged them in classes. They thought themselves unable to treat a pastor as he ought to be, but agreed to do the best they could. A small supper was given clearing near $30, which was paid on the debt. We then held a protracted meeting, resulting in 10 conversions and 40 probationers. Then the parsonage was repaired, and supplied with furniture, and during this time our probation list reached 60, beside some received in full connection. At the end of a few months on account of the exodus they were considerably in the rear with the pastor's salary, so in order to keep the work moving they turned to the relief of the pastor, and up to date only owe $28, on last month (Sept.) A few days ago we paid forty-seven dollars on the church debt, and up to date only owe fifty dollas, and will be able to pay it in 30 days if nothing happens. We have with us one local preacher, Bro. Tobias Clark who has been very faithful in aiding the pastor in his duties. We found no exhorters here, but have licensed two since entering the work. Our church is doing very well in this place considering there are six other colored churches in the city. We are preparing to commence with the dollar plan Monday, for raising missionary money. Besides the amount we expect to raise for Shaw University. Now I hope by the time I write again, I will be able to make a better report. Yours

D. D. GOODWIN, P. C.

TEXAS.

BY L. H. CARHART.

Had Bishop Peck bent his keen eye and massive step southward, instead of northward, recently, surely the wheels of his logic and exhortation had gone entirely ablaze! Our hearts respond amen, and yet again amen, to every utterance and urgency onward thither, for some of us know from actual sight how grand the field, how great the need—the half was never told! But, oh, for another magnetic bishop, to sweep in like manner our vast Southwest, duplicating all that can be said of the Red river of the North, plus a climate and range of possibilities vastly grander and better! Here, too, our toilers find a ready response to well-directed labor, and our gospel a field and foemen worthy of her steel. Our battle line has not been shaken at a single point, and is still advancing.

Daugherty was sent to the old classic, historic, border city, San Antonio, ten months since, with orders to take the position as did Ethan Allen the border fortress, and he has done it. His strength already outnumbers the old occupant. His church, finely located, is under cover, and the funds in sight with which to finish. Our Porter is also bishop from the Colorado to the gulf, and other fields are white and waiting.

Dr. Brush, the Nestor of the Southwest, is bringing the brick and mortar into comeliness, and lifting the ponderous and unfortunate Austin enterprise out of the dust. A beautiful and central site in a large and growing city, wealthy, healthy, and the capital of an empire! We must conquer and establish, cost what it may in men and treasure.

Botkin, at Weatherford, seventy-five miles west of Dallas, the Bismarck of the Southern Pacific, finds a people and an open door and sends for a model of one of our best churches, with a view to its early duplication there. Webb, whom the fearful winters of Minnesota had nearly protrasted, has completed a good church, out of debt, gathered nearly a hundred souls into membership, and stands ready to hand over the keys to the next.

Dallas continues to be the principal city of North Texas, and our fine tabernacle, completed three years since in the midst of tribulation long to be remembered, stands at the front of living agencies, and is now in the midst of revival work. Bro. Armstrong is pastor.

Grant is closing his third term profitably at Lawrence, and though we have suffered much by removals and failure of crops, the record is good.

Haney, one of the Northwestern favorites, and the Timothy of the conference, has gathered at Sherman a fine congregation, led a goodly band of souls into the kingdom, and made "St. Paul's," the least and latest born, the first and best.

Denison, the gate city northward, has a population of six thousand, and one of the best and neatest churches in the state. Our conference (Austin) will meet there Nov. 20. The society embraces the Methodism of the city and stands at the front. Bro. McBride, of Wisconsin, has "supplied" profitably and pleasantly the past year. An indefinite area called the "circuit" is ridden by Bro. Walker, one of Wisconsin's veterans, and the ground well broken for a fearful harvest.

Foland, one of the boys from Drew, with a slender purse, a helpful wife, and Methodist faith and courage, ventured one hundred and ten miles into the interior, and now reports eleven appointments, and work for four, embracing two or more counties, and begs an assistant, already sent.

Allen has occupied the picket-line, or, rather, a signal station, thee hundred miles west, at Clarendon, the seat of the new Christian and temperance colony in the Pan Handle. Lengthening our cords we pre-empt and claim the entire scope from Kansas to the Colorado, and from the territory to New Mexico, for the Master and for Methodism. Several preaching-places, from twenty to seventy-five miles, will be occupied next year. A banner has been planted, about which a dozen good families now and an annual conference will in future rally.

The "Austin" is the last of four conferences in this state, embracing some two hundred preachers and thirty thousand in membership. The Germans are all alive, and the colored work is doing well. Not a man has failed or fled, though some have been reduced to a crust of bread. The drought and short crops have hurt us badly. Our people are poor, and too widely scattered to be much in contact or sympathy. Self-denial is the law of life. Men of faith, balance, resources and experience, who can live in heaven and work on earth, are the only stamp available South. Yet our voice is unanimous for more solid men, solid backing and solid work in a "solid South" next year. We are north of the line where bulldozing and ostracism pays a large profit, but we are in close contact and sympathy. Two hundred miles south the exodus fever rages, and our pastors are not inclined to discourage the movement where means is in hand to prevent distress or charity. In violence and fraud the old slave districts abound. Oh, for a substantial peace! We need a more inflexible administration. Multitudes from Texas echo the voice and spirit of San Francisco. Let us have Grant for the next president. We have been fooling with foolery long enough. Every true American, blue or gray, North or South, has long since accepted the situation; but there is a class of men in the South void of science, honor or decency. They must rule or ruin. Standing low in the scale of civilization, they place a light estimate upon human life, and a high value upon false honor, a bogus aristocracy, and gun-powder. They have been pardoned without repentance, and many of them placed in power unworthily. They are the soulless center of all the bloody bulldozing and ku-lux outrages from Bewley to Chisholm, Calder and Dixon; and being yet organized and armed for darker deeds of blood and violence, most richly deserve the political and eternal damnation so swiftly approaching. All true men stand aghast with these oft-repeated scenes of horror. Murderers and assassins, members of cliques and rings, escape justice. Prosecution by law is nearly hopeless in many places. The negroes are, many of them, escaping in despair, as well they may. Others, whose name is legion, will not fly except for better reasons than accidents of birth or diverse religious and political opinion. Are we a nation? Have we law? And shall we not have a national and state executive who can and will give even-handed protection and justice, and bring to sure and certain punishment these hoders of knighted mid-day and mid-night assissins, even though it cost the service of army and navy? For long existing insult and abuse there has been the exercise of patience and apology unparalleled. Outraged humanity demands an end of this. Let it cease by the might of right, or give us the next scene in a drama.—*Northwestern.*

The Methodist Quarterly and the Modern "Exodus."

BY ROBT. ALLYN, D. D.

This vigorous old Quarterly, so profound and learned as to the old foundations of truth, and nevertheless so sharp and wide awake to the new issues and tendencies of to-day, has an article in the October number which deserves the attention of statesmen, philanthropists, economists and leaders in educations, religions and morals. It is by Dr. J. C. Hartzell, of Louisiana, and is written with an evident painstaking and conscientious candor, which could only spring from an honest purpose in the breast of one who has had and improved remarkable opportunities for observation, coupled with an enlightened conviction of the right in the case in hand.

Dr. Hartzell has been long in the commercial and social metropolis of the Southwest. He is a preacher having had a wide range of travel, as well as a scholar of thoughtful culture. He is also an editor, shrewd and far-seeing, well informed, in charge of an influential weekly newspaper, which has correspondents in all the parishes of that section. He has been acclimated to the region both by yellow fever and by mental and moral sympathy for the two mutual and interested races; and when he speaks it is only natural that he should speak with a weighty authority. What does he say concerning the restlessness among the Freedmen which is resulting in a wonderful movement of the Negro or African element in the South, a migration called in all months, "The Exodus," in allusion to a wonderful movement three thousand years ago, which has changed the whole history of the world; a movement already known to everybody and which ought especially to be feared by the Southern States far more than cholera or yellow fever? Will this exodus change the future as that did the past? What does he say?

In substance, there is widespread determination on the part of the intelligent, the thriving and the hopeful Negroes to remove from the South; this is already quite well organized, and is constantly becoming more perfectly manageable; it has its origin in two causes chiefly, both due, and blamably so, to the leaders of the South—the one a persistent plan, shrewdly worked by the dishonest and unscrupulous, to deprive the Negroes of the legitimate fruits of their industrious toil, which could be made so profitable to themselves and to the whole country; the other, a still more persistent and defiant determination, executed with reckless boldness, to wrest from the Negroes their right to aid in, and, of course, to control sometimes, the election of their own officers by the people; and he says further even, that good Christian men and philanthropists, all through the South, do not protest against these things, and fearlessly combine to defeat these fraudulent designs. Two other causes appear less prominent now, but probably they may become more potent; these are a disposition to prevent the Negro children from acquiring a good education; and an attempt to keep the whole Negro population in a state of moral degradation. This population was, under the slave rule, an incentive to lust among the whites —witness the mulattoes. And the same baseness now plans instinctively to keep for itself similar temptations and opportunities. This cause gives intensity to all the others, and cannot, by the limitations of literature, be more than hinted. Here, too, Christian men of all denominations, are sadly derelict in duty. They have indeed done much to Christianize the Negro, but they have done too little in the past, and seem to be doing less now, to moralize, to socialize and to politicalize him—to use new words the meaning of which will be readily understood.

Dr. Hartzell more than proves all his positions; he demonstrates and enforces this truth, and all his arguments do but make prominent the fact that self-produced impotence, so utter as to excite pity, while it is confessed to be only a just retribution, must certainly await the South, if she allows the bulldozers to persist in their infamous work; and that along with this must come commercial and financial ruin and moral degradation, too humiliating to be contemplated without mingled sadness and indignation.

All this, unless the leaders change their methods and control public opinion and political practice in the interests of the poor quite as much as of the rich. And every wise statesman knows that a nation which does not take care of the welfare and education, the moralization and elevation in industry and frugality of its lower ranks —that base of the social pyramid where populations multiply fastest —is surely destined to ruin as apples are to fall. I lack time to say more.

I commend Dr. Hartzell's article for its candor, for its carefulness, for its full treatment of the one topic, and for its evident truthfulness as to facts and its timely warnings. It ought to be circulated in the South especially, and should make a deep and influential impression.

I observe with pleasure that he writes Negro with a capital letter fearlessly. I am glad the veteran editor and early-time abolitionist allows it so to be printed; but I regret that in Dr. Whedon's own book-notices the little letter comes into the gentile noun negro. The philological doctor should not condemn himself in that which he allows.—*Central Advocate.*

General News Items.

Corn crops are very short in the Indian territory.

Mound City, Illinois, had a $140,000 fire on the 4th.

The captured Peruvian ram Huascar is to be refitted for Chilian service.

A fire in Helena, Arkansas, on the 4th destroyed five buildings on Main street.

Gen. Sherman reports a highly satisfactory state of affairs on the Rio Grande.

The North Texas Conference of the M. E. Church South convened at Dallas on the 5th.

The Belgium government proposes to purchase and control all the railways of that country.

Prof. James Clark Maxwell, writer and lecturer on national sciences, died in London, in his 48th year.

The Czar does not approve of another expedition to Central Asia or interference in Afghan affairs.

Russia is accused of complicity in the Afghan troubles, by reason of documents discovered in Cabul.

Sheep from the United States on arrival in Great Britain will be subject to the same regulations as cattle.

The publishers of the *Western Methodist* contemplate a removal to Little Rock, Arkansas, to escape interruptions by yellow fever at Memphis.

McKendree church, Nashville, burned down Oct. 26. It cost $40,000, and was insured for $25,000. It is thought the fire was the work of an incendiary.

Mrs. Elizabeth Comstock, of Michigan, the widely known Quaker missionary, has visited 115,000 prisoners, and of this number she finds 105,000 were brought to prison through strong drink.

The cable steamer Faraday has laid the telegraph cable for the new French company, between Brest and St. Pierre, and is now engaged in laying the cable between the latter place and Cape Cod. The Faraday was in the heavy gale of last week, but kept steady at work. The cable was buoyed two hundred miles from Cape Cod on Sunday night.

The Christian Indians of Sitka have organized a police force, by which with the assistance of the Collector of this port, the public sale of intoxicating drinks is prevented. At Sitka, where an Indian had found access to a white man's whisky and had drunk himself to death, the Indians mulched the owner in the sum of some hundreds of blankets that he was compelled to pay to the dead man's relatives.

The Kansas Freedmen's Relief Association make an appeal for means to help colored immigrants to that State from the South. The report is made that the people aided last spring are now healthy, industrious, honest and happy. The treasury of the association is nearly empty, supplies are not coming, and there will soon be an urgent call for help which cannot be met unless the appeal now made is generously responded to.

The *Tribune* calculates that from March 1878 to July 1879 bills for improvements in the Southern States have been introduced into Congress, which amount to $681,861,000; besides private claims amounting to $53,415,942; and this does not include certain vast but indefinite demands which did not take close numerical shape. During the last brief extra session, new bills were introduced to aid the South, aggregating $110,000,000.

Sermons.

Sermons should be composed with the congregation always in view. They should not be simply discussions of subjects, strong arguments, elaborate in language and illustration; but the question should ever be profitable to the congregation? Will it reach the consciences of the stupefied and hardened? Will it arouse the careless and impenitent? Will it attract them to the cross of Christ? Will it solve their perplexities? Will it dispel their doubts? Will it impart comfort to the sorrowing ones? Will it lead the church to holy living and Christian activity? With questions like these, and with a single eye to benefit his people, the minister will compose a sermon not only excellent in itself, but especially suited to the needs of his people.—*Bishop Simpson.*

THE SOUTHWESTERN.

J. C. HARTZELL, D. D., Editor.

THURSDAY, NOVEMBER 13, 1879.

We have received from F. G. Adams, secretary, a copy of the First Biennial Report of the Kansas State Historical Society—1879.

A note from W. L. Molloy, presiding elder of the Navasota district, Texas Conference, informs us that on the 4th inst. he was in bed, quite sick. We hope the illness was temporary, and that he has since fully recovered.

Rev. T. B. Madden has been transferred from the Louisiana Conference and stationed at Garrett, Indiana. A note from him says he is pleasantly located and well pleased with the greeting he has received from his new congregation.

A well-known hymn, "Christ Our All," appeared in a late number with the words "For the SOUTHWESTERN" over it. This surprising typographical blunder did not [illegible] the attention of a lady [illegible] who first called our attention to it.

The Aberdeen (Miss.) *Weekly* says: "A resident of this city, a [illegible] observer, who has recently [illegible] through the Mississippi [illegible], estimates that 60,000 negroes will exode from that section [illegible] fall and winter, for Kansas and [illegible] points."

Brother, are you in the midst of perplexities with your work, remember these precious words: "[illegible] work of righteousness shall [illegible] peace, and the effect of righteousness shall be rest and quietness forever." Do right and the [illegible] will bring peace and rest out [illegible] anxiety and labor.

In the late so-called election in [illegible] State of Mississippi colored [illegible] afraid to accept the offer [illegible] Greenback Democrats to give [illegible] one-half of the offices, as a [illegible] for their votes, because it [illegible] to riots with white men [illegible] seriously objected to colored [illegible] ng candidates for office.

[illegible] wise counsel by James [illegible] Judges Blackman and [illegible] others, a colored man [illegible] with the assassination of [illegible], was allowed to be [illegible] jail at Alexandria, La. to [illegible] trial and the due course of [illegible] body of white men had [illegible] to town with the avoid purpose of lynching the prisoner, but [illegible] of an organized meeting [illegible] in the Court House were [illegible] from that course.

[illegible] a letter from Calvert, Tex.: [illegible] the present move of colored [illegible] the Texas Central Rail- [illegible] other counties in Texas, [illegible] that a clean 15,000 will [illegible]. From 25 to 30 wag- [illegible] through Calvert weekly. [illegible] loaded; 1300 to 1400 [illegible] this week all bound for [illegible]. The Southern planters [illegible] on the long face. They [illegible] that the negro muscle [illegible] to the North and [illegible] their cotton plan- [illegible] by the cockle- [illegible]

[illegible] the day on which [illegible] ninety-five theses [illegible] the old church in [illegible] and which is regarded [illegible] of the Reforma- [illegible] by the Protest- [illegible] of this city. [illegible] in the [illegible], the [illegible] minister in this [illegible] present [illegible], Kramer, [illegible] Graf, Gru- [illegible]. The occa- [illegible] interest, and [illegible] of our Pro- [illegible], which will [illegible]

[illegible] at Corpus [illegible] that a colored [illegible] seven chil- [illegible] [illegible]

Credo.*

This work, published anonymously, is an elaborate exposition of the most abstruse doctrines of Christianity. The Inspiration of the Bible, the Trinity, the nature and character of Christ, the atonement, Satan, conversion, or the new birth, the resurrection of the body, and the life everlasting — these great subjects and others related to them, are discussed therein with the skill of the advocate and the ardor of an apostle. The spirit of the book, moreover, is not narrow or dogmatic, but broad and candid; filled with consideration for honest doubt, which it aims to overcome; not by the weight of overbearing authority, but by the force of accumulated evidence.

The first division,—"A Supernatural Book," treats of the prophets, the supernatural nature of their utterances and their claims to direct verbal inspiration; quoting some of the most remarkable of the prophecies respecting ancient cities and countries, the most striking of those relating to existing nationalities, and the most explicit foretelling Christ and Christianity. The admitted facts of history wherein so many of these predictions are literally fulfilled, are there briefly set forth in language so clear, plain and forcible that the most skeptical cannot shut their eyes to the coincidences, however they may attempt to explain them.

This portion of the book, though doubtless containing nothing new to the theological student, puts the subject of the prophecies and their fulfillment into a condensed and popular form, calculated to fix attention, cause thought, and incite to study among persons less informed. Its object, to prove the authority and inspiration of the Scriptures, is ably promoted by that sub-division called the "Earth and the Bible," a most eloquent and ingenious argument intended to reconcile the Mosaic account of the creation with that written on the everlasting rocks. The great difficulty in this matter has always been the apparent inconsistency between the vast periods of time indicated in the geological record, and the express language of the Bible which limits the period of creation to six days—not six ages, but six literal days of twenty-four hours each. This whole difficulty, which has so long been the triumph of unbelievers and the stumbling-block of Christians, is swept away in this daring defense by an explanation as simple as it is skillful.

The phrase "In the beginning," argues this anonymous reasoner, does not mean six, nor sixty, nor six hundred thousand years ago, but in the beginning of time, when the earth was not. The correction of an error in the translation of the second verse shows the immense importance of linguistic accuracy; for, by the simple substitution of "*had become*" for "*was*" (the word used in the approved translation,) a vagueness in point of duration is indicated which is invaluable to the Christian geologist. Invaluable, indeed, because it admits of the hypothesis that during the indefinite period which had elapsed between the beginning, when the earth was created, and the point when it "*had become* a waste and a void, and darkness was upon the face of the roaring deep, and the Spirit of God was brooding upon the face of the waters," there had been ample time for all the changes in the earth's surface which geology shows to have taken place. At this period, after the earth had undergone these changes and vicissitudes, "had laid up in store-houses the geological deposits of granite and clay, of coal and oil, of salt and lime, of silver and gold—then it becomes a waste; then "about six thousand years ago God bade the darkness become light, rolled the waters back into the sea, and in six literal days clothed the barren waste with the verdure which now decks it, and gave to a scene of death the life that now breathes its air and walks its surface." The descriptive portion of this subdivision, showing the agreement between the geological record and the Mosaic account, is too ingenious and beautiful to be misrepresented by isolated extracts. It should be carefully read by every one interested in this great subject; and what thoughtful mind is not?

The second division is called "Supernatural Beings," and treats of the Resurrection of the Lord Jesus, the Three-One, Satan, and Prohibited and Permitted Spiritualism.

The Resurrection of Christ is thoroughly discussed. Beginning [illegible] examination into the character and competency of the [illegible] witnesses testifying to this [illegible] event, and giving the [illegible] of their testimony, the [illegible] on to the indirect [illegible] by the subse- [illegible] the disciples, [illegible] and people of [illegible]

[illegible] Boston; Lee & [illegible]

Jerusalem, and the institution of the Christian Sabbath; the whole forming a chain of historical evidence absolutely irrefragable except by counter-evidence of the impossibility of such an event. Fortunately for the hopes of mankind, this cannot be furnished, and Christ's resurrection remains as it has always been to the believer, "the crowning passage to his doctrine, the seal of truth upon all he promised, and the potent argument to the race that he was not a natural but a Supernatural Being"

That part of this division which treats of the Trinity is at the same time the subtlest and the soundest argument we have ever read on the subject. No summary can do it anything like justice — therefore none will be attempted in this article. Simply it may be said that whilst the mystery of the doctrine necessarily remains, its apparent absurdity, so revolting to many devout minds, is removed. It should be carefully studied by all Unitarians who are unable to give a reason for the faith that is in them.

In treating of Satan the author is less happy, giving as he does to the Prince of Darkness a power almost rivaling that of the Almighty. The final subjugation of this potent and malignant tyrant, and the divine aid always obtainable by the sincere believer against his machinations, are ably set forth as mitigations of the awful facts of his activity, his skill, and the perfect organization of his diabolic forces; yet it does seem that an exaggerated picture is given of Satanic influence.

The article upon Permitted and Prohibited Spiritualism is an impartial examination of the teachings of revelation regarding the existence of a spirit-world near us, and permitted communications with it through superhuman agencies, as contrasted with the puerilities, absurdities and immoralities of modern spiritualism. Of this the author says in concluding, "So far as there is anything supernatural in spiritualism, we can trace the system home to its fountain-head—the abode infernal. In the 'darkened circle' man stands in another world, face to face with supernatural and malevolent beings — demons."

The articles on Conversion, The Atonement and the Future Existence of Man, as affected by conscience, memory and the thraldom of character, including the doctrine of the unpardonable sin, are all written in the same spirit of impartiality, enthusiasm and implicit faith in the teachings of revelation which characterizes that portion of the work more fully noticed in this article.

On the whole, the book is one to be commended to the attention of the earnest, inquiring, devout skeptic—the man who, already worshipping God with his heart, by the cherishing of kind feelings toward his fellow men; and in his conduct, by the practice of justice, is struggling toward that worship of the intellect which consists in the study and acceptance of truth, and that higher worship of the spiritual nature which recognizes His fathership, and lives consciously in His presence.

Our Bishops in the South.

The yearly visitation of our Bishops to the Southern Conferences is looked forward to with interest. They represent the best wisdom and highest authority of the church, and their coming brings together the various Annual Conferences.

Bishop Wiley has just held the Holston Conference in Tennessee.

The following table gives the plan of Episcopal visitation to the South until next March:

CONFERENCE.	PLACE.	TIME.	BISHOP.
Georgia	Atlanta	Nov. 12	Scott
Alabama	Murphree's Valley	" 20	Scott
Austin	Dennison	" 20	Merrill
Tennessee	Lebanon	" 20	Wiley
Cen. Alabama	Huntsville	" 27	Scott
South'n German	Industry	" 27	Merrill
Cen. Tennessee	Nashville	" 27	Wiley
West Texas	Victoria	Dec. 3	Merrill
Savannah	Rome	" 4	Scott
Texas	Galveston	" 10	Merrill
Florida	Fernandina	Jan. 7	Simpson
Mississippi	Macon	" 7	Harris
Louisiana	New Orleans	" 14	Harris
South Carolina	Charleston	" 21	Simpson
South'n Central	Concord	" 28	Simpson
North Carolina	High Point	Feb. 4	Simpson
Arkansas	Russellville	" 4	Merrill
Little Rock	Jacksonport	" 11	Merrill
Virginia	Norfolk	Mar. 3	Merrill

Rev. Dr. Webster, presiding elder of Orangeburgh district, S. C., writes to the Mission Rooms: "One thing greatly needed, to aid us in the success of our work, is the abiding influence of Christian homes of comfort, neatness and culture. In this respect we are making marked improvement. Our preachers are making special efforts to get a copy of the Bible in every family. Our Sunday-schools are gradually improving, and our social meetings are well sustained."

Rev. Dr. H. Liebhart, editor of *Haus und Herd*, was married Oct. 30, to Miss Anna Dohrmann of Covington, Ky. The ceremony was performed by Rev. S. Guth, assisted by Dr. J. M. Walden.

Our South'n Methodism

MISSISSIPPI.

James Drayton, Brandon: "We have improved our church, built a new fence around it. Now have 22 members."

L. R. Brown, Kosciusko: "We have added 54 to the church, baptised 35. Meeting will commence at another point."

H. Wyatt, Hickory: "We had 12 conversions and 25 on probation. Bros. Faulk and Russell labored with me. The white people attended our meetings."

R. Hayes, Philadelphia circuit: "A protracted meeting resulted in 16 converts. Rev. W. Gallion gave earnest labor. Revs. Sanders, Seals and Houghton assisted."

Lee Clayton, Paulding: "My third quarterly conference was held with Elder Dunn present, W. A. Hearne, secretary. A large number received the sacrament."

R. McAlpin, Forest: "Have built a new church on my circuit, and held a meeting in it. Mr. S. M. Horn, a white man made us a present, which was appreciated."

L. W. Watson, Shuqualak: "Since Rev. C. W. Ivy has been here I believe he has done all he could for the church. I have visited all the schools under my charge, and found all but one prospering."

Miles Proctor, Smithville: "I have taken 95 members into the church this year. My circuit is 40 miles long, with 6 churches. At this place a meeting of three nights brought in 16 converts. At Quincy we had a fine time."

C. L. Crump, Batesville: "A protracted meeting at New Haven church, resulted in 33 converts, 22 probationers, and 13 baptized. Rev. B. White, of Southern church, preached once for me. Rev. J. Clements was with me part of the time."

G. W. Barrett, Meridian: "Rev. M. Adams gave us an astonishing temperance lecture. He told us to hold on to our purse when we were about to take a drink, so I say if you have a good name hold on to it for it is more valuable than gold, place or attire."

J. H. Cook, Pontotoc: "In ten weeks received 57 converts, 42 additions; baptized 27 adults, 29 children. Part of the circuit is prosperous. We now have a good house at Nebo, 24x32, completely furnished, and out of debt, Sabbath-schools are in good condition."

W. Hicks, Rankin: "The third quarterly conference was held at Evergreen, by Rev. R. Anderson, in charge of circuit. He has been faithful to his appointments. Sacrament was given to 67. Our protracted meeting ended with seven converts. A sabbath school was organized with 54 pupils."

G. W. Williams, New Prospect: "When I came into this county there was not a single Sunday-school. I talked to the people about it, and there are now ten. Nearly every one who joined the church this year belong to them. One never prayed until he joined a school, and now he is the leader of its choir."

W. H. Gallion, De Kalb: "At a four day's meeting I received 16 in full membership. It is admitted by white and black that I have drawn some of the worst young men in the country into the church. They propose to give me a first class suit of clothes for my labor. A good number have approved the dollar system for the next annual conference.

Miss Eliza Bennett, Enterprise: "New Hope Sabbath-school is in a prosperous condition, with 44 in attendance. Bro. A. C. Campbell is superintendent; Bro. James Price, Robt. Bennett and myself are teachers, J. May secretary. I have taught ten years. I am about to close a public school, and am trying to enlighten my people."

E. Graves, Meadville: "An out pouring of the Lord's spirit here resulted in one convert and one by letter from the A. M. E. Church, and seven accessions. We are following the instructions of our beloved elder, J. Campbell. Our people are very poor. The determination of our people to go to Kansas will diminish our finances some."

J. L. Wilson, Love's Station: "Our pastor has been absent about two months, and left the church in my care, since that time eight persons have been added to the church. I have just closed my protracted meeting. Hillery Atkins, fifty years old was converted. The Sabbath-school is in a prosperous condition; and we feel that we are going on to perfection!"

N. Cannon, Moss Point: "At Davis' Chapel on the fifth Sunday in August I organized a church with five members and a Sunday-school with an attendance of twenty pupils. Sept. 7th at St. Paul's M. E. Church I held a basket meeting. I received two members in the church, baptized one child, and raised $30.40 to repair the church. I now have five Sunday-schools on my circuit in prosperous condition."

L. R. Brown, Kosciusko: "I have had a memorable protracted meeting going on at each of my appointments, assisted by ministers of both the white churches, Methodists and Baptists, which resulted in 106 accessions and 93 confessions, with many penitent mourners. Pray for us, that we may be able still to infuse the word of God into the newly converted, that we may be the shepherds to harvest the entire number for Christ."

J. N. Thomas, State Line: I have three charges and three Sabbath-schools on the circuit, and though small in numbers they are prosperous. At Escatawpa a public school, taught by B. F. Bowe, educated at Meridian Academy closed. An examination before the township superintendent was held, after which parents and friends gave a fine dinner, which did our hearts good to enjoy with our children. The fine Sunday-school here is a great help to the church. Pray for us."

TEXAS.

D. Harper, San Marco: "Though the times are hard, we are endeavoring to build up our church. My meeting lasted a week, and we had a good time."

Wade Hamilton, Courtney: "Bro. Molloy was with us on the fourteenth. The elder preached a good sermon. Six converts were added. Our church is growing."

P. Thompson, Quitman: "Since we have finished our new church I started a meeting, and seven joined the church. I received $7.22 for church extension."

John Prince, Kosse: "I have now over 100 members and 2 Sunday-schools, with 72 in attendance. Elder Madison held our fourth conference. This year I have received $12.50, and expended $50. Times are hard."

Isaac Smith, Mt. Salem: "The Lord has blessed my work this year with success. I have had 24 conversions on my work, and 15 received into full membership. My quarterly meeting was held at Mt. Salem Sept. 6, 1879, by Rev. Mack Henson, who acted in place of our worthy presiding elder, who, on account of other duties, was compelled to be absent. We had quite a turn-out on Sunday, and 29 participated in the Lord's Supper with us. We have two Sabbath-schools organized on my work, but have not taken up our benevolent collections yet, but expect to do so soon. I am going to the conference school and attending to my work. I do earnestly ask your prayers for our aid in the future."

E. Cooper, Biegel: "On account of not having a house of our own, children's day was observed the last Sunday in August. Bro. E. Jones, Sunday-school superintendent of Smyrna circuit, opened the exercises. Beautiful singing was given us by Miss Annie Moore and Rev. P. M. Carmichael of Fayetteville. Miss Moore was formerly a student of Straight University, New Orleans; Henry Moore is of Austin college. The Bible class was taught by them. Our superintendent at this place, Bro. Killough, is an active, thorough man. We raised $4. We will organize a missionary society. We are trying to discourage the children from the use of tobacco, as a filthy habit, injurious to general health and good economy. We would be thankful for any little book or paper on the subject. Older brethren give us much trouble by persisting in the practice. We expect to contribute to all the benevolent purposes of our great church."

LOUISIANA.

Rev. J. W. Hudson, of Whitehall Circuit, reports that during the year thirty-five have been united to his church, and that of these twenty-five are young men. He has raised all his benevolent collections. His plan was a good one. He selected five young ladies not members of the church, and gave each a book, and sent them out as collectors properly endorsed. They succeeded grandly, and what is better, three of them are converted and in the church, and the other two are on probation.

At Paris, Texas, Wm. Pitts went to a festival of colored people. Walking into the middle of the hall, and in the midst of the crowd, he pulled his pistol and fired it off, the bullet going through the roof. Another quiet-looking young white man walked up and said: "You ought not to act that way." Pitts replied, "Take it back or I will kill you." "I don't take it back," replied the stranger. The yahoo then fired, hitting him in the right shoulder. The stranger then drew a sharp bowie-knife and made for Pitts. The women shrieked, and negroes seized the stranger, but he broke loose, and getting at Pitts, slashed him across the throat and slashed both cheeks in two, besides cutting him in the abdomen. Pitts is reported dying.

Why a Freedwoman of Texas Favors the Exodus.

The following letter to the editor, in the simple language of a freedwoman of Texas, explains some of the exodus feeling prevailing in that State. Mixing the races never became a crime in the South until the Negro was enfranchised. It is no crime in the sight of God, or by any reasonable exposition of justice. The law is defied, citizen rights are denied, families torn asunder, to gratify a revengeful spirit of manufactured race hatred:

BRYAN, Texas, Sept. 15, 1879.

DEAR FRIEND—I to-night take the privilege to write you a few lines to let you know of the distress I saw to-day at the courthouse in this city. Two white men that had married colored ladies and had three or four children apiece, and one white woman that had married a colored man were locked up in jail because they had mixed. They were crying, and their children were standing around them, and their mothers were sitting around the courthouse full of sorrow. All the cry of the white men is this—the negro and the white shan't mix. They say they will send them to the State Prison if they can, but they say they ought to be hung. The jail is full of colored prisoners. The way they justify us in this State, all that steal hogs is convicted, and them that kill a negro is let loose. If a colored man kill a white man he is hung; if a white man kill a colored man he is let loose. We have no show in this State, therefore we want to go North. If we old ones all die save us our children. We don't want our children to suffer like we have. We and thousands more have fatherless children here, for the white men in this State have killed our husbands and left us alone, so we want to go North. We want to go now, but we have not the money. MATTIE WILSON.

Our Shining Lights.

"Let your light so shine that men may see your good work and glorify your Father who is in heaven."

These words were spoken by Him who died and paid the debt we owe. Are we letting our light shine by giving excursions, and by selling and trading thereon on the Sabbath, and by selling the bar to the highest bidder, and then preaching that we must not drink intoxicating liquors, but sell it to ourselves? Are our lights shining when we give entertainments and fairs from Saturday night to Sunday morning, and in the mean time to gamble for cakes by walking for them? These are all inducements leading youths' hearts astray. Characters of the vilest kinds meet in these places for the purpose of gaining their ends. Preachers are the leaders of these sinful acts, they will get in the sacred desk, and preach "there is death in the pot." "Tell that fox I am here." "The living creature Ezekiel saw in the wheel, and the valley of dry bones." But they never attempt to preach, "he that looketh upon a woman to lust after her has committed adultery already in his heart." Why? Because they are guilty of these acts themselves. Mothers keep your daughters from these dens which are erected by such Christians only to gain that mighty dollar. Let them enjoy themselves at home under your watchful care. God has saved his church from creation, and has ever fought for her. I am afraid that these excursionists, entertainers and cake-walkers shall have their part in the lake that burns with fire. I pray God that the seed of morality be sown in the hearts of the rising generations, and ignorance take the wings of the morning and fly from this dark land of ours. I am speaking to those whose consciences speak to them and say, "You are guilty."

Paul says: "Let every man eat at his own house." "Let our lights so shine that men may see our good work and glorify our Father who art in heaven."

VALCOUR CHAPMAN.

General News Items.

Marshal Canrobert, Bonapartist, has been a elected a French Senator.

Turkish newspapers are violent against English demands for reforms in Asia Minor.

About 30 miles from Cape Henlopen the steamer Champion was ran into and sunk by the ship Lady Octavia. About thirty lives were lost.

The New York *Observer* says: "The city of New York pays one million five hundred thousand dollars of the taxes for education in the State of New York, and receives out of the fund five hundred thousand dollars, being one third of what it pays in." Much the same condition of affairs exists in Chicago, which pays to the State much more school money than the State returns to the municipality.

THE CANVASS

FOR

1880!

LET IT BEGIN NOW.

We call the attention of our agents to the following:

1. Now is the time to push the canvass for *new subscribers* for 1880. At this season of the year the people have money. Begin at once.

2. Do not loose one *old subscriber*. See every one on your list for this year, and urge them to renew for 1880.

3. Collect money now due and forward it at once. Forward all you can now, and be prepared to settle up everything at conference.

4. The SOUTHWESTERN costs only $2 a year, that is about *four cents a week*. We pay the postage.

5. Send for specimen copies whenever you need them, and they will be sent free.

6. We give *no picture premium* next year. But we do better. We place within the reach of all our subscribers a most valuable book worth $2, for *50 cents*. Read the following carefully:

A Valuable Book

Offered to Yearly Subscribers of the SOUTHWESTERN for 1880,

AT A REDUCED RATE.

Home and Health and Home Economics,

A Cyclopædia of Facts and Hints for all Departments of Home Life, Health, and Domestic Economy.

—BY—

C. H. FOWLER, D. D., LL. D.,

—AND—

W. H. DE PUY, A. M., D. D.

The above-named book, a 12mo., 352 pages, bound in cloth, we offer to each yearly subscriber of the SOUTHWESTERN for 1880, who may send us $2.50 cash—$2 for the paper, and 50 CENTS for the book. It treats of everything necessary to make a happy, elegant, healthful Christian home. The purpose is to take the average Methodist home, where the parents earnestly desire the improvement, refinement, health, and spirituality of their children, and put within the reach of such a family the means necessary to secure these ends by a fair application of the principles laid down, and of the suggestions offered. The subjoined title and table of contents will show its scope. It has been prepared by a careful consultation of the highest authorities on the many themes treated.

TABLE OF CONTENTS:

The following are the headings under which the contents are arranged:

Home.
Marriage.
How to Perpetuate the Honeymoon.
How to be a Good Husband.
How to be a Good Wife.
Facts for Parents.
Family Government.
Suggestions to Children.
Members of the Family.
Servants in the Family.
Hints to Employers.
Mistress in the Family.
Superiors and Inferiors.
Training Children for Given Ends.
Choosing a Calling.
How to Conduct Family Prayer.
Grace at the Table.
How to Profit by Habit.
Hints and Helps in Conversation.
Good Manners.
Table Manners.
Church Manners.
Introductions—How to Give Them.
Salutations, and How to Make Them.
Receptions—Best Methods.
Visits and Calls.
Hosts and Guests.
Appointments.
Weddings.
Funerals.
Important Rules of Conduct.
Politeness.
Amusements—Their Importance.
Home Entertainment.
How and What to Read.
Health at Home.
Choosing a Physician.
Prevention of Disease.
The Blood—Its Relation to Life and Health.
Food and Health.
Hints About Healthful Eating.
Food for the Sick.
Water—Its Relation to Health.
Ice-Water and Health.
Summer Beverages.
Tea, Coffee, and Health.
The Air We Breathe.
Disinfectants—How to Prepare and Use them.
Sunlight and Health.
Care of the Eyes.
Care of the Ear.
Care of the Nose—Smelling.
Care of the Teeth.
Care of the Hair.
Care of the Feet.
Care of the Skin.
Bathing and Health.
Sleep and Health.
Clothing and Health.
Tight-Lacing and Health — Important Testimony.
Exercise and Health.
Crying, Laughing, and Singing.
Occupations and Health—Vital Statistics.
Dwellings and Health.
School-Rooms and Health.
Care of Children.
The Sick-Room and Health.
Alcohol and Health.
Tobacco and Health.
Opium-Eating and Health.
Climate and Health.
Temperament and Health.
Precautions and Health.
Antidotes for Poisons—Hydrophobia.
Antidotes for Poisons—Snake-Bites and Insects.
Antidotes for Poisons—Miscellaneous.
Emergencies—How to Meet Them.
Emergencies—Drowning.
Emergencies—Fractures.
Poultices and their Application.
Brief Cures for Various Diseases.
Miscellaneous Health Notes.
Home Economics.
Kitchen Furniture—Cleaning.
Soaps and Washing Fluids.
Washing Clothes.
Starching, Folding, and Ironing.
Removing Stains.
Whitewashing and Painting.
Polishing Furniture.
Articles for the Toilet.
Birds and Bird-Food.
Rules for Carving.
Paste and Cements.
Household Ornaments.

This offer we make to our readers to encourage them to push the canvass next year, and to introduce their church paper to thousands of homes which it has never visited before. Remember, on receipt of $2.50 by postoffice money order, registered letter, or express, we send the paper one year, and forward a copy of the book. Address

Phillips & Hunt,

106 CAMP STREET,

New Orleans.

Letter from Abbeville.

MR. EDITOR—At Providence, a church four miles from town, Rev. A. M. Trotter held a protracted meeting not long since, which resulted in seven converts. At another place called Buford he held a revival which resulted in 8 converts. Not far from him is the Rev. H. York, a worker for God. He held a protracted meeting at Stockard's, which resulted in 20 conversions. Then he went to Elijah and held one there which I think resulted in 15 converts. It is one of the worst places in the conference. God has wonderfully blessed Bro. York during his two years stay on his work. Two miles from Abbeville Rev. B. J. Griffin, a brother of the Rev. Ira B. Griffin, holds an appointment under A. M. Trotter. He held a protracted meeting one week in the woods, and had 5 converts. In the eastern part of the county Rev. C. Macllimore holds the fort. He is also doing a wonderful work there; many souls are converts under him. I would say to encourage the young hero of your conference 2½ miles from Abbeville, the Rev. Ira B. Griffin has been teaching school for three years. Last year seven of his pupils professed a hope in Christ. On the first of September a revival commenced at his school house which lasted 8 days. During the meeting the Rev. L. Brackonridge's wife professed a hope in Christ. There is also another noted character who professed a hope —Dave Young, a wealthy man. This meeting was conducted by Bro. Griffin, and resulted in 22 converts. It was one of the best meetings I ever attended. I would do wrong not to say a word for Rev. S. A. Cowan, of Oxford. He is an able minister, and well beloved. He had one revival and is having another. I think about forty souls have been converted this year under him. God bless him, and Bro. Griffin, and also Bro. York — three heroes. People all say this is a year of jubilee. This county is awake. I think this about it, the people are going to Kansas, and like the Children of Israel, whom God blessed in Egypt before they departed. Many are preparing to march on their way to Kansas next spring. The Methodists are working for God day and night. Pray for us, brethren, that we may hold out faithfully. I could say many more things, but will not now.

G. W. WASHINGTON.

The City.

Mr. Charles Vance, of this city, is teaching the public school at Lake Providence, La., and is doing well.

A concert complimentary to Chaplain Witherspoon will be given at the Seamen's Bethel, Fulton near Jackson street, on Tuesday evening the 18th inst. Hon. Louis Bush will deliver an address. Admission will be 50 cents. Some of the best musical talent of the city will be present.

Letter from Batesville.

DEAR EDITOR—Allow me to give you a few facts of my work at this place. When I came the church had gone down, and I had a hard time to preserve it, and put it on foot again. I was opposed by the Africans but the Lord was with me and I have 27 conversions and 36 accessions to report from May 12th to the last of August. Sabbath-school is in good condition. We have one church in Batesville. I started to build two more houses, but the people are so poor, and so far behind by renting land of the white people that they are not able to build churches and live, they think: I think they could if they would leave off some of the tobacco and whiskey and snuff, and put that money in churches and educate their children. These things show that we want educated preachers and teachers in the South, of our own kind and grit, that will not see men in regard to color nor race, but have equal respect for all. The Lord has said he was no respecter of persons. If this can not be, we had best to go to some other country. A few have little homes, but are almost afraid to own it in this country; the rest live from hand to month, and have no more now than when they were set free. It is hard that the people of the North do not know how we fare down here. My salary here was fixed at $250 this year; I have received $57.50, and I have four in family to keep up with that. But the gospel must go. I pray that the world may be filled with ministers to preach to suit the Lord and not man alone.

WM. H. HIGGINS.

Batesville, Ark., Sept. 26, '79.

The Russian Orthodox Church in San Francisco is reported to have some five or six hundred members. Russians, Greeks and Slavonians are included in this.

Foreign Missions.

Rev. G. S. Murphy and wife, and Miss S. M. Warner left the port of New York in the steamer City of Mexico Saturday, Nov. 1st for Mexico.

Rev. David W. Chandler, of Foo Chow, China, writes: "I am healthier here than in America." He further says "our annual conference session approaches and we are expecting it to be full of blessings to all who attend it."

Dr. Maclay says of Bros. Bishop and Vail that they enter upon their new work with most cheering prospects.

Testimony of cheer to those who love class-meetings comes from the presiding elder of Swedish Missions in the Stockholm district. He says: "I notice that those missionaries in my work, that those brethren who have laid greatest stress on class and prayer meetings, have had the best success."

DENMARK.—Here are figures that may elicit information from other quarters: Among the foreign missions it stands as to membership number 8, as to appropriations 9, as to ministerial force 10, as to the apportionment assigned it to collect for the missionary cause 5, as to the returns which it makes it is 2. In 1870 there were but two churches, now they have 5. In January, 1873, the membership, including probationers, was 260; now, in 1879, there are of members and probationers 712. The missionary collection for this year is $396.37.

Mary E. Sharp writes from Monrovia October 3: "It lacks but a few days of five months since I have been here, and am just as well as I ever was. Last Sunday I gave the history of the creation and fall of man to the Kroo people, and took occasion to tell them that God made one man and gave him one wife; that was God's law. The natives are all polygamists. The Baptists are having a revival and have gathered in seventy members or converts."

SWEDEN.—In the Stockholm district the presiding elder judges we preach to 13,000 persons every Sabbath. We have 136 appointments, 26 societies, 20 pastors, 16 chapels which accomodate 5,875 persons. We have 30 local preachers, 60 exhorters, 2,447 members in full connection, 1,072 probationers. Notwithstanding the great number of removals in consequence of hard hard times, we report 589 increase this year. There has been 437 persons legally withdrawn from the State church and united with us. In ministering among the churches of my district during the year I traveled 6,800 English miles."

The Late Elections.

The recent Northern elections demonstrated the ascendency of [illegible] principles in the popular [illegible], and point to the election of a Republican President in 1880. [illegible] Colorado and California [illegible] October last, and eleven [illegible] on November 4, show [illegible] of a solid South has [illegible] by a solid North. Not [illegible] of Mason and [illegible] by the [illegible] party. The record of [illegible] of Congress, the [illegible] rule" in the South, [illegible] State Sovereignty [illegible] to have been [illegible] late Confederacy, [illegible] violence used to nullify [illegible] legislation in the [illegible] three issues before [illegible] South is wise [illegible] warning and [illegible] Political defeat, [illegible] possibly a new [illegible] a continuation [illegible] debts and [illegible] of Republican [illegible] Below is [illegible] of November [illegible]

[illegible]

publican majority ever known for a State officer.

MARYLAND.—The Democratic State ticket is elected by 17,000 to 20,000 majority. The Legislature is Democratic.

VIRGINIA.—The Legislature was carried by the candidate favoring the re-adjustment of the State debt. The debt payers were defeated. This is a Democratic victory.

MICHIGAN.—In the Detroit city election the Republicans elected the mayor by 1800 majority, a gain of 3000 votes.

ILLINOIS.—In Chicago Republicans gained 15,000 votes, electing their city ticket by 5000 majority, and Cook county officers by 7000 to 8000 majority. In all town elections where national issues were drawn, the Republicans were victorious.

WISCONSIN.—The Republican State ticket is elected by 25,000 majority, the largest ever given in the State.

MINNESOTA.—The Republican State ticket was elected by from 12,000 to 14,000 majority.

NEBRASKA.—Cobb, Republican candidate for Supreme Judge, is elected over Wakely, Democrat, by 12,000 majority. Gannett and Carson, Republican Regents of the University, are elected. The total vote of the State will reach 60,000. Republican county tickets are generally successful. The Greenbackers make a very small showing.

KANSAS.—In municipal and county elections the Republicans increased their majorities.

MISSISSIPPI.—Shotgun intimidation, and the Yazoo affair, caused a very light vote to be polled. Possibly a dozen Greenback and Independent candidates were elected to small offices in the State; otherwise Mississippi was made to register a unanimous Democratic vote.

Sunday School.

Nov. 16, 1879.—THE LOVE OF THE FATHER.
SCRIPTURE.—1 John 4: 7-16. Memorize 7-16.
GOLDEN TEXT.—"We love him because he first loved us."—1 John 4: 19.
TOPIC.—Christ the Proof of God's Love.
(Condensed from the National S. S. Teacher.)

Preliminary.—The third and fourth chapters of the First Epistle of John are a treatise upon love. The first proposition of our lesson is, that "God is love." It is one of the beautiful legends of his old age that, when he became too infirm to preach, still he used to enter into the synagogue, and lift up his hands saying, with winning gentleness and fervor, "Little children, love one another." It has a divine origin. It is godlike in its nature. Every one that loveth is born of God, and knoweth God. One of the first things that the new convert feels, and that comes to him as a surprise, is an affection for God's people. Not to know God is to abide in death, and not to love is not to know God. In what way has God proved his love? 1. In sending his Son in the world. His was a love that did not merely include believers—Christ came to seek and save the lost. By this manifestation of love he meant to recreate men into holy living. The new life that he purposed to give them was a life of love. Through the death that love was willing to suffer, the new life was born. The Saviour told the Pharisees, who demanded of him the time when the kingdom of God should come, "the kingdom of God is within you." There is something better than seeing God with the eyes. There is an experience with regard to him that is more intimate than that. It is to have him dwelling in the heart—to have with him an inward fellowship. Love towards men makes perfect one's love towards God! And that accords with the inward experience of every Christian. No one can do aught for his fellow-men, without feeling that his love toward God has been warmed thereby. And the reverse of this also is true—the more one has of love to God, the more will he have of love to man. One must dwell in love to dwell in God—and one must dwell in God to dwell in love. Our love to God can very readily be measured by our love to man. "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" That is the test by which the church should be willing to be tried, and which the world will be sure to apply.

Marriages.

On the 27th of September, at the bride's house, by Rev. C. L. Crump, Mr. S. T. Baker to Miss Martha White, both of Batesville, Miss.

At the M. E. Church, on Openwood street, Vicksburg, Miss., Oct. 12, 1879, by Rev. D. D. Goodwin, Mr. William Mosby to Miss Ellen Robinson.

At Winona, Miss., Mr. Wm. Taylor and Miss L. Vinson were joined in matrimony Oct. 29, by Rev. H. L. Kennedy. Also Mr. C. J. Erves to Miss Mollie Kaigler, of Valden, Miss., Nov. 5.

Deaths.

Sister Hattie Edward departed this life August 21, age 20 years old. She was a member of St. Paul's M. E. church. She died in the triumph of a gospel faith. She leaves a husband and mother to mourn her loss. N. CANNON.
[illegible] Point, [illegible]

[illegible] REMEDY can be had [illegible] Coughs and Colds or any trouble [illegible] throat, than "Brown's [illegible] Troches." Imitations are [illegible] many of which are [illegible] genuine Bronchial [illegible] in boxes.

[illegible] alphabet of [illegible] and val- [illegible]

NEW BOOKS.

CONRAD: A Tale of Wiclif and Bohemia. By Emma Leslie. New York: Phillips & Hunt; Cincinnati: Hitchcock & Walden.

This is the second book of a series of Church History Stories. It is designed to illustrate the progress of reformation in Bohemia, and the mixture of political and religious feeling in the grand struggle for freedom against kings and the church of Rome. The facts of history have been woven into an absorbing tale, which will inspire excellent thoughts.

FOUR MONTHS IN A SNEAK-BOX. By Nathaniel H. Bishop. Boston; Lee & Shepard. New Orleans: J. C. Eyrich, Canal street.

In this cloth bound volume of 322 pages is given the description of a novel voyage by an experienced traveler. Mr. Bishop records the notes and sketches of a voyage of 2600 miles in a Barnegat sneak box, a small hunters' boat 12 feet long and covered, offering room for shelter. He rowed down the Ohio and Mississippi rivers, along the Gulf of Mexico, and to the mouth of the Suwanee river. Mr. Bishop is the author of two other books of travel, and is not a novice in describing this singular and interesting journey. The book will be read with pleasure.

NEW PUBLICATIONS.

—The American Agriculturist for November, (Orange Judd Company, N. Y.) is at hand.

—The Guide to Holiness for November (W. C. Palmer, 43 Bible House, N. Y.) has a choice selection of Christian reading matter.

—After Jan. 1st 1880 Church and School, (David C. Cook, Chicago,) will be merged into a weekly paper to be called "Our New Weekly."

—The Advocate of Christian Holiness for November (J. S. Inskip, Philadelphia) has an admirable selection of articles, and a piece of music, "Storm the Fort."

—We have received from A. M. Purdy, of Palmyra, N. Y., a very instructive page pamphlet, telling how to grow small fruits successfully, describing sorts, etc., etc. He sends it free to all applicants, as also a specimen copy of his monthly paper of fruits and flowers.

We have received some packages of beautiful cards, "Words of the Master," "Bible Flowers," "Gospel Words," "Words in Season," "Texts in Gold"—publications of the American Tract Society, 150 Nassau street, New York, sent us care of D. L. Mitchell, Esq.

—The Louisiana Journal of Education for November (Seymour & Stevens, New Orleans,) has articles on "The English Language and Literature," "Private School Organizations," "The Sanitarians and Public Schools," "Normal Schools," etc. An appeal is made to readers to assist in the increase of its circulation. The annual subscription is $1 for nine numbers. It should be supported generously.

The National Temperance Almanac and Teetotaler's year-book for 1880, will be found to be one of the most convenient and important publications, for the price, ever issued on the subject. We trust that every temperance organization of the cause will aid in supplying it to every family in their vicinity. The Almanac and Year-Book contains 72 pages, printed on fine tinted paper, and is supplied at much less than the cost of publication. Price, 10 cents; $1 per dozen; $7 per hundred; $60 per thousand. Address J. N. Stearns, Publishing Agent, 58 Reade Street, New York.

Butter-Making in July and August.

Butter-making can be carried on in hot weather as successfully as in June by using the Gilt-Edge Butter Maker. It reduces time of churning one-half. Increases production 6 to 10 per cent. Storekeepers pay 3 to 5 cents a pound extra for butter made with it. Sold by druggists, grocers and general storekeepers. Send stamp for "Hints to Butter-Makers." Address, Butter Improvement Co., Buffalo, N. Y.

OUAQUAGA DAIRY, SUSQUEHANNA VALLEY, N. Y., May 23, 1879.
Butter Improvement Co., Buffalo, N. Y.:

Gentlemen—Please accept a sample of butter made from "hay-fed" cows and with the use of your Gilt-Edge Butter Maker. Without its use the butter made was almost as white as lard, while with its use (as you will observe from the sample sent you) the butter is of a beautiful, even golden color leaving nothing to be desired in that direction. Several of my neighbor dairy farmers have tried your powder, and are loud in its praise. It passes in market as "creamery butter," and is worth from 3 to 5 cents a pound more than dairy butter.

H. C. BRYANT.

BAKER'S BREAKFAST COCOA is a general favorite. Medical men recommend it as preferable to tea or coffee for nervous or delicate constitutions. Sold by leading grocers everywhere.

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It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, etc., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known valuable remedies, that furnish its own certificate by its cures. We refer to Hop Bitters, the purest and best of medicines. See "Truths" and "Proverbs," in another column.

25c. buys a pair of Lyon's Patent Heel Stiffeners and make a boot or shoe last twice as long.

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Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 cents.

Conference Notices.

Tennessee Conference—Murfreesboro Dist.

FIRST ROUND.

Alexandria, Dec. 6-7; Murfreesboro Station, Dec. 13-14; Murfreesboro Circuit, Dec. 20-21; North Lebanon, Dec. 27-28; Carthage and Caney Fork circuit, Jan. 3-4; Martin's Creek, Jan. 10-11; Woodberry, Jan. 17-18; Stone River, Jan. 24-25; Shelbyville, Jan. 31-Feb. 1; McMinnville Station and circuit, Feb. 7-8; Cookville Circuit, Feb. 14-15; Sparta Circuit, Feb. 21-22; Summerville Circuit, Feb. 28-29.

B. B. MANSON, P. E.

To the Members of the Tennessee Conference

The committees of examination will meet in the church in Lebanon on Wednesday morning, Nov. 19, at 9 o'clock. Members of the classes will please take notice. It will be necessary to be in Nashville and take the train on Tuesday evening the 18th, as no morning train runs on Wednesday. Brethren who have subscribed to the Endowment Fund of the Central Tennessee College will be prepared to pay the annual installment of their subscriptions. Members of conference and lay delegates will report at the church on their arrival at Lebanon. All persons coming to conference over the Nashville, Chattanooga & St. Louis Railroad will purchase round trip tickets, as no return tickets can be given at conference. Brethren will be ready to report their statistics on the first day of the conference.

J. BRADEN.

Nashville, Oct., 1879.

TENNESSEE CONFERENCE—RAILROAD ARRANGEMENTS.

The Nashville, Chattanooga & St. Louis Railroad will sell tickets from McMinnville, Tullahoma, Wartrace, Shelbyville, Bell Buckle, Murfreesboro, Nashville, White Bluff, Dickson, McEwen, Johnsonville, Hollow Rock, Huntingdon, McKenzie and Martin to Lebanon and return for three cents a mile each way, if applied for at these stations during business hours of the day. Tickets sold Nov. 16-20 good until the 29th. Parties must purchase their tickets, as no certificates for return passage will be recognized.

J. BRADEN.

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—BY—

Rev. J. C. HARTZELL, D. D.,
Editor SOUTHWESTERN CHRISTIAN ADVOCATE.
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To eliminate the impurities, which destroy health, and rebuild the system by furnishing the iron necessary, is a task admirably performed by the excellent preparation, Blancard's Pills of Iodine of Iron: The Iodine purifies, the Iron strengthens. These Pills cure all forms of anæmia or weakness from scrofulous taint, or from too rapid growth in youth; loss of color in young and old; swelling of the glands, &c. Prescribed by the faculty, and sold by all druggists. 46 1y

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BOOKS

Baker on Discipline. A guide to the Administration of the Discipline of the Methodist Episcopal Church, by Bishop Baker. Every residing Elder and preacher in charge should have one. Price..........$1 25.

Bible Geography, Hand-book of. By George H. Whitney, A. M. Illustrated by nearly one hundred engravings and forty maps and plans. Three hundred and eighty-six closely printed pages. For the size this is the most complete and best book published on Bible Geography. Price..........$2 50.

Methodist Disciplines. The Methodist Discipline contains the Doctrines, the Laws, and the Ritual of the Methodist Episcopal Church. All Methodist Preachers and people should have this little book and read and study it. Price..........40 cents.

American Methodism. A History of American Methodism, written by the great historian of Methodism, Abel Stevens, LL.D. This is abridged from Dr. Steven's larger work, and in size and price is within the reach of all. Price..........$3 50

Appeal to the Records. This is a vindication of the Methodist Episcopal Church in its policy and Proceedings toward the South. By Rev. E. Q. Fuller, D.D. This book should be read by all who have any doubts as to the duty of the Methodist Episcopal Church to carry forward her work in every Southern State. 12mo. Price. $1 50.

Inside the Gates. This is a beautifully written book for bereaved parents. By Rev. J. H. McCarty, D.D., of the Louisiana Conference. 16mo. Price, $1 00.

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ROOMS REPUBLICAN STATE CAMPAIGN COMMITTEE,
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Mass Meetings of the Republican party will be held at the following places, and will be addressed by some of the gentlemen hereafter named:

Judge Taylor Beattie, Hon. James N. Gillespie, Judge Don A. Pardee, Gov. P. B. S. Pinchback, J. R. G. Pitkin, Esq., James D. Kennedy, Esq., Col. Wm. Burwell, Col. James Lewis, Gov. H. C. Warmoth, Geo. W. Bryant, Esq., Judge H. R. Steele, Hon. J. Henri Burch, Gen. Frank Morey, Gov. H. S. Foote, Hon. M. G. Bobe, Gov. Micheel Hahn, Hon. A. J. Dumont, Paul Trevigne, Esq., Hon. Albert Leonard, Judge J. A. Gia, Judge A. Boarman, Gen. Jack Wharton, T. de S. Tucker, Esq., and others.

Minden	Thursday	"	13
Bellevue	Friday	"	14
Shreveport	Saturday	"	15
Mansfield	Wednesday	"	19
Coushatta	Wednesday	"	19
Natchitoches	Saturday	"	22
Alexandria	Monday	"	24
Franklin	Tuesday	"	25
Marksville	Wednesday	"	26
Opelousas	Thursday	"	20
Vermillionville	Friday	"	21
St. Martinsville	Saturday	"	22
New Iberia	Monday	"	24
Tangipahoa	Thursday	"	27
Covington	Friday	"	28
Donaldsonville	Saturday	"	29
New Orleans	Monday	Dec.	1

Saturday, Nov. 29, Donaldsonville, St. Charles and St. James parishes; Sunday, Iberville, Point a la Hache and St. John.

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The remaining officers are as follows: John A. Smith, Marshal; George D. Gaddis, Undertaker; Matilda Glover, Chairman Committee on Sick; Sarah Patterson, Lady President; Maggie Thomas, Lady Vice President; Mrs. Mary Rediford, Lady Chairman Committee on Sick; Finance Committee, F. Paper, Chairman, L. Moore, B. F. Taloy.

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How, by humble growth of a hundred years,
It reaches its blooming time;
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Breaks into a thousand flowers?
This floral queen, in its beauty seen,
Is the pride of the tropical bowers;
But the plant to the flower is a sacrifice,
For it blooms but once; and, in blooming dies.

"Have you further heard of this Aloe Plant,
That grows in the sunny clime,
How every one of its thousand flowers,
As they fall in the blooming time,
Gives an infant tree that fastens its roots
In the place where they fall to the ground;
And, fast as they drop from the dying stems,
Grow lively and lovely around?
By dying it liveth a thousand fold,
In the young that spring up from the death of the old."

Tab's Doll.

On the curbstone up on Brush street, the other day, sat a girl of nine or ten, full in the hot sun, but so busy with a woe-begone rag-baby that she seemed not to mind the heat and the glare. One arm had been torn from poor "baby," its head fell over to one side, and the sawdust ran from the dilapidated feet every time it was lifted about. As the child sat there, trying to make "baby" whole again, with an old darning-needle and a [illegible], a boy of fourteen halted on the walk and sneeringly said:

"That doll' bin sunstruck, an' all the doctors in town can't save her life."

The girl made no reply, and after a moment the lad advanced, snatched the doll from her hands, and flung it high above his head laughing loudly at her efforts to prevent him.

"Is your mother dead?" asked the girl as her eyes filled with tears and her chin quivered.

"Not as I knows on."

"But mine is, and she made that baby for me when her hands trembled so and her eyes had so many tears that I had to cut the cloth for her. That's why baby looks so [illegible]."

"Whew!" whistled the boy below his breath, and walking into the [illegible] he picked up the plaything, [illegible] dusted it, and, as he placed it in her hands, said:—

"I remember now 'bout seein' the [illegible] on the door, and I'm sorry I [illegible]. This 'ere linin' in my [illegible] make that baby a bull [illegible] if you won't say nothin' [illegible] of how I acted I'll give it [illegible]."

[illegible] it out at one pull, tossed [illegible] buttons after it, and went [illegible] singing:—

"[illegible] a gal's mother is dead [illegible] me, and any time that [illegible] is taken sick you can [illegible] me to run for the doctor, [illegible] nights! Good-by, Tab!"
—*[illegible] Free Press.*

[illegible] shoe-black called at the [illegible] a clergyman and solicit[illegible] of bread and some water; [illegible] was directed to give [illegible] bread from the [illegible] basket, and as the little fel[illegible] walking slowly away, and [illegible] the gift between his fin[illegible] large enough to [illegible] minister called him back [illegible] if he had ever learn[illegible]. On receiving a nega[illegible] the minister directed [illegible] "Our Father," but he [illegible] the familiarity. [illegible] Father—your Father [illegible] [illegible] at him awhile, [illegible] saying, at the same [illegible] crust of bread, [illegible] between his sobs: [illegible] your Father is my [illegible] ashamed to give [illegible] such stuff to eat, [illegible] so many good [illegible].

[illegible] Story.

[illegible]

haven't had anything to eat for a whole day." The gentleman was all out of humor, and he said, crossly, "Don't bother me; go away. I haven't had anything to eat for three days." The child opened her eyes in shy wonder, and stared at him for a moment, and then walked slowly toward the door. She turned the knob, and then, after hesitating a few seconds, she turned quickly and walked straight up to him who had spoken so ill-naturedly, and gently laying the five cents she had received on his knee, said, with a tone of true girlish pity in her voice, "If you haven't had anything to eat for three days, you take this and go buy some bread. Perhaps I can get some more somewhere." The young fellow blushed to the roots of his hair, and lifting the miniature sister of charity in his arms, he kissed her two or three times in delight. Then he took her to the persons in the room, and to those in the corridors, and the office, and told the story, and asked contributions, giving himself all the money he had with him. He succeeded in raising over forty dollars, and sent the little kindly hearted one on her way rejoicing.

Presence of Mind.

An instance of the effect of presence of mind in the face of imminent peril occurred a few days ago in the city of New York, when a manufactory employing several hundred hands was found, by a boy of twelve, to be in flames. Instead of yelling fire, as most boys would have done, he went to the foreman and whispered to him his discovery. In five minutes the men were quietly dismissed, and it was not until they had reached the street that they knew the danger they had escaped. A panic would have inevitably resulted in great loss of life.

Now boys can not be taught everything, but they can be taught self-control, and the rare ability of keeping their wits about them in sudden danger, which is a more useful quality.—*Exchange.*

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I desire to know the whereabouts of my father, Orange Hudson, who left Simmons' Plantation, near Benton, Miss., in 1873. The last letter from him informed me that he was at Market Garden, near Stone River, Tenn. Any information relative to him will be gladly received. Address me at Benton, Miss.
CAROLINE WILBURN.

MR. EDITOR—I want to make some inquiry about my father and mother. My father's name was James Thomas, and my mother's Aley. We belonged to a man by the name of March Banks. I have one sister, Rose Mayfield, and another named Lizzie. She married A. Davis. She lived two miles below Waxahatchie, Ellis Co., Texas. My name was Jane March Banks, but is now Jane McCuin. My father was taken from us at Waxahatchie. He was a Baptist preacher. The last time I heard from him he was in South Kansas. I had one uncle named Riley and one Abram. Abram is here in Texas. Riley was last heard from in Missouri. If found address me at Waco, Texas.
J. R. MCCUIN.

DEAR EDITOR—I desire to make inquiry for my people through the SOUTHWESTERN. I left them in Jefferson Co., Virginia. Father's name was Jarreth Booman. He belonged to a widow woman, who lived on the public road from Charleston to Shepherd's Town. Mother's name was Leanah Booman. She belonged to Bill Clevan, and was sold and left five children, Isaac, Alfred, Eastram, Karreth and Kissey. Sister Kissie lived at Ekleberger. Brother Karreth lived with Wm. Lock. I had an aunt who lived with Robert T. Brown. She had two children, William and Frances Wheeler. I was brought to Texas by a trader. Any information of the above will be thankfully received. My name used to be Martha Booman. Address me at Brenham, Washington Co., Texas.
L. S. DECKARD.

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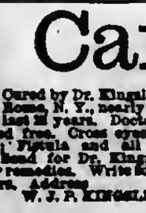
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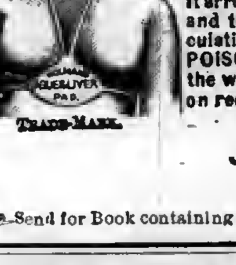
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LORD, HERE AM I!

Still, as of old, Thy precious word
Is by the nations dimly heard;
The hearts its holiness hath stirred
Are weak and few.
Wise men the secret dare not tell;
Still in Thy temple slumbers well
Good Eli: Oh! like Samuel,
Lord, here am I.

Few years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to Thy throne
I bring; and pray
A child of Thine I may go forth,
And spread glad tidings through the earth,
And teach sad hearts to know Thy worth!
Lord, here am I!

And make me strong, that, staff and stay,
And guide and guardian of the way,
To Thee-ward I may bear, each day,
Some fainting soul.
Speak, for I hear; make pure in heart,
Thy face to see; Thy truth impart,
In hut and hall, in Church and mart!
Lord, here am I!

I ask no heaven, till earth be Thine,
Nor glory crown, while work of mine
Remaineth here; when earth shall shine
Among the stars;
Her sins wiped out, her captives free,
Her voice a music unto Thee,
For crown, new work give Thou to me!
Lord, here am I!

For the SOUTHWESTERN.

The Translation of Elijah Compared with the Death-Bed of Elisha.

BY REV. GEO. B. LYNCH.

II Kings, xiii: 14.

[illegible] Elijah in the [illegible] office, having been with [illegible] moment of his being [illegible] heaven, and having [illegible] which fell from [illegible] ascended unto God. [illegible] were both con[illegible] power of working [illegible] and by their efforts at [illegible] idolatry and restoring [illegible] Israel the pure worship [illegible]

[illegible] appear, from the history [illegible] he wrought twice [illegible] as Elijah, as [illegible] request had [illegible] complied with, and a [illegible] the spirit of the [illegible] had fallen on his [illegible] is there any[illegible] Elisha in which he [illegible] blamewor[illegible] than can be [illegible] it would certain[illegible] after the mant[illegible] prophets of [illegible] post upon a [illegible] fleeing [illegible] avoid the [illegible] Jezebel, [illegible] follow up [illegible] been made [illegible] great [illegible] of [illegible] The [illegible] when [illegible] from the worship of Baal. In a fit of despondency Elijah had complained that he stood quite alone, that there was none but himself to take the side of the Lord. He was utterly wrong in his opinion, for God said: "Yet have I left me seven thousand in Israel, all the knees which have bowed unto Baal, and every month which hath kissed him." But seven thousand was a very small remnant. Idolatry must still have had a vast preponderence on its side, if seven thousand were all the worshippers of Jehovah. But you find that when Jehu, who had raised up twelve years afterward, proceeded by a sort of plot to destroying the idolatries among his people. He was able to entice him into one house or temple, so that their number must have differed greatly among his people from what it had been a few years before. Elisha continued his labors at least forty-five years after the beginning of the reign of Jehu, and though his name is never once mentioned throughout this long period, we may justly suppose that he was as zealous as before, and perhaps not less successful in turning away his countrymen from idolatry. He did not indeed prevail to the reclaiming their hearts as a nation unto the Lord, from whom they had revolted. But he would seem to have been far more instrumental than Elijah to the conversion of individuals. God so honored his protracted labors, that multitudes far outnumbering in all probability the seven thousand in the days of Elijah were either secretly or open in the ranks of those who preferred Jehovah to Baal. And thus eminent as were both these servants of the Lord, it was almost difficult not to regard Elisha as the more eminent of the two, and the more likely to be singled out for special marks of the favor of Heaven. In the history of Elisha, rather than that of Elijah, is especial evidence that the prophet had found acceptance in the eyes of the Lord.

Two different scenes—1st, the brink of Jordan, where there is about to occur one of the most marvellous events that ever befel a being of our race. There are two prophets conversing together on the bank of the river. Suddenly, whilst they are yet talking, lo! a chariot of fire drawn by horses of fire, descends from heaven, with equipage such as, perhaps, mortal eyes had never gazed upon before—a scene too strangely spiritual for mortal mind to contemplate. Yet it is for a man, for one of those two sees that this celestial equipage is sent that comes down in its awful effulgence to convey to the upper world without allowing him to pass through the scene of death. The elder of the prophets on whom we have gazed, wondrously favored man, he is not indeed the first to whom has been awarded exemption from the sentence provoked by disobedience. In an earlier dispensation Enoch was translated so as not to see death, although we know not if it were under the same circumstances that this seventh from Adam exchanged earth for heaven. But if the prophet did not receive this extraordinary distinction it is difficult to imagine how one of our race could have been signally honored.

An emaciated old man is before us, stretched on his bed, patiently awaiting death, which, to judge from the too evident signs of age and infirmity, cannot be far distant. There are no indications here of the equipage of flame. Something earthly, fire lights up the old man's eye as he is led to predict his country's victory over the Assyrians. It is the prophet on whom the mantle fell of the ascending man who lies before us in the feebleness of approaching dissolution. Years after years have passed since that wondrous event at the brink of the Jordan, and now he who was appointed in the stead of him [illegible] went up into the chariot of fire, is about to follow him to the invisible world that he too may rest from his toils. But what difference is there in the manner and circumstances of the departure! Is it possible even to imagine a greater [illegible]? In the one case there is [illegible] suspension of all the ordinary [illegible] There is no death, no wast[illegible] down of the facul[illegible] and with the [illegible] miracle the ear[illegible] body and [illegible] places, as [illegible] child of [illegible] not [illegible] the [illegible] laws not suspended, they seem to be carried into force with every distressing accompaniment. There is continued and pining sickness, there is the gradual decay of strength, there is that hard and dreary lot, when the earthly house of this tabernacle is taken down bit by bit, and the most patient are sorely exercised by the slowness of the process. Ah, what a contrast between the chariot of fire and the pains of decrepitude of old age, between the horses of fire and the pains of corroding disease. And the prophet who ascended so marvellously to heaven and the prophet who was to go hence with so lingering a step.

There is not a more remarkable contrast, nor one more fitted to enlarge a thoughtful mind than that between the translation of Elijah and the sickness of Elisha. Though there is not much told us of the sickness of Elisha, you can hardly fail to infer that it was a lingering sickness. Elisha was fallen sick of his sickness whereof he died. Evidently he did not die suddenly. He was visited on his sick-bed by Josh, the King of Israel, and we have no reason to suppose that Josh was a man likely to be forward in showing respect to the servant of God. And it strikes us as a pathetic circumstance, so far as Elisha was concerned, that Josh, in visiting the dying prophet, addressed him with the words, "Oh, my father, my father; the chariot of Israel and the horsemen thereof." For these were the words which Elisha had uttered when Elijah was parted from him and went up in a whirlwind into heaven. Elisha saw it, and cried, "My father, my father; the chariot of Israel, and the horsemen thereof." It would indeed be difficult to believe that the mind of the dying prophet did not recall the wondrous scene on the brink of the Jordan, that there did not pass before him the chariot of fire and the horses of fire, and that he did not for a moment, though not in a complaining, yet in an inquiring spirit, revolve the difference between Elijah's departure and his own.

For the SOUTHWESTERN.

From West Texas.

I was with Bro. G. S. Clark, the live energetic preacher of the Round Rock circuit, last Saturday and Sunday, at Hornsby's Bend, on the Colorado river, ten miles below Austin. To this neighborhood Bro. Clark went soon after he was appointed to the Round Rock circuit. He found the people without preaching. Here he labored hard for the Master. The Lord was with him, blessing his efforts of love among the good people, in the awakening of scores and the happy conversion of some twenty-five persons. The people learned to love this servant of the Lord, and some expressed a desire to unite with the M. E. Church and be with him. He would not deny them this privilege, but invited all who desired to be Methodists to come forward and unite with the M. E. Church. Some joined and then the war commenced. A southern Methodist preacher heard of Bro. B's meeting and made haste to get there. He put in an appearance one night during the revival, and at the close of the services arose and said that he had been appointed to that work by his presiding elder, and that he wished to gather together all his people; but, said he, "I will not interfere with Bro. Clark's meeting." This preacher, so called, professed to be friendly to Bro. C's work, yet all the time he was trying to block up the way of our cause. When he learned that the M. E. Church was going to be organized his zeal burned for the Church South, and against the Yankee Church, as he called our Church. He went to those who had joined the M. E. Church and said to them, "There is no M. E. Church—that preacher knows that there is no such church. He belongs to the Northern Methodist Church and was ashamed to tell you so. You now belong to the Northern Methodist Abolition Church." But these lies did not move the faithful few who preferred throwing their destiny with the M. E. Church than to become a member of the sectional Church South. This same preacher went to another of Bro. Clark's appointments, where he found some more who belonged to the despised M. E. Church whom he requested to join his Church. They said, "No, we belong to what you call Northern Methodists." He replied that it did not make any difference now, and that "the two Churches have united and are now one." I won't say that this was a wilfull falsehood, but we all know that he swelled the truth prodigiously.

I give these facts to illustrate the opposition we meet with from those who call themselves ministers of the Gospel. We can but pray from such ministers to be delivered, and press on in the grand cause of our Master, trying to raise the standard of the cross in this land of sin. Bro. Clark is winning golden opinions on his circuit this year. Such men can come here and build up Methodism. If Indiana has more such men to spare she should send them to Texas.

S. C. L.

For the SOUTHWESTERN.

Semi-Financial Tour.

MR. EDITOR—As I am here for a few days I thought I would send you a few facts of my labors to date. At Lockhart I found everybody any way interested in our Conference School enterprise well informed. The brother who promised, if informed, to use his influence to make my next visit a financial success, I am sorry to say, propably more than any other man, used his influence in the opposite direction. Such bombastic fellows must learn how to leave good men alone, to mean what they say, and always, for their own soul's health, stand out of the way of the car wheel of progress or suffer the most excruciating smashing. We received $7.75. Bro. J. R. Carnes is doing a good work.

At Luling I found the pastor and people ready to receive and entertain me. The drouth had cut short the crops; however, they responded nobly and sent us away $15.55 better off.

From here I went, in company with Elder G. W. Richardson, to Gonzales. Very unfortunately his team could not make the usual speed, which put us back considerably. The team had not taken food for nearly 37 hours; this, together with drenching rain from all directions, soaking us on all sides. We reached Gonzales late Saturday eve, the 11th. His quarterly conference could not be held so late, so it had to be crowded in on the 12th. I met the Union Sunday-school, conducted at the Baptist church. It is a few years behind in its management. From it we received $1.40. Our new chapel, just erected, was made ready for dedication. The house has a neat appearance, and is well supplied with benches. Elder R. had us to preach at 11 a. m. to a full audience. At 3 p. m. he preached the dedication sermon. It was instructive and well received by the people. A few touching remarks of their past struggles and misfortune in having their former house destroyed by fire, among other things, melted the entire audience to tears. I received $11.45, and 20 cents certificate cards. At night I tried to lecture, but under very embarrasing circumstances, as many of the people "did not come to hear talking, but to hear preaching." I did not get a nickle for my toil. This, of course, is not the best method of cheering a weary traveler. Bro. C. Mays has a pretty sound footing—the people love him and he loves the people. G. F. Mays was elected lay delegate to Lay-electoral College. I expect times will be somewhat lively at conference, for there are a few lights above the horizon plainly seen.

At McGarety School-house, Gonzales county, near Belmont, we held a quarter, Oct. 15, for elder G. W. R., on Bro. L. Morris' work. The members were out in full force. Rev. L. Morris is one of our good old men, a power among the people. Rev. Geo. Brothers was chosen lay delegate. We received $5.05 which goes to the conference enterprise.

October 16 we lectured at Sand Hill M. E. Church to a handsome audience, diminished by a light shower of rain, and received $2.65, and 50 cents afterwards. Here I met esteemed brethren, Lewis Wells and Joseph Curtis. Both made very handsome donations—L. Wells $3 and J. Curtis $4. These brethren inform me that they intend to continue to make as liberal donations as they can until the college grounds are paid for, and buildings erected. May one hundred more such liberal-hearted men show themselves. Both of these brethren had splendid farm houses of their own, and are successful farmers. This year they are cut short by the drouth.

At San Antonio, on the 18, 19 and 20th, I found Rev. A. R. Norris up to the times, and his congregation ready to respond. Here I met many of my old friends and acquaintances, and happy reviews were had. No visit has afforded me more real comfort since I began to travel. I also met that grand young man, G. W. Townsend, who has been obliged to obtain employment with the U. S. Quartermaster at $30 and rations per month. I received from the Sunday-school $5.85, and from the church $27.40. Hurrah for San Antonio!

October 22d I lectured to a tolerably full house, but with empty or stingy pockets. I believe Bro. Campbell did his duty, but the people fell far short of theirs. I received $2.85, $1 from Prof. Wm. B. Bell, and the promise of more from him.

MACK HENSON.

Here is a specimen of Southern justice where the Negro is concerned which was not tempered with mercy. Three colored boys—George Dibrell, aged thirteen years, Thomas Moorman, aged ten, and Essex Demoss, aged eight, were arraigned and pleaded guilty before a municipal court of Nashville, Tenn., of breaking in and stealing five dollars' worth of candy, cake and money from a storehouse. Their counsel attempted, on the plea of their extreme youth and ignorance, to have them discharged or slightly punished. The jury brought in a verdict of three years in the penitentiary for each of them. Think of it! An eight-year-old child sent to the penitentiary for three years for stealing candy, and the murderer of the Chisolms acquitted! Where lingers the curse of God?—*N. Y. Independent.*

Apportionment of Senators and Representatives.

The proposed new constitution of Louisiana says that

Representation in the House of Representatives shall be equal and uniform, and shall be regulated and ascertained by the total population. Each parish shall have at least one Representative.

After the next enumeration—

A representative number shall be fixed, and each parish and election district shall have as many Representatives as the aggregate number of its total population will entitle it to, and an additional Representative for any fraction exceeding one half the Representative number.

Senators are also to be apportioned according to the total population. This is the method in vogue throughout the Union, and the only legitimate one possible. Let us see how the conventionists applied their own rule in apportioning the General Assembly.

The State census of 1875 being generally objected to by the Democratic party as an unfair one, the United States census of 1870 affords the latest undisputed enumeration—362,065 whites, 364,210 blacks—a total population of 726,915.

Apportioning thirty-six Senators, would give one for each 20,190 and for each fraction over 10,095 of population. Where new divisions of territory have been made since the census of 1870, in those few instances approximate by census of 1875.

The first Senatorial district with a population of 36,353 is assigned two Senators; the second, the same number, for 61,121, which entitles it to three. As wards of Orleans parish are joined in these districts, the inequality is inexcusable. Both districts are Democratic.

The third district, with 25,146 has one Senator; the fourth, 28,861, one; the fifth, 32,525, one, though entitled to two. The absurdity is perceived in the sixth, with 32,012, or 412 less than the fifth which is given two. All these districts are Democratic.

The seventh district, with 22,900, has one; the eighth, 21,729, one; ninth, 40,404, two; tenth, 30,158, two. The tenth district is wondrously made. The strong Republican parish of St. Mary is united to the distant parishes of Vermillion, Calcasieu and Cameron. The district is about 250 miles long; the people have little intercourse; and the candidate of one end will be a stranger to the other. Besides the sharp stroke of smothering St. Mary, the district was given one more Senator than rightfully belonged to it.

The eleventh district, with 32,341, is allowed one; while the twelfth, 25,553, or 6,778 less, has two—one more than is proper. Was this distinction caused by the Republican tendency of the eleventh district, or the power of Senator Robertson, of St. Landry, in the Democratic canons?

The fourteenth, with 17,461; fifteenth, 23,998; sixteenth, 17,816, and seventeenth with 26,292, have each one Senator; yet the seventeenth has 700 more than the twefth, which has two.

The nineteenth, with 46,698, is given two; twentieth, 21,714; the twenty-first, 53,073, entitled to three, is only allowed two Senators, or the same as the twenty-second, with 54,771, and the twenty-third, 34,230. The twenty-fourth, 17,946; twenty-fifth, 19,600, the twenty-sixth, 22,396 have each one Senator.

Under conditions of perfect freedom Republicans might elect 21 out of the 26 Senators, despite the gerrymander; but as seven districts to elect nine Senators are conceded to the bulldozers, 12 is the probable Republican maximum in the next Senate—or one-third.

Apportioning 98 Representatives, would give one for each 7417, and fraction over 3708 of population.

The parish of Orleans, entitled to 26 is given 23. The first, fourth and sixth election districts, given one, should have two each. The population of the first is 13,368, of the twelfth, 4,804, yet each will elect one.

Other irregularities are as follows:

Parish.	No. Rep. Entitled.	No. Rep. Allowed.
Ascension	2	1
Bossier	2	1
Caddo	3	2
Claiborne	3	2
Iberia	2	1
Jefferson	2	1
Madison	1	2
Pointe Coupee	2	1
St. Landry	3	4
Union	2	1

Seven Representatives are lost to parishes with Republican majorities and one to Democracy—which St. Landry carried off as a trophy.

Under extremely fair conditions Republicans might elect fifty of the ninety-eight Representatives; but it is scarcely probable they will be able to secure half that number at the next election.

As if conscious of the unfairness of their work, the conventionists enacted—

This apportionment of Senators and Representatives shall neither be changed nor altered in any manner until after the enumeration shall have been made by the State in eighteen hundred and ninety. * * * Enumerations shall be made every tenth year thereafter.

The State is to compete with the national census, of which it might avail itself, free of charge, instead of alternating enumerations every five years as heretofore. Besides the extravagance of the plan, it is utterly useless, except as a political contrivance for partisan purposes.

Voters should study the constitution well before giving it approval, and demand equal representation for all parts of the State in the General Assembly.—*E. Bentley, in Donaldsonville Chief.*

California's Faulty Constitution.

The effect of the new Constitution is showing itself in financial affairs in many ways. During the first half of the year there was a decrease of $3,700,000 in the deposits of the savings banks. On the 1st inst. the Bank of California reduced its capital stock from $5,000,000 to $3,000,000. On the 13th inst. the Grangers' Bank reduced its capital stock from $5,000,000 (though only $4,000,000 had been paid up) to $1,000,000. Another large reduction in the same business is expected soon. The real estate business has not been so dull in any previous year since 1863, when San Francisco had less than 100,000 inhabitants, as now with 300,000. On every hand we are threatened with litigation to grow out of the changes made inconsiderately by the ignorant majority in the Constitutional Convention. The titles and terms of many of the county offices are left in doubt, and must be settled by the courts, most of which will be paralyzed until the Legislature can grant relief, and the action, necessarily taken in haste, will be subject to the errors that are almost unavoidable without long deliberation.—*San Francisco Alta, Oct. 20.*

Fleeing Before Locusts.

A curious misadventure was met with by a detachment of Russian troops near Elizavetopol. As they were marching against the Turcomans, an army of locusts, twenty miles long, and broad in proportion, met them.

The officer in charge did not like to turn back, repelled by mere insects, and pushing on, soon became surrounded by the locusts. These appear to have mistaken the soldiers for trees, and swarmed by thousands around them, "crawling over their bodies, lodging themselves inside their helmets, penetrating their clothes and their knapsacks, filling the barrels of their rifles, and striving to force themselves into the unfortunate men's ears and noses."

The commander gave the order for the troops to push on double quick for Elizavetopol, but the road was so blocked with locusts that the soldiers grew frightened, and after wavering a few minutes, a regular stampede took place. Led by a non-commissioned officer of keener vision, who had observed a few huts a short distance from the road, the troops dashed across the fields, slipping about over the crushed and greasy bodies of the locusts as though they had been on ice. The huts were soon reached, and the officers rushed inside, but the refuge proved to be of little value, as the premises were already in the possession of the enemy.

The peasants told the correspondent of the Kavkaz that for days they had been besieged by the vermin, the insects filling the wells and tainting the water, crowding into the ovens and spoiling the bread, and preventing any food from being cooked or stored. At intervals, the villagers issued from their houses and made onslaughts on the locusts, killing them by thousands, and carting them away afterwards to the fields for manure.

The soldiers were detained prisoners by the insects for forty-eight hours; and on their march to Elizavetopol in the rear of the locust army, they found every blade of grass and green leaf destroyed, and the peasants reduced to beggary.—*Youth's Companion.*

Crittenden once very beautifully said: "When God, in his eternal council, conceived the thought of man's creation, he called to him the three Ministers who wait constantly upon his throne—Justice, Truth, and Mercy; and thus addressed them: "Shall we make man?" Then said Justice: 'O God, make him not, for he will pollute thy sanctuaries.' But Mercy, dropping upon her knees, and looking up through her tears, exclaimed: 'O God! make him; I will watch over him with my care through all the dark paths which he may have to tread.' Then God made man, and said to him: 'O man, thou art the child of Mercy; go and deal with thy brother.'"

Coarseness and dinginess and ugliness are evils that must sometimes be endured, but ought never to be defended as virtues in themselves. If a bad man lacks refinement, his manners are of a piece with his morals. But for a good man to be common in tastes, ungrammatical in speech, repulsive in personal appearance, and rude in conduct, is a proof that he is willing to put his goodness to a very severe test in the eyes of the world; and that he does not find, from his reading of the Old Testament and the New, that God desires that all things be done decently and in order.—*S. S. Times.*

The chief glory of Christianity is not in miracle, or prophecy, or ordinance, or civilizing and social influences, but in its power to spiritualize the race, and transplant humanity to heaven. Let us not glory in its superficial wonders, but rather in its essential excellencies and the sublime renewal and purification of souls, which it proposes to accomplish, and to prepare for the new heaven and the new earth.—*Western Christian Advocate.*

The Young Ladies Classical and Bible College, Binghamton, N. Y., is making arrangements for the free home and education of 100 more approved candidates for missionary and temperance work, and for the daughters of deceased and disabled pastors, missionaries and evangelists. The curriculum consists of a regular course at the Binghamton College, with an added course of theology, medicine and music.

Reports of competent geologists show the existence of large deposits of coal and iron in public lands in Alabama. Congress will be asked to dispose of them on the same terms as agricultural lands.

The Russian press is forbidden to discuss the foreign relations of the empire with all the powers save England.

Russia is attempting to remove all cause of estrangement between her and Germany and Austria.

General News Items.

The official canvass of New York election returns began on the 12th.

Monn's cotton seed oil mill burned at Yazoo City. Loss, $45,000.

Anthony Comstock made a raid upon the lottery dealers of New York city.

The Army of Tennessee reunion in Chicago was presided over by Gen. Sheridan.

Abd-el-Kader, the famous Algerian chief, died recently at Damascus, aged 72 years.

Indians have killed more than 200 persons within the past six weeks in Chihuahua.

Mussulmans and Christians in Bosnia and Herzegovina will make common cause against Austria.

A Russian general will probably be appointed commander-in-chief of the forces of the Balkan provinces.

Senator Bayard, of Delaware, on his return from Europe, was heartily received by the citizens of Wilmington.

Gen. Grant, in Chicago, was escorted to the Palmer House by a procession which was two hours in passing.

A fight is reported between Indians and Americans at Sierra Majada mines. Fourteen Americans were killed.

Charles Tomlinson, of Liverpool, for obtaining £10,000 under false pretenses, was sentenced ten years penal servitude.

The mutinous troops of the ameer in Turkestan have surrendered 500 stands of arms, 100 camels and some camp equipage.

James Gillespie, Republican candidate for Lieutenant Governor of Louisiana, consents to allow his name to remain upon the ticket.

Mrs. Chisholm is receiving subscriptions to enable her to prosecute the remaining persons concerned in the murder of her husband and children.

Chas. H. Voorhis, member of Congress, fifth district of [illegible]sey, and a bank president, was arrested for abstracting collaterals for a private loan.

The Southern Historical Society, of Louisville, Ky., composed of ex-Confederates, resolved to tender a cordial reception to Gen. Grant when he visits that city.

The Balkan principalities have united to resist the advance of Austria beyond Novi Bazar. Servia will furnish 120,000 men, Montenego 20,000, Bulgaria 90,000, to form an allied army, and Servia will advance Montenego 75,000 ducats for military expenses.

Ex-Congressman Rainey, of South Carolina, said to a representative of the Cleveland (Ohio) *Herald:* "In Sumter county, at our last election, which occurred in 1878, the Republicans announced that they would hold a meeting in the court-house upon a certain day. The morning of the day about 200 red-shirted gentry came into town from all the surrounding country, and planted a half-dozen cannon in such a position that they bore upon the proposed place of meeting. Two of those implements were loaded with nails, and then the proclamation was issued by the Democrats that if the Republicans attempted to hold a meeting, off would go the cannon. We did not hold any meeting that day. I could tell you dozens of other examples of their whipping their political adversaries, but this one is a fair sample, and is sufficient to demonstrate their feeling."

A well-known and respected citizen of Oconee Co., S. C., came to United States Marshall Wallace for assistance to suppress an organization known as "Sleekers," formed to prevent amalgamation of races, and punish colored men married to or living with colored women. The organization whipped one colored man, and another, threatened with punishment, shot one of the gang through the arm, after the ruffians had fired his house because he refused to come forth. He said that the colored men, about eight in number, charged with this violation of natural laws, were among the most law-abiding, industrious citizens of the county, and that he was delegated by the white property-holders to invoke Federal aid in their behalf. He expressed his belief that Brice was m[illegible] by members of the gang [illegible] his divulging the names of th[illegible] engaged in the outrage above [illegible] before the United States [illegible] Jury, in session in Greenville.

THE SOUTHWESTERN.

J. C. HARTZELL, D. D., Editor.

THURSDAY, NOVEMBER 20, 1879.

Southwestern Day.

Remember it, brethren! Use the blanks sent you. Do not lose an old subscriber. Get all the new subscribers you can. Collect all the cash you can on the spot and send it with the names.

To Our Texas Preachers.

We have mailed to all our Texas preachers blank lists to use in getting subscribers for 1880. Make the best canvass you can at once, and bring the lists to Conference. Dr. Hartzell will be present to receive them and settle all accounts.

One Week Later.

The Louisiana and Mississippi Conferences will meet one week later than the time published last week. A private note from Bishop Harris states that the change has been made to accommodate his departure for Mexico after the session of Louisiana Conference. Bishop Harris goes to Mexico to visit our missions in that country.

The Mississippi Conference will meet January 14th, and the Louisiana Conference January 21st.

To the Members of the Tennessee Conference.

DEAR BRETHREN—The editor of the SOUTHWESTERN had hoped to be with you this week at your conference session, but other duties make it impossible. You have stood by the SOUTHWESTERN nobly the past year. Can you not double your lists everywhere for 1880? [illegible] has the unsettled accounts for 1879, and will furnish you with blanks for lists for next year. Return them as soon as possible with names.

[illegible] Hayes has appointed [illegible], Nov. 27, 1879, as a day [illegible] thanksgiving.

[illegible] venerable Rev. Dr. Lovick [illegible] the M. E. Church South, [illegible] residence in Sparta, [illegible] years.

[illegible] of General Grant [illegible] last week exceeded in [illegible] any popular demonstration witnessed on this continent [illegible] honor of a single man.

[illegible] R. F. Streeter, of the South[illegible] Conference, has been [illegible] from Brenham, Texas, [illegible] Minnesota. Sorry, our [illegible] field loses so good a [illegible]

[illegible] the issue of Nov. 6, O. F. [illegible] was announced as the [illegible] and proprietor of the [illegible] Review. T. H. Ryan [illegible] The Review is a [illegible] newspaper.

[illegible] indebted to Rev. F. M. [illegible] of the Central Illinois [illegible] for the minutes of the [illegible] of that body, held Oct. [illegible] Monmouth, under the [illegible] of Bishop Haven.

[illegible] we were pained to [illegible] dangerous illness of [illegible] Dr. Hitchcock, in [illegible] week we are re[illegible] she is recover[illegible] her sickness.

[illegible] presided at the [illegible] at Atlanta last [illegible] at the Alabama Confer[illegible] the week fol[illegible] was to have [illegible] conference, but [illegible] sudden and [illegible] his wife. Bish[illegible] the Savan[illegible] Ga., in[illegible] for the same [illegible]

[illegible] devoted [illegible]

Meeting of the General Missionary Committee.

The General Missionary Committee of the Methodist Episcopal Church met in New York Nov. 5. The Committee is composed as follows: All the Bishops; W. R. Clark, D. D., Rev. J. Y. Bates, E. Remington, Esq., Rev. G. W. Chesbro, Rev. Dr. H. K. Dix, Rev. Jos. M. Trimble, Rev. J. J. Manker, Rev. D. F. Barnes, Rev. Bennett Mitchell, Rev. Bernard Kelly, Rev. H. K. Hines, Rev. C. A. Loeber, respectively from the twelve mission districts, and in addition the following ministers: Rev. C. D. Foss, D. D., Rev. A. L. Brice, D. D., Rev. M. D. C. Crawford, D. D., Rev. G. F. Kettell, D. D., Rev. A. K. Sanford, Rev. A. S. Hunt, and laymen, Hon. Oliver Hoyt, W. C. Hamilton, J. M. Fuller, John French, J. B. Cornell and A. V. Stout, who represented the board of managers of the Missionary Society.

The treasurer, J. M. Phillips, Esq., and the assistant treasurer, Rev. Dr. Hitchcock, reported the receipts of last year as follows:

Total receipts from Nov. 1, 1877 to Oct. 31, 1878	$551,365 05
Total receipts from Nov. 1, 1878 to Oct. 31, 1879	551,859 30
Increase	$494 25

RECAPITULATION.

Balance Treasury in debt, Nov. 1, 1878.	$ 42,629 56	
Disbursements from Nov. 1, 1878, to Oct. 31, 1879	572,268 90	
Total		$614,896 46
Receipts from Nov. 1, 1878, to Oct. 31, 1879		551,859 30
Balance Treasury in debt Nov. 1, 1879		$ 63,037 16

STATE OF TREASURY NOV. 1, 1879.

Treasury in debt in New York	$ 82,653 35	
Cash in Treasury in Cincinnati	19,616 19	
Net indebtedness of Treasury Nov. 1, 1879		$ 63,037 16
Total liabilities of Treasury Nov. 1, 1878, (including $75,298 42 on outstanding letters of credit, etc.)	$117,922 98	
Liabilities of Treasury Nov. 1, 1879.	63,037 16	
Decrease in liabilities		$ 54,885 82

J. M. PHILLIPS, Treas.
L. HITCHCOCK, Ass't Treas.

DISBURSEMENTS BY THE TREASURER AND ASSISTANT TREASURER OF THE MISSIONARY SOCIETY OF THE M. E. CHURCH FROM NOV. 1, 1878, TO OCT. 31, 1879.

Bulgaria	$7,592 75	
Central China	12,378 15	
Denmark	9,974 06	
East China	23,288 34	
Germany and Switzerland	16,485 51	
Interior Africa	1,024 15	
Italy	23,443 18	
Japan	32,682 17	
Liberia	6,814 78	
Mexico	34,029 19	
North China	14,820 21	
North India	78,999 75	
Norway	18,261 69	
South America	6,717 70	
South India	363 66	
Sweden	29,170 42	$305,990 81
Domestic Missions, by the Treasurer	$109,105 21	
Domestic Missions, by the Assistant Treasurer	115,696 42	224,801 63
Incidental Expenses (of which $14,636 36 was for interest)	$ 22,325 18	
Office Expenses	14,518 10	
Publication Fund	1,631 18	41,474 46
		$572,266 90

In the work of appropriating money to the Home and Foreign Missions for next year every mission was carefully discussed, and in some cases an increased appropriation over last year was made. This was the case with several conferences in the South.

On motion of Bishop Haven a new mission was established in Alaska, and $1000 appropriated to it.

As to the debt of our Missionary Society, Dr. Dashiel said: "Our people have done grandly. In three years we have paid $200,000 of the debt, and still we have not shortened our lives. In the same time we have paid on the building $85,000, and added about $48,000 to the permanent fund."

Two thousand dollars were appropriated to be used among the refugees in Kansas. Bishops Simpson, Andrews and Wiley were appointed a committee to direct in its use.

The following are the appropriations and the apportionments in full:

FOREIGN MISSIONS.	Appropriations.	Apportionments.
I. AFRICA:		
1. Liberia	$5,900	$100
" At disposal of Board	1,000	
2. Interior work—at the disposal of the Board	2,000	
Total	$8,900	
II. SOUTH AMERICA	8,500	200
At the disposal of Board	500	
Total	$9,000	
III. CHINA:		
1. Foochow	16,000	200
2. Cen. China—Kiukiang	8,000	50
3. North China—Peking	20,000	50
Total	$44,000	
IV. GERMANY & SWITZERLAND	21,000	1,600
For debt, disposal of Board	3,000	
Total	$24,000	
V. SCANDINAVIA:		
Denmark	8,600	500
[illegible]	12,000	1,000
[illegible]	21,000	1,750
[illegible] of Board	1,000	
[illegible]	$43,600	
[illegible]	[illegible]	600
[illegible]	[illegible]	600
[illegible]	[illegible]	
[illegible]		[illegible]
[illegible]		[illegible]
IX. MEXICO	22,500	300
Contingent at disposal of the Board	8,000	
Total	$30,500	
X. JAPAN	27,000	150
Total foreign missions	$279,516	

MISSIONS IN TERRITORIES.

Arizona	$7,000	150
New Mexico	9,000	200
" (At disposal of the Board) $2,000 for property and $1,000 for Orphan Asylum	3,000	
Alaska, at disposal of Board	1,000	
Total	$20,000	

DOMESTIC MISSIONS.

I. SCANDINAVIAN MISSIONS:		
California—Swedish	$1,250	
Minnesota—Norwegian	2,600	
N. Y. East—Swedish	1,200	
N. Y. East—Norwegian	1,500	
North-west Swedish Conf.	5,700	2,000
Wisconsin—Norwegian	2,200	
Total	$14,450	
II. GERMAN MISSIONS:		
California	8,000	
Central German	4,500	6,000
Chicago German	3,500	8,200
East German	6,000	8,000
Louisiana—German work	2,200	150
North-west German	4,700	3,200
Southern German	9,000	1,000
St. Louis German	8,200	4,500
Western German, of which $500 is contingent for Kansas City	4,000	2,000
Total	$40,100	
III. CHINESE MISSIONS:		
California	$10,896	
For the support of a Bible-reader (contributed by a Church in Newark, N. J.) in New York, to be applied under the direction of the New York Conference	1,500	
For a Chinese Mission in Oregon	1,000	
Total	$13,516	
IV. AMERICAN INDIAN:		
California	500	
Central New York	500	
Columbia River (traveling expenses of 2 Indian missionaries)	200	
Detroit	700	
Genesee	800	
Michigan	700	
Northern New York	350	
South Kansas	100	
Wisconsin	200	
Total	$3,550	
V. ENGLISH-SPEAKING:		
Alabama	2,500	200
Arkansas	3,000	450
Austin	6,000	300
Baltimore	....	32,000
California	8,000	7,000
Central Alabama	2,800	200
Central Illinois	....	14,000
Central New York	....	12,500
Central Ohio	....	14,000
Central Pennsylvania	....	20,000
Central Tennessee	3,300	500
Cincinnati	....	21,000
Colorado	5,000	1,600
Columbia River	5,000	1,000
Delaware	1,000	1,000
Des Moines	....	8,000
Detroit	8,500	10,000
East Maine	900	2,500
East Ohio	....	20,000
Erie	....	11,000
Florida	8,700	500
Genesee	....	21,000
Georgia	4,300	250
Holston	5,000	2,500
" for colored work; at the disposal of the Bishop.	500	
Illinois	....	20,000
Indiana	....	11,000
Iowa	....	8,000
Kansas	4,500	2,100
" (among colored people) to be administered by the Board	2,000	
Kentucky	5,000	3,000
Lexington	2,200	800
Little Rock	2,200	200
Louisiana	7,000	300
Maine	....	5,000
Michigan	3,200	10,000
Minnesota	8,000	6,000
Mississippi	6,500	500
Missouri	3,250	2,200
Montana	8,000	250
Nebraska	6,000	1,750
Nevada	2,500	400
Newark	....	20,000
New England	....	20,000
New Hampshire	....	6,200
New Jersey	....	18,500
New York	....	43,600
New York East	....	40,500
North Carolina	3,000	300
Northern New York	....	15,000
North Indiana	....	10,000
North Ohio	....	10,500
North-west Indiana	....	8,500
North-west Iowa	3,500	1,100
" " for work in Black Hills	3,000	
Ohio	....	17,500
Oregon	2,500	1,600
Philadelphia	....	41,000
Pittsburgh	....	18,000
Providence	....	12,000
Rock River	....	17,000
St. Louis	4,250	4,000
Savannah	8,500	500
South Carolina	7,000	2,500
South-east Indiana	....	8,000
Southern California	8,600	1,000
Southern Central	2,500	100
Southern Illinois	....	7,000
South Kansas	4,500	7,000
Tennessee	3,000	750
Texas	4,600	500
Troy	....	18,000
Upper Iowa	....	10,000
Utah	4,000	200
Vermont	900	4,500
Virginia	5,500	1,000
Washington	2,500	2,500
West Texas	4,000	500
West Virginia	2,500	5,000
West Wisconsin	1,500	4,000
Wilmington	....	11,500
Wisconsin	1,200	7,000
Wyoming	....	13,500
Total for American Domestic Missions	$171,700	

MISCELLANEOUS.

	Appropriations.
1. Contingent Fund	$25,000
2. Incidental Expenses	30,000
3. Office Expenses	15,000
4. For Disseminating Missionary Information	8,000
Total	$78,000

RECAPITULATION.

Foreign Missions	$279,516
Missions in Territories	20,000
Domestic Missions—	
Scandinavian Missions	14,450
German Missions	40,100
Chinese Missions (United States)	13,516
American Indian	3,550
English Speaking	171,700
Miscellaneous — Liquidation of Debt (about)	64 000
Grand Total	$679,832

One of the leading men in the church, whose books have found a sale in all lands, writing from his home in New Jersey, gives us the following words of cheer, under date of Nov. 11, 1879:

DEAR BRO. HARTZELL—I have read a few numbers of your ADVOCATE with great satisfaction. It has the ring of freedom and righteousness in its utterances. It is dignified in tone and manner, and must compel the respect, if not the approval, of Southern men who are maddened by the virus of Bourbonism. [illegible] the Friend of oppressed [illegible] even the Lord our Righteousness [illegible] you!

Protection to Our Ministers.

At the Missionary Committee Meeting last week in New York, Bishop Simpson offered the following resolution, which was almost unanimously adopted:

Resolved, That the managers of our Missionary society be requested to examine into complaints about serious injury to our missionaries, and afford them such protection as may be wise and just.

An addition of $5000 was made to the contingent fund to carry this resolution into effect. This means that wherever any of our ministers in any part of the world are maltreated, our grand old church intends to see that justice is done them. One of our missionaries in New Mexico remained in prison three years because there was no one to help him.

Speaking of this resolution, the New York *Christian Advocate* says: "It was a grand sight to see this great Bishop, whose name is a household word in every loyal family under the old flag, "the greatest preacher on earth," a man with the brain of Paul, the lips of Barnabas, and the spirit of John, standing on the front line urging forward the hosts of Israel, and arranging for care, protection and security for the men in the field and at the front.

"The blood of our martyrs crying from the dust is finding lips and a voice. Todd has not died in vain. The great church, whose name he bore, and whose work he sought to do, never forgets or deserts her children. If the face of murder is covered with a mask, it will be unmasked, and the law will be enforced against the guilty without regard to rank, race, or religion.

"The resolution breathes the spirit of gentleness and of courage. It indicates that though the early Christians were put to death by heathen governments, yet that does not make it necessary for our preachers to die at the hands of the heathen while Christian governments are able to protect them. It believes that Paul was right when he sought shelter under his Roman citizenship. It also indicates that we have furnished too many "soldiers," and too many "nurses," to allow our missionaries to be dogged into the grave because no one can call the attention of the government to their wrongs.

"Of course we shall receive a salute from every rebel battery, baptized or unbaptized, over the whole South. Papers that have never found a word to say against the murder of our missionaries may be expected to shriek about a political church. We simply intend to secure justice from the government. We have settled in the South, and we are contracting for a quiet neighborhood. If any underbrush has to be grubbed up to prevent bushwhacking, we want Uncle Sam to do the grubbing. That is his business. We simply ask for the protection of the law. This resolution of this conservative committee is a notice to all parties concerned; first, to the missionary, whose life is threatened, that he has friends and backing; second, to the outlaws, that they must move out of the Republic to secure immunity; third, to the government, that we shall ask for protection."

The New Constitution of Louisiana.

The proposed new constitution for Louisiana should be rejected at the polls for the following reasons:

1. It is submitted in an unusual manner, tending to defeat a popular judgment on its merits, by requiring an election for officials to serve under it, at the same time with its ratification or rejection. A contest between men and parties, and not a discussion of the organic law, is thereby made the paramount issue.

2. The apportionment of Senators and Representatives of the General Assembly is not based upon an accurate census, or ratio of population, in accord with a republican form of government, and it is specially provided that this basis shall not be changed or altered in any manner until the year 1890.

3. It practically deprives the voter of the privilege of voting for or against the repudiation of the legal State debt. The debt ordinance submitted separately repudiates the legally contracted rate of interest on the State debt; if rejected, the rate of taxation fixed by the constitution will be insufficient to pay either interest or principal.

4. The insufficient rate of taxation to conduct the State government, pay the State debt, etc., seriously endangers, if it does not wholly deprive the public school system of support by the State.

5. The taxing power is to be used to supply citizens of the State who lost a limb or limbs in the military service of the Confederate States with substantial artificial limbs during life, without mentioning or providing for meritorious services of citizens in the National service.

6. The delinquent tax-payers, who, many of them, have inexcusably avoided their just share of support of the government, are to be allowed to settle their accounts with the State in depreciated paper, some of which has no market value to-day.

7. The General Assembly is prohibited from contracting any debt or liability, even though it be to assist needed measures of public improvement, such as railroads, canals, drainage, etc.

8. It renders it impossible to submit to the people any amendment to the constitution before 1884.

9. It creates a judiciary system liable to be conflicting in jurisdiction, and checking appeals to the Supreme Court in many causes of right and justice.

10. It declares gambling to be a vice which the General Assembly may enact laws to suppress, and yet perpetuates the State Lottery Company, and authorizes the formation of other companies.

11. It provides that the vote upon ratification or rejection of the constitution and for State officers, shall be counted by four State officials, two of whom are candidates for re-election under it, and a third interested in the success of a subordinate.

12. It cuts short the term of office of the present State officials one year, against whom no serious complaint has ever been brought by their party, to make way for ambitious aspirants to the succession, repudiation of the State debt, and purely partisan ends.

13. The partisan ends to be secured by the adoption of the new constitution, in favor of Democracy, are, beside a gerrymander of legislative districts to maintain a party supremacy, the change of the date of the general election, for the purpose of avoiding the presence of federal supervisors, or safeguards against bulldozing and ballot-box stuffing.

14. It is not wise, neither is there any need existing at the present time, to change the organic law of the State without full, calm and impartial deliberation.

Letter from Prof. Bean.

The friends of Prof. J. S. Bean, formerly of this city, will be sorry to learn that he is still a great sufferer, with but little hope of his recovery. He writes from his home in Concord, New Hampshire. We quote from his letter as follows:

I am no better, as I can discover. Indeed it is evident to me that I am growing weaker. I do not know but that my affliction is providential. I am studying my Bible with a new, and to me wonderful interest. I never comprehended the sacred truth as now. Perhaps you will ask how it is. Well, I have got hold of Mackintosh's Notes on Geneses, Exodus, etc., which have thrown such marvellous light upon the Scriptures! I read and reflect, and give my mind to it. There is nothing else but this or some similar toil that I can perform. I can use my arms but little, and cannot write much. But I can think considerably and clearly when free from pain. My faith in God and His Christ was never so firm. Come what will; come life or death, come strength or weakness, so the Lord be in it, I rejoice at the hope of His coming, in the prospect of putting off this feebleness and being clothed in His righteousness, and that not because I have wrought any good thing, but because Christ died, because the blood was shed which washed sin away, and brings the sinner into immediate communion with the Father. I avail myself of this privilege of communion, and am saved!

Ah! Brother Hartzell, I am so glad that I came home this last August. John Wesley on shipboard met a number of Moravian Christians—and their communion with God — was so much richer than his or anything he had ever before heard of, that he sought after the sources of their privilege; and once finding these, he too entered into a more exalted manner of Christian life and experience. With these books I have also found a few Christian men who are living apart from the world and studying the word of God. They are a great help to me.

Give my love to each member of your family. Remember me kindly to all inquiring friends. May the Lord bless you and your work.

At a meeting of the Temperance Alliance of Louisiana, composed of nearly 100 delegates, held in the Bible House, New Orleans, Nov. 14, a platform of principles was adopted and a State ticket nominated. For Governor, Daniel Dennett; Lieutenant Governor, Thos. Overton; Attorney General, Robert J. Bowman; Auditor, H. S. Bell; Secretary of State, J. L. Mays; Superintendent of Public Education, R. M. Lusher. We will publish the platform next week. We are glad to see an active and aggressive temperance movement enlisting the attention of so many, prominent citizens.

All the Bishops were present at the late General Committee meeting in New York.

A Mistaken Impression Corrected.

Some prominent gentlemen in this city are under the impression that a decision had been rendered by the Supreme Court of Illinois, excluding colored children from attendance in the public schools of that State, in common with white children. We remember seeing several hundred colored children in a Chicago public school, in which were also several hundred white children—thirteen hundred in all. One of the teachers was a colored lady. In reply to a note to Governor Cullom, of Illinois, making inquiry on this point, the following was received:

SPRINGFIELD, Nov. 10, 1879.

Rev. Dr. J. C. Hartzell, New Orleans, La.:

DEAR SIR—In answer to your favor of the 8th inst. the Governor instructs me to say that there has been no decision by the Supreme Court of this State denying admission into the public schools to colored children. Very respectfully,

E. F. LEONARD,
Private Secretary.

New Orleans University.

This institution of learning has been established and is supported by the Freedmen's Aid Society of the Methodist Episcopal Church. Its doors are open to both sexes and all colors. Thorough instruction is given in the Classical, Scientific, Normal and Theological courses of study.

To all young men and women who have an interest in the welfare of their race, we make an earnest appeal for prompt and decisive action on the subject of education. The great importance of an education cannot be overestimated. We must educate or we perish.

Ignorance, vice and crime go together hand in hand; while intelligence, honor and virtue are intimately connected. A man's power for usefulness is measured by the extent of his mental culture. Never before in the history of the world has an education been more necessary to success than it is at the present day. Young man, do you hope to command positions of trust, to fill places of honor and usefulness? If so, you must prepare yourself for the conflict. You must be educated. This is the first thing to be done. Nothing else will do. Nothing else can make good this deficiency. Remember that without intellectual culture, your life work, to a great extent, must prove a failure. If you desire to be an honor to your race, a credit to yourself, and a useful member of society, do not neglect this important matter. Set about it at once, and make preparations for attending some school of high standing. Remember that the New Orleans University has been established especially for your benefit, that every possible effort will there be made for your rapid advancement, and that there you will receive such drill and culture as are necessary to make your life a triumphant success.

An Incidental Fee of one dollar per month is charged for all students, except those belonging to the Theological department. Board and furnished rooms in the buildings, including washing for rooms, $10 per month. Good board can be had for about the same in private families near the University.

Young man, if you have ever had any thought of educating yourself, write to me at once, giving a full account of all your circumstances, your age, your occupation, your advancement in education, the difficulties in your way, if any, and I shall be glad to correspond with you, and may be able to assist you in some way, or make such suggestions as may lead you out of your embarrassments.

Ministers, do not neglect to urge the importance of education among your people. Remember that education is a part of our church work, and by no means should be neglected by you. Request all young men and women of worth and ability in your vicinity to write for catalogues and information, or send in their names and addresses, and I will correspond with them, whence much good may be accomplished. See to it that you use all the means in your power to have such persons educated.

From every part of this land there comes the wailful cry for persons better qualified to preach and to teach. Hence we should have scores of young men and women flocking to our University in which they will be prepared to go out in discharge of the duties demanded of them by the times.

For catalogues, or any information whatever, address,

ISAAC N. FAILOR, Pres't.
No. 188 Race St., New Orleans, La.

Thanks.

MEMPHIS, Tenn., Nov. 5, 1879.

MR. EDITOR—I want to tender our thanks to Rev. H. W. Key, for $13.10 for the sufferers from yellow fever. May the Lord bless him and all that gave anything. Yours in Christ, H. PRIMM.

THE CANVASS
FOR
1880!

LET IT BEGIN NOW.

We call the attention of our agents to the following:

1. Now is the time to push the canvass for *new subscribers* for 1880. At this season of the year the people have money. Begin at once.

2. Do not loose one *old subscriber*. See every one on your list for this year, and urge them to renew for 1880.

3. Collect money now due and forward it at once. Forward all you can now, and be prepared to settle up everything at conference.

4. The SOUTHWESTERN costs only $2 a year, that is about *four cents a week*. We pay the postage.

5. Send for specimen copies whenever you need them, and they will be sent free.

6. We give *no picture premium* next year. But we do better. We place within the reach of all our subscribers a most valuable book worth $2, for *50 cents*. Read the following carefully:

A Valuable Book

Offered to Yearly Subscribers of the SOUTHWESTERN for 1880,

AT A REDUCED RATE.

Home and Health and Home Economics,

A Cyclopædia of Facts and Hints for all Departments of Home Life, Health, and Domestic Economy.

—BY—

C. H. FOWLER, D. D., LL. D.,
—AND—
W. H. DE PUY, A. M., D. D.

The above-named book, a 12mo., 352 pages, bound in cloth, we offer to each yearly subscriber of the SOUTHWESTERN for 1880, who may send us $2 50 cash—$2 for the paper, and 50 CENTS for the book. It treats of everything necessary to make a happy, elegant, healthful Christian home. The purpose is to take the average Methodist home, where the parents earnestly desire the improvement, refinement, health, and spirituality of their children, and put within the reach of such a family the means necessary to secure these ends by a fair application of the principles laid down, and of the suggestions offered. The subjoined title and table of contents will show its scope. It has been prepared by a careful consultation of the biggest authorities on the many themes treated.

TABLE OF CONTENTS:

The following are the headings under which the contents are arranged:

Home.
Marriage.
How to Perpetuate the Honeymoon.
How to be a Good Husband.
How to be a Good Wife.
Facts for Parents.
Family Government.
Suggestions to Children.
Members of the Family.
Servants in the Family.
Hints to Employers.
Mistress in the Family.
Superiors and Inferiors.
Training Children for Given Ends.
Choosing a Calling.
How to Conduct Family Prayer.
Grace at the Table.
How to Profit by Habit.
Hints and Helps in Conversation.
Good Manners.
Table Manners.
Church Manners.
Introductions—How to Give Them.
Salutations, and How to Make Them.
Receptions—Best Methods.
Visits and Calls.
Hosts and Guests.
Appointments.
Weddings.
Funerals.
Important Rules of Conduct.
Politeness.
Amusements—Their Importance.
Home Entertainment.
How and What to Read.
Health at Home.
Choosing a Physician.
Prevention of Disease.
The Blood—Its Relation to Life and Health.
Food and Health.
Hints About Healthful Eating.
Food for the Sick.
Water—Its Relation to Health.
Ice-Water and Health.
Summer Beverages.
Tea, Coffee, and Health.
The Air We Breathe.
Disinfectants—How to Prepare and Use them.
Sunlight and Health.
Care of the Eyes.
Care of the Ear.
Care of the Nose—Smelling.
Care of the Teeth.
Care of the Hair.
Care of the Feet.
Care of the Skin.
Bathing and Health.
Sleep and Health.
Clothing and Health.
Tight-Lacing and Health — Important Testimony.
Exercise and Health.
Crying, Laughing, and Singing.
Occupations and Health—Vital Statistics.
Dwellings and Health.
School-Rooms and Health.
Care of Children.
The Sick Room and Health.
Alcohol and Health.
Tobacco and Health.
Opium-Eating and Health.
Climate and Health.
Temperament and Health.
Precautions and Health.
Antidotes for Poisons—Hydrophobia.
Antidotes for Poisons—Snake-Bites and Insects.
Antidotes for Poisons—Miscellaneous.
Emergencies—How to Meet Them.
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This offer we make to our readers to encourage them to push the canvass next year, and to introduce their church paper to thousands of homes which it has never visited before. Remember, on receipt of $2.50 by postoffice money order, registered letter, or express, we send the paper one year, and forward a copy of the book. Address

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Our South'n Methodism

MISSISSIPPI.

D. D. Goodwin, Vicksburg: "The stewards of my church, Bros. Freeman, Stith and Jackson, and sister Cormu have their whole hearts in the work of the Master. Elder H. R. Revels was with us recently and gave us a great help. Eight have been received in full connection since my last. Improvements in the parsonage have been made. We are preparing to raise our missionary money."

I. B. Griffin, Holly Springs circuit: "Our beloved presiding elder, J. G. Johnson has been with us two days. He preached a fine sermon on Thursday night, and lectured Friday on Kansas and the exodus in general, which was very interesting. At night Bro. J. W. Johnson preached the sacramental sermon, and elder Johnson administered the Lord's supper to the members of the church, besides to an immense number from other denominations. The collection was $8.25, of which we paid the elder $7. On the following Sunday we baptized 34 adults and 6 children. The congregation also raised $7 for the pastor. Our Sunday school is in a prosperous condition, under the charge of Bro. Reeves. I am proud to say that the Lord has been with us and blessed us during the year. My people have raised $100 during the two years which I have been here. There have been 75 accessions."

TEXAS.

J. R. Carnes, Lockhart: "We have just finished paying our church debt, the sum of $112. We gave a festival and made $95.10. Rev. M. Henson was with up on the 27-28th, and lectured our people upon the importance of education. I feel that Bro. Henson's lecture has left a lasting impression on the minds of the people. They want to hear him again. Rev. L. Carper, P. E., was with us Saturday, Sunday and to-day. He preached for us. We had a good time. The Holy Ghost seemed to fill the hearts of the whole church. Many of the Baptists partook with us. Our collection was small, $6 05; making a total for the year of $30.60."

LOUISIANA.

The quarterly love feasts of our large city churches are occasions of great interest. Last week over eight hundred people were present at the love feast at Wesley Chapel, and nearly five hundred at First Street Church. The testimonies of hundreds were given, and great religious enthusiasm was manifested. Pastor Dale, at Wesley, and Pastor Green, at First Street, are closing up successful years of work.

At the Sixth Street Church, New Orleans, Rev. Wm. Smith pastor, the steward sisters gave an entertainment to purchase the pastor a suit, and cleared $13.80. To complete the desired object, leaders of class No. 4, Bros. Peter Hitson and Benjamin Jeffrey, and other members gave another entertainment on the night of Nov. 1, clearing $30.10. Thus far the congregation is free from debt, and is growing in grace and zeal for the Lord's work.

Pineville Associations.

MR. EDITOR—At the annual meeting in this month of the Pineville M. E. Church Cemetery Association the following officers were elected to serve the fifth year: H. J. Wright (re-elected) president; Mrs. L. Ambler, vice president; L. J. Kennedy, secretary; Horace Reason, treasurer; Rev. J. F. Marshall, chaplain; Asa Garrett, marshal; George Davis, sexton.

Members buried, by secretary's report, three; amount paid for burial, $64. A balance on hand.

At the second annual meeting of the Pineville Lutheran Benevolent Society the following officers were elected: H. J. Wright, president; Chas. H. Why, vice president; H. Robinson, secretary; J. W. Burley, assistant secretary; Peter Good, chaplain; Martha Taylor, treasurer; Wm. Pritchard, sergeant at arms; James Green, stewart.

The amount expended for the sick, $22; balance on hand, $44.

Blanks.

DEAR EDITOR—I desire to say to the preachers of the Mississippi Conference that I have sent to the presiding elders the blanks used by preachers in making their reports to the annual Conference. Please get them, and while at home with access to the records, make out your reports to the conference correctly, and if you don't go to Conference, send your report, so that every charge in the Mississippi Conference may be correctly reported in the minutes.

L. BRADFORD.

Grenada, Miss., Nov. 13, 1879.

IF SUCCESS be the true test of merit, it is certainly a settled fact that "*Brown's Bronchial Troches*" have no equal for the prompt relief of Coughs, Colds and Throat troubles.

Marriages.

At the residence, Sept. 26, 1879, by Rev. O. L. Crump, C. T. Baker to Miss Martha White, both of Panola Co., Miss.

At M. E. Church, Nov. 12, by Samuel A. Cowan, Mr. Walter Carter to Miss Mary Ann Isom. May happiness attend them through life. Fraternally,

SAM'L A. COWAN.

Oxford, Miss., Nov. 13, 1879.

Pleasant Plains Chapel.

MR. EDITOR—It has been some time since I have said anything about my work. We are advancing by degrees. We have been able to ceil the basement of our church, and paid every cent on the lumber and labor, and have made a new altar or pulpit. We have also painted the front of our church and the fence in front of it. We have paid a little on the interest to the Church Extension Board, which is the only debt, and a small note in the hands of one of our trustees and yourself. We are doing the best we can. The trustees have done well so far. Times have been so that my members could get no work, or we would have paid more of our debt; yet God has blessed us. Some of my members have gone to Kansas in search of work. This is my third year with this people, and I have lost none, but have gathered a few, and kept them together with the help of the good Lord on my side; also the SOUTHWESTERN has been introduced into the church.

Our third quarterly conference was held on the 10th of October. George Sascot was elected secretary. At the close, the chairman, Rev. R. Williams, gave us some very encouraging words in relation to the success of the work of the church, and was to preach for us on the 19th, but his wife was so ill that he could not come. We regret his loss and distress.

Our Sunday-school gave an exhibition on the third of November. The little children made speeches and sung so that it made all of our hearts glad that saw and heard them. It was the first that they have had, and the parents were [illegible] pleased. Miss Mary Ann [illegible] and Joseph Dutch gave us a [illegible] of music at the close. The superintendent and teachers deserve credit for this part of the church work. It was a success. We have a fine Sabbath-school. The [illegible] teaches a class in it.

STEPHEN PRIESTLY.

Resolutions.

The following resolutions were [illegible] adopted at the New [illegible] Preachers' Meeting:

[illegible] By this "Preachers' [illegible] we have with regret [illegible] the death of sister Wil[illegible] our brother and co[illegible] Williams. [illegible] we hereby express [illegible] with Bro. Williams [illegible] in this time of loss [illegible] we are united in [illegible] God's help may so [illegible] that amid [illegible] unwaveringly [illegible] and prom[illegible] and Helper. [illegible] a copy of these [illegible] in the [illegible] CHRISTIAN ADVO[illegible]

[illegible] some fourteen [illegible]—some of the [illegible] and the [illegible] for the effective [illegible] Remedy. [illegible] We have [illegible] who have used [illegible] is a valuable [illegible] hand, and [illegible] imported from [illegible] advertisement

Deaths.

[illegible] died Nov. 10, [illegible] faithful [illegible] and loved by [illegible] MOORE.

[illegible] the son of [illegible] Fields, [illegible] He was [illegible]

[illegible] PRICE.

[illegible] departed [illegible]

join the glorious above. Last night I was over on Clay street to baptize an infant of Sister Mary Reed's, aged 5 days, and this morning near 12 o'clock it went to join the angels above. D. D. G.

Sister Emmaretta Ebbs died Nov. 8, 1879. She was a native of Louisiana, and resided in New Orleans. She was born in St. Mary's Parish in 1842, and came to this city near the close of the war, and has remained here ever since. She was converted in 1878, and departed this life as above mentioned, in the full triumph of faith. In the hour of her departure she said: "Lord, I have done all that I can do, and cannot do any more. Wilt Thou please take me out of my sufferings?" Some one asked her if she was ready to go, and she said: "I have been ready long ago. The King has been here, and I am awaiting his return. He said that He would come again, and take me to Himself." She was of a good moral and religious character, and respected by all who knew her. She leaves two children and many friends to mourn her loss.

We speak knowingly when we assert that Hall's Vegetable Sicilian Hair Renewer is the best article of the kind sold on the American Continent. Personal trial has demonstrated this, and the article is an elegant and cleanly one, without which we think no toilet complete. Messrs. Johnston, Holloway & Co., 602 Arch street, Philadelphia, are agents for the article, and when our Philadelphia friends return from Cape May they should certainly procure some of it. We know of no such article extant for the hair, and thus speak in such decided and emphatic terms.—*Ocean Foam, Cape May, N. J.*

NEW PUBLICATIONS.

—Harper's Young People is a new illustrated publication of Harper & Bros., just commenced. Terms $1.50 per year. Like all that comes from that house, it is excellent in taste, illustration and typography.

—Frank Leslie's Sunday Magazine for December closes the sixth semi-annual volume. Its 129 pages teem with articles of rare merit. The magazine is an instructive and pleasant companion. It inculcates lessons of purity, nobleness of purpose and action, charity, humanity, and philanthropy, and should be found in every family in the country. It induces grandmother to lay aside her knitting and put on her spectacles, and has an attraction for the smallest child in its wealth of pictures. In the present number there are articles replete with valuable information; stories and sketches of great interest by popular writers; poems of merit, and an abundant miscellany, embracing an almost endless variety of subjects. Terms—single copies, 25 cts., annual subscription, $3. You can subscribe six months on payment of $1.50, and for four months for $1, sent postpaid. Address Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

—The Preacher and Homiletic Monthly for November has "The Widow's Two Mites," by A. P. Peabody, D. D; "Whence the Words of Eternal Life—the Scientist's and Peter's Answers Contrasted," by Samuel A. Ort, D. D.; "Consecrated Womanhood," to Young Women, by S. V. Leech, D. D.; "The Noblest Ministry," by John Hall, D. D.; "Christ and the Perfect Character," by J. M. Manning, D. D.; "God's Providence," by E. A. Washburne, D. D.; "The Average Man," by Rev. F. E. Clark; "The Enriching Power of God," by Noah Schenck, D. D.; "The Thirst of Christ," by Rev. James Stuart. Children's Service—"King Bramble and His Subjects," by Rev. Albert F. Vedder; a second able paper by Dr. Deems; on "Preachers and Reporters;" a second, "Brotherly Talk with Young Ministers," by Dr. Cuyler; a fifth paper on "Expository Preaching," by Dr. William M. Taylor. This monthly is full of suggestions to clergymen. Price, $2.50 per year; 25 cents single number. I. K. Funk & Co., 21 Barclay St., New York.

—Harper's Magazine for December opens with an article entitled "The Fortunes of the Bonapartes," with sixteen fine portraits of the most prominent members of the Bonaparte family. "Sea-Drift from a New England Port," by Lizzie W. Champney, contains curious information respecting New London society a hundred years ago. Miss J. L. Cloud continues her picturesque description of Irish scenery. Earnest Ingersoll contributes a paper on Atlanta, Ga. "The Palestine of To-Day," by Dr. J. F. Hurst, is illustrated with engravings from Dr. Thompson's "The Land and the Book." Miss T. E. Fryatt describes the "New York Cooking School;" "Blossoms" is an exquisite little poem by Philip O. Sullivan; Longfellow contributes a poem, the subject of which is an iron pen, made from a fetter of Bonnivard, the prisoner of Chillon—the handle of [illegible] the frigate Constitution, [illegible] with a circlet of gold, [illegible] three precious stones [illegible] Ceylon and Maine; [illegible] contributes "A [illegible] Story." In [illegible] three serial [illegible] a short story by [illegible]

NEW BOOKS.

WHITE ROBES. By A. J. Abbey and M. J. Munger. Published by Oliver Ditson & Co., Boston, Mass.

A choice collection of songs, quartets and choruses for Sunday-schools and devotional meetings. There are 125 songs and hymns which have been sharply criticised and "reviewed" previous to publication. A neat, well-bound book with a pretty cover, and a suggestive name.

ROOM FOR ONE MORE. By Mary Thacher Higginson. Boston; Lee & Shepard: New Orleans; J. C. Eyrich, Canal street.

A cloth-bound 12 mo. young folks story book of 255 printed pages. Mrs. Higginston is a capital story writer, and nothing better for a holiday present in the way of a book for those in their teens could be selected than one of her volumes.

Dr. Pierce's Extract of Smart-Weed is a compound fluid extract of smart-weed, or water-pepper, Jamaica ginger, and other ingredients known to be efficacious in curing colic, diarrhœa, dysentery, blood-flux and kindred affections. It also breaks up colds, fevers and inflammatory attacks. Sold by druggists.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desires it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

"You Don't Know their Value."

"They cured me of Ague, Biliousness and Kidney Complaint as recommended. I had a half bottle left which I used for my two little girls, who the doctors and neighbors said could not be cured. I am confident I should have lost both of them one night if I had not had the Hop Bitters in my house to use. I found they done them so much good I continued with them, and they are now well. That is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough."—B., Rochester, N. Y.

Conference Notices.

Local Preachers' Appointments.

MURFREESBORO CIRCUIT.—Roger's Chapel; 2d Sunday, Chas. Sanders; 4th Sunday, S. B. Danley, Bro. Kelley.

MASON CIRCUIT.—Mason; 1st Sunday, J. Samuel, C. Braden; 2d Sunday, S. Gant, C. E. Alexander; 3d Sunday, S. G. Granberry, F. Goins; 4th Sunday, H. Cook, J. Robinson. Pleasant Grove; 1st Sunday, S. Grant, F. Willster; 2d Sunday, N. Jones, R. Maclin; 3d Sunday, J. P. Granberry, J. Jones; 4th Sunday, S. G. Granberry, C. L. Fields. Atoka; 1st Sunday, J. P. Granberry, C. E. Alexander; 2d Sunday, J. Robertson, J. Johnson; 3d Sunday, J. A. Samuel, J. Taylor; 4th Sunday, N. Hill, C. Gibbs. Sadicia; 1st Sunday, S. G. Granberry, C. L. Fields; 2d Sunday, H. Hughes, J. Robertson; 3d Sunday, C. Braden, N. Jones; 4th Sunday, S. Gant, F. Goins. Brownsville; 1st Sunday, O. Williams; 2d Sunday, H. W. Carter; 3d Sunday, G. Williams; 4th Sunday, H. Carter. Ebenezer; 1st Sunday, H. W. Carter; 2d Sunday, O. Williams; 3d Sunday, H. W. Carter; 4th Sunday, G. Williams.

CYPRESS CIRCUIT.—Hudson Grove: 1st Sunday, A. C. Williams; 3d Sunday, J. J. Barr. Nans: 2d Sunday, A. C. Williams, 3d Sunday, A. Blakmore; 1st Sunday, G. C. Harden. Bridge Chapel: 1st Sunday, E. M. Morris; 2d Sunday, G. C. Williams; 3d Sunday, A. C. Williams. May's Chapel; 1st Sunday, J. J. Barr; 2d Sunday, E. M. Morris. St. Peters: 1st Sunday, A. Blakmore; 2d Sunday, E. M. Morris. Midgetts; 1st Sunday, J. J. Barr; 2d Sunday, at 7 p. m., G. C. Hardin.

J. P. PRICE,
J. D. HAY,
Secretaries.

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Editor SOUTHWESTERN CHRISTIAN ADVOCATE.

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Episcopal Visitation.

Remaining Fall Conferences of 1879.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Georgia	Atlanta	Nov. 12	Scott
Alabama	Murphree's Valley	" 20	Scott
Austin	Dennison	" 20	Merrill
Tennessee	Lebanon	" 20	Wiley
Cen. Alabama	Hontsville	" 27	Scott
South'n German	Industry	" 27	Merrill
Cen. Tennessee	Nashville	" 27	Wiley
West Texas	Victoria	Dec. 3	Merrill
Savannah	Rome	" 4	Scott
Texas	Galveston	" 10	Merrill

Spring Conferences of 1880.

Florida	Fernandina	Jan. 7	Simpson
North India	Cawnpore	" 7	
South India	Allahabad	" 7	
Mississippi	Macon	" 14	Harris
South Carolina	Charleston	" 21	Simpson
Louisiana	New Orleans	" 21	Harris
Liberia		" 21	
South'n Central	Concord	" 28	Simpson
North Carolina	High Point	Feb. 4	Simpson
Mexico	Mexico	" 4	Harris
Arkansas	Rusellville	" 4	Merrill
Little Rock	Jacksonport	" 11	Merrill
South Kansas	Ottawa	Mc'h 3	Foster
Virginia	Norfolk	" 3	Merrill
Baltimore	Baltimore	" 3	Andrews
Washington	Washington	" 3	Peck
New Jersey	Camden	" 10	Scott
Kansas	Topeka	" 10	Foster
Philadelphia	Phil'delphia	" 10	Merrill
Central Pa.	Altoona	" 10	Haven
St. Louis	Sedalia	" 17	Foster
Wilmington	Dover	" 17	Andrews
Missouri	Trenton	" 24	Foster
Newark	Phillipsb'rg	" 24	Wiley
Kentucky	Danville	" 24	Haven
New York	New York	" 31	Wiley
New York East	Brooklyn	" 31	Bowman
New England	Boston	" 31	Andrews
Lexington	Paris	" 31	Haven
Troy	Burlington	" 31	Peck
East German	Brooklyn	April 7	Scott
Providence	Norwich	" 7	Bowman
North Indiana	Union City	" 7	Haven
Maine	Saco	" 14	Bowman
Wyoming	Scranton	" 14	Harris
Vermont	Barton L'd'g	" 14	Wiley
New Hampshir	Great Falls	" 14	Andrews
Northern N. Y.	Ilion	" 14	Peck

By order and in behalf of the Board of Bishops. W. L. HARRIS, Sec.

Seabright, N. J., Nov. 4, 1879.

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RICHMOND, Va., April 2, 1879.

Thos. J. Starke, Esq.:

DEAR SIR—My niece, fourteen years of age, had been subject more or less to a troublesome cough from her infancy. After some persuasion I induced her parents to try your "NEW LOUISIANA REMEDY," and now, after using three or four bottles, I consider her entirely cured; appetite, color and vigor restored, and she goes about cheerful and happy, looking the very picture of health. I regard it as the best remedy I have ever known used for bronchial affections of the throat.

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DE VILLIER'S INSTITUTE, 212 N. 12th street, Richmond, Va., March 8, 1879.

Thos. J. Starke, Esq.:

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Natchitoches	Saturday	"	22
Alexandria	Monday	"	24
Franklin	Tuesday	"	25
Marksville	Wednesday	"	26
Opelousas	Thursday	"	20
Vermillionville	Friday	"	21
St. Martinsville	Saturday	"	22
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Tangipahoa	Thursday	"	27
Covington	Friday	"	28
Donaldsonville	Saturday	"	29
New Orleans	Monday	Dec.	1

Saturday, Nov. 29, Donaldsonville, St. Charles and St. James parishes; Sunday, Iberville, Point a la Hache and St. John.

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And make them glad and bright?
Have you spoken a word for Jesus,
And told to some around
What he declares about Him,
What a Savior you have found?
Have you lifted the lamp for others
That guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?
Little crosses, little cares,
Little things that give us pain,
As we bear them ill or well,
Turn to endless loss or gain.
Little trials now may bring
Golden lessons to the heart,
Which, perhaps, in after years,
Sharper sorrow must impart.

Little Sins.

Charlie was spending the winter with his married sister. Every one thought him a good boy; indeed, he himself was quite sure that he could do nothing wrong. One day, as he was passing the pantry, he saw a box of raisins. They were the largest raisins that he had ever seen. He stopped leisurely and took bunch after bunch, and then slipped away, feeling like a thief, and yet thinking, "It's only a little thing." This he did day after day, until there was quite a hole in the box of raisins. Still no one seemed to notice it.

One day a visitor told the following story at the dinner table:

"Walking through a fine park two years before, he had seen a large sycamore tree. A wood worm about three inches long was forcing its way under the bark of the trunk. 'Ah!' said the gentleman who was with him, 'in time that worm will kill the tree.'

"'A hard thing to believe,' said the child.

"'By and by you will see,' said the elder.

"Soon the worm was found to have gotten quite a distance under the bark. The next summer the leaves dropped off earlier than usual. Something serious seemed ailing the tree. When the next spring came, just two years from the time he began its work—the tree died. The hole made by the worm could be seen in the very heart of the trunk.

"'You were right,' said the gentleman; 'the tree was ruined by a worm only three inches long.' How a worm could do such harm, I know not what people call 'little' to do to a man or woman, a child.

"I felt the blood rush into my face. He was sure every one was talking about the raisins, and the story was told on purpose. I was not dare to look up from his plate. After dinner they all went into the parlor; but as no one took notice of him, Charlie thought he must be mistaken. I began to feel now, as never before, that God knew all about it. I think he was tempted to forget what was not remembered what the worm was doing.

"'That is just what I am in my soul,' he thought. He was in fear, and ran away as quickly as possible; nor could he be quiet until he had told his sister the story. Then he went with her to his heavenly Father, and asked that all sin might be taken from him, for the sake of Jesus Christ, a new heart be put within him.—

Selected.

Not Useful.

Tom Bell was a good boy, and his neighbor, the village carpenter, was good, I really believe, more generally than any one who ever lived in this very well in all things, and he doesn't think it's worth two thousand dollars on subscription, or any other object. He never moves into a town to dress with and be a neighborly and helpful little service to his fellows, he is usually on the stage or a steamboat. He is a good deal of a stick, and is often in the way, being very awkward. He is not very graceful, and is often in the way. He never lived in

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my brothers Bill and Elijah. They left us in 1864 in Sunflower Co., Miss., and we have not heard from them since. There are six brothers and two sisters. We all belonged to Pitt Gillespie in Sunflower Co., and were named James, Henry, Elijah, Bill, Stephen, Peter, Hannah and Esther. We now go by the name of Johnson. Address me at Greenwood, Leflore Co., Miss.

STEPHEN JOHNSON.

DEAR EDITOR—I desire to learn of my kin folks. I was sold away from them in Waynesboro, Miss., in 1862. I had three sisters, Ann, Mary Elizabeth and Lillie Levancy. The youngest child was James Franklin. Father, Abram, belonged to Judge Shaw, at Winchester, Miss. I belonged to Gilbert Taylor, and had two uncles, Isaac and Andrew Taylor. I was sold to Dave Campbell, and was carried to Texas. Address me at Hearne Station, Robertson Co., Texas. I now go by the name of HENRY ABRAM.

DEAR EDITOR—I desire to inquire about some lost friends of mine. The last I saw of them they were in Georgia. Two brothers were last heard from in Texas, Gus Mike and Ransom Mike; the other Frank Mike, was in Alabama. There were two sisters in Georgia, Sinta and Harriet Mike. I married Wm. McKane and moved to Mississippi. I have not heard from any of them since. Edie McKane is my sister-in-law. If any be found address me in care of Levi Watson, Shuqualak, Miss.

MRS. WM. MCKANE.

MR. EDITOR—I wish to inquire for my brother, whom I last saw in Georgetown, D. C., Oct. 12, 1860, and have heard of him through letters, but not since 1875. I know not whether he is dead or alive. Mother's name is Emmaline Grey. Her first husband's name was Richard Skinner. She is yet alive, as is also her last husband, Jordan Grey. Sister Harriet is alive; sister Mary Ann is dead. I will not mention all the kindred. I belonged to Mrs. Ann Jeloco Chnw, the widow of Phrisby Chnw. Brother's name is Edward Avington. Address me at Valden, Miss.

REV. J. C. SKINNER.

DEAR EDITOR—I wish to obtain some knowledge of the whereabouts of my relations. Mother's name is Jenule Bowyer. I left her in Fairfield District, S.C. She used to belong to Mike Bowyer. Brother's name was Fred Barker. He was willed to Wm. Barker, who carried him to Georgia. Sister Maria Barker went with him. Sister Lucy was willed to Isaac Tharp. I left her in South Carolina. Sister Malilda was willed to Marlon Burns, in South Carolina. Adeline Cammon wishes information of her sister, Maria Terrel, whom she left in Quincy, Miss. She used to belong to Mormon Terrel. Any information concerning the above named parties will be prayerfully received by Morgan Cammon, or his wife, Adeline Cammon, at Luling, Caldwell Co., Texas.

DEAR EDITOR—I desire to make inquiry for my people through the SOUTHWESTERN. I left them in Jefferson Co., Virginia. Father's name was Jarreth Booman. He belonged to a widow woman, who lived on the public road from Charleston to Shepherd's Town. Mother's name was Leanah Booman She belonged to Bill Clevan, and was sold and left five children, Isaac, Alfred, Eastram, Karreth and Kissey. Sister Kissie lived at Ekleberger. Brother Karreth lived with Wm. Lock. I had an aunt who lived with Robert T. Brown. She had two children, William and Frances Wheeler. I was brought to Texas by a trader. Any information of the above will be thankfully received. My name used to be Martha Booman. Address me at Burnham, Washington Co., Texas.

L. S. DECKARD.

A teacher defined conscience as "something within you that tells when you have done wrong." "I had it once," spoke up a youngster of six summers; "but they had to send for the doctor."

Never Return.

It is said that one out of every [illegible] invalids who go to Denver to recover health, never [illegible] the Rest, or Health except [illegible] next [illegible] Rest, Health, Strength, Life, the most [illegible] This [illegible] and [illegible] The [illegible] and

Southwestern Christian Advocate.

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MY THREE TREASURES.

BY MRS. E. C. JUDSON.

I have a steed—a bounding steed,
With a form as lithe as a bending reed,
And limbs like the petrel's wing;
With his airy form and step of grace,
His eye of love and his beaming face,
Oh, he is a beautiful thing.

I have a lamb—a household pet;
Like the blue of June, when the sun has set,
Is his soft and dreamy eye;
He frolics and gambols the live-long day,
Then turns, and, lisping, asks the way
To the Shepherd's fold on high.

I have a bird—life's dawning light
All quivering, beautiful and bright,
Upon her radiant wing;
Sweet as the chime of silver bells,
Or voices of Spring in their woodland dells,
Do her broken carols ring.

Rare, rare the gems in my love-crown set,
But sin has a poison to canker and fret,
And its stain even now they wear,
With a trembling heart and bended knee,
I bear them, Son of God, to thee,
Oh, heed a mother's prayer!

For the Southwestern.

A Very Suggestive Fact.

BY REV. D. WISE, D. D.

The Methodism of the Southern [illegible] was a very potent factor in [illegible] social life of the South before [illegible]. That it still wields a [illegible] force is evident from [illegible] statement of its rela[illegible] numbers as totally given in [illegible] Nashville *Christian Advocate*, [illegible]

[illegible] about eight hundred [illegible] communicants in the [illegible] Methodist Church. In [illegible] there must be al[illegible] connected with [illegible] families and [illegible] Methodist influence, [illegible] church registers. [illegible] in every fourteen [illegible] South is a Southern [illegible] one in every seven [illegible] Southern Methodist [illegible]

[illegible] well "think of it," [illegible] on the condi[illegible], what must [illegible] the influence [illegible] Methodist [illegible] Church touches [illegible]. It must [illegible] responsi[illegible] opinion [illegible] because large [illegible] have [illegible] by its teach[illegible]

[illegible] to charge the [illegible] Church with [illegible] share [illegible] but one of [illegible] Churches—[illegible] that [illegible] character. [illegible] are many, [illegible] in[illegible] posi[illegible] life. [illegible] very [illegible] mind [illegible] and [illegible] of [illegible]

of the Northern people generally is too highly developed among us to look passively, not to say complacently, on such vices as are not only practiced but gloried in by our Southern friends.

"Yet one in every seven" of that population which glories in its own wickedness is, as the Nashville *Advocate* assures us, "under direct Southern Methodist influence." As we "think of it," we wonder if that influence be against repudiation, political persecution and savage oppression of rogues, why we do not hear vigorous protests from the lips of that one seventh of the people on whom it directly touches. Ah! if that one seventh were properly taught it would be righteously indignant. And then those vices which are now rampant in the South would, if not extinguished, be at least made as disreputable as they are in the North.

But we greatly fear that Southern Methodism, if not in positive sympathy with the dominant evils around it, is dumb in their presence. It counts them as among political matters, and it is the boast of that Methodism that it does not meddle with politics. In this it appears to ignore the example of the Master, who bade his hearer "render unto Cæsar the things which are Cæsar's and unto God the things that are God's." The enforcement of this principle would show the people that public honesty, political oppression, bull-dozing and kindred misdeeds are among the things which God will take cognizance in the hour of judgment, and which he expects his church to rebuke through its public ministrations and discipline. But the Southern Church "does not meddle with politics," and therefore the vices of political life flourish under its very altars. We greatly fear that while it refrains from meddling with politics, it is encouraging politics to meddle with its own life, and to soil its own morality.

For the Southwestern.

Inconsistencies of Southern Christians.

BY REV. A. E. P. ALBERT.

During these days of heated debates, while the political South is being unmasked upon the stumps and rostrum, I am sorry to have to exhibit to public scorn and derision the "solid Christian South;" but duty demands it, and I assume the task. While I would not appear as harshly judging one of the least of God's little ones, I feel perfectly warranted in questioning the integrity of a vast majority of the Protestant whites of the various Southern churches. As I look upon their glaring inconsistencies, prejudices and hypocrisy, were it not that my faith is well founded, they would have terribly shaken my confidence in the Christian religion. Professing to be the disciples of Him who preached the Gospel to the poor, what are they doing for the salvation of the poorest of the poor—the Negroes of the South? How many churches have they built? How many schools or universities have they established for the accommodation of the despised race since the war? Where is the list of munificent donors to the colored Wilberforce University from the Southern whites? How many missionaries have they supported, or even encouraged, in evangelizing these poor degraded people? Which beloved disciple of theirs dare raise an untrammeled voice in our behalf? Who of our rich Southern Christian neighbors are supporting poor but worthy young men in the study of the ministry, preparatory to their being missionaries among the "chicken and hog-stealing freedmen?" Where are the supporters of Northern enterprise established to raise the colored people of the South? Having no special organized movement to discipline these people, one would suppose that they are allowed to enter the white institutions, the churches, etc., that are already established; but what white pastor [illegible] admit even one on equal terms [illegible] the whites? Where is the Southern Peter that perceived and [illegible] emphatically declare that "God [illegible] respecter of person?" Can [illegible] Southern churches produce [illegible] to proclaim the inspired [illegible] hath made of [illegible] nations of men," and [illegible] in Christ there is [illegible] Jew, circum[illegible] Barbar[illegible] free; for [illegible] May the [illegible]

laborers and the true spirit of Christianity.

Judge whether the following illustrative incidents display the spirit of Christ, who says if any man has not this spirit he is none of His:

Sometime ago one of our trustees was sent to buy a tree with which to make boards, to cover our parsonage, from a prominent Episcopalian planter, who was a member of the council of last spring, which convened to fill the vacancy created by Bishop Wilmer's death, when the following dialogue occurred:

Trustee—"I want to buy a tree; what will you charge me for one?"

Episcopal Bro.—"Well, Zack, being it is for you, you may have one for $2.50."

T.—"It is not exactly for me, but for my church."

E. B.—"Ah, well, if it is for a church it is worth $5."

And we had to pay that amount for it, or do without. As our church is as well appreciated as any other colored church in the neighborhood, I can ascribe this uncharitableness of our Southern Episcopal brother to nothing but Negrophobia. Although there are noble exceptions, this is a fair example of the extent they go in providing churches or school-houses for the despised Negro. Again, I am reliably informed that a certain well-known and respectable colored planter, a man of fine bearing and high culture, one of the richest planters of this State, applied for admission to the white Episcopal Church here. Although there is no colored branch of that denomination here, because he was known to be of Negro extraction he was denied admission. He is greeted jovially on the streets, made welcome in the Planters' Association, and in the caucuses of their party, (for he is a Democrat,) but cannot have his name written upon their church book.

Think of such spurious Christianity that forbids men joining Christ's visible church because they have Negro blood in their veins! What is your opinion of the consistency of that church which sends missionaries to Africa, Asia, and the distant isles of the sea, to invite heathens to enter the church, and refuses admission to applicants at her door?

The following incident illustrates, if possible, a still more shameful truth: During the month of June a large number of my friends and members desired that I should invite a certain white minister of this town to preach for me, in order that they might hear him, and probable be benefited by his words. He declined in these words: "I would be happy to comply with your request if I could be satisfied *good* would thereby be accomplished. * * * I will be pleased to confer with you in a personal interview, and to express myself more fully with regard to the subject of your proposal than I care to do in a note of this kind." What a comment could be written upon these facts. I have produced the facts—let the reader supply his own comment.

The last point: An aged white bachelor was to be buried this morning, having never made a profession of religion to the knowledge of any one. The Roman Catholic priest refused to bury him. All other white ministers being absent, rather than call upon me, a regular ordained minister of the Gospel, whose life before this people has been blameless, the friends of this old gentleman called upon a lawyer, who makes no particular profession of religion, to read the Methodist Ritual over the dead body. What do you think of such Christianity? These incidents do not represent the exceptions, but the rule of Southern Christian action, and they illustrate four very unfortunate truths, viz.:

1. That they will not help us build churches for ourselves.

2. That they will not admit us in theirs.

3. That they will not preach for us.

4. That they would rather have a nominal Christian lawyer, if he be white, to officiate in the deep things of God for them than a minister "clothed in righteousness," if he be tainted with Negro blood.

Thank God for worthy and noble exceptions, but they are comparatively too few, God grant, to purify the Southern Protestant Churches, before their prejudices [illegible] inconsistencies drive the colored people to Romanism or perdition.

Houma, La., Nov. 12, 1879.

Ex-Gov. Henry P. Baldwin is appointed to succeed the late Senator Chandler.

For the Southwestern.

A Colored Bishop.

Mr. Editor—The question of a Colored Bishop is now agitating the minds of some of our ministers so much that I am compelled to write a word as to what I think on the subject. I differ with every one that has stated his reasons as the basis upon which he wanted a colored bishop. In the meantime I have waited to see some man put in nomination—one that they think has the qualities that a bishop ought to have. I, for one, do not want a man ordained to the office of bishop because he is either white or colored, rich or poor; but because he is first needed, and second, he is qualified for that position to do the good we so much stand in need of nowadays. References have been made to other Methodist denominations for examples. I don't think any of them have set any examples for us to go by more than have been set in the M. E. Church, for the benefit of our children. In the South the M. E. Church has more than twenty schools for the education of the poor and needy, and aids in the support of the ministry, in building churches and supplying poor schools with books, etc., while the other Methodist denominations of color have in many places neglected the moral and mental elevation of the people too much, for the sake of gaining large memberships and fine church buildings. In view of the material condition of our people in the South, they have been forced to go too far with their money. If one-half of the money expended in church property in the South had been put into school buildings, and the money wasted on railroad and steamboat excursions, with many of the ministers at their head, paid to educate ministers and support teachers, our people would have been better off. Upon the general plans of the M. E. Church I think no one need apprehend any danger of losing many members by having no colored bishop. Many of the older [illegible] may stay away, and many more may leave, but it must be remembered that the church was here when they came into the world, and will be here when they leave it. If they will leave and stay away we cannot help it; neither should we worry about it, since we meet in heaven. The church is here to benefit succeeding generations for all time to come. Therefore, I hope that our ministers, with all their intelligence, will be careful as to how they agitate this question of color, and all other subjects touching the color line. I have had bishops and elders and ministers in the colored churches to speak to me about not being in church with them or some other colored denomination. To them I offered no apology, but avoided answering by saying we preferred being as we were until circumstances ordered a change. I know that there are many of our white brethren who are ashamed to associate with us in the presence of our enemies. Also there are many of our colored brethren who are ambitious, and want to be bishops and elders in the church. I hope the general conference will do nothing to suit the prejudices of either white or colored. I think the more intelligent way to discuss the subject of a colored bishop would be to state what qualifications a man should have to merit him to the office of a bishop, and the next would be to bring the man out and let us all see who he is, as it concerns so many of us. I think several good men might be mentioned. At the same time I am in favor of the selection of a bishop of African descent, if he can be found, and would compare favorably with the rest of the bishops in our church. If one should be selected to take charge of the colored members of the M. E. Church would it not be just what the Church South has done? I hope that the M. E. Church will stand by her principles, and not let her colors flag in 1880. That was done too much in 1876.

Now I will conclude by saying that if a man of African descent can be found with the qualifications required, let us have him to preside over all the conferences when his term comes with the other bishops, and if there is no one qualified, let us have no one; and if nothing will do but a bishop of African descent to represent the colored race and nothing more. The general conference will have to be very careful as to the color of the man, for there is about as much prejudice existing between the mulattoes and blacks as there is between whites and colored. So, then, if the people make color the basis of their agitation, and will have a man of African descent, let us have one of full-blooded African descent. Yours truly,

W. O. LYNCH.

Topeka, Kansas, Nov. 8, 1879.

Ecumenical Conference.

JOINT MEETING OF COMMITTEES.

The General Conference of the Methodist Episcopal Church, in session in Baltimore, in May, 1876, adopted a series of resolutions, proposing an Ecumenical Conference of Methodism, and providing for the appointment of a committee to further the design of the General Conference by correspondence and otherwise. The undersigned, with the addition of Bishop Edward R. Ames, LL. D., and Rev. L. D. Barrows, who have deceased, were appointed such committee. We deem it proper at this time to state what we have done in the discharge of the duties assigned us, and to make a suggestion for the future. We have laid the matter of the proposed Ecumenical Conference before the representative bodies of the Methodist Protestant Church, the Methodist Episcopal Church South, the American Wesleyan Church, and the Evangelical Association of the United States; also before the representative bodies of the Methodist Church and the Methodist Episcopal Church of Canada, and the Wesleyan Methodists of Great Britain. Every one of these representative assemblies has taken action in favor of an Ecumenical Conference of Methodism, and has appointed a committee, or provided for its appointment, to act in this business and for the furtherance of the objects stated.

It seems now to be necessary that there should be a joint meeting of these committees, or of their chairmen, or of some one or more persons authorized to act in their stead, to prepare a call for such Ecumenical Conference, determining the time and place of meeting, suggesting a basis of representation, and providing for essential preliminary details.

We would, therefore, respectfully propose that such joint meeting be held in Cincinnati on Thursday, May 6, 1880; and we express our earnest desire that it may be attended, not only by the representatives of the several Methodist bodies which have taken action in favor of an Ecumenical Conference, but also, as far as practicable, by authorized representatives of all other Methodist organizations in every part of the world.

We would furthermore call on all Christians, and especially on all Methodists, to offer continually fervent prayers to Almighty God that he may be pleased to further this godly design with his blessing, so that it may redound to his glory, and may result in a large increase of the spirituality, unity, and prosperity of his church, and the more speedy conversion of the world to our Lord Jesus Christ.

M. SIMPSON,
A. C. GEORGE,
P. S. DONELSON,
I. N. BAIRD,
J. W. MARSHALL,
JAMES HARLAN,
FRANCIS H. ROOT,

November 6, 1879.

P. S.—All Methodist journals in this country and in every other country are respectfully requested to publish the above notification.

Tribute to Senator Chandler.

At a mass-meeting held last Sunday evening in the Hanover-street church, this city, under the auspices of the Y. M. C. A., the following handsome tribute to the late Senator Chandler was paid by the Rev. Dr. C. W. Wallace:

"He commenced his remarks by saying that he found one truth running through the entire Bible, present in every declaration. It was the truth that men whose hearts were not given to God were never satisfied with this life. We find men ready to confess their sins, but they are not satisfied. They live stretching after something they cannot find and never will find until they come to Him. This restlessness of spirit and want of something is the observation of us all. It is in many instances our own experience. The longer I live and the more I study the blessed word, the grander and grander appear the thoughts of Jesus Christ. It was only yesterday (Saturday) that the wires brought us the sad news of the death of a man born just across the river; of a man who had not only been in the Senate-chamber, but in the rooms of the Capitol. He had stood high among the ablest men of the country. Although he had many enemies, he had, like every strong man, strong friends as well. He is now gone. But I believe that during all his years of political life he was never charged with corruption in office. You will ask why do I refer to him? I will tell you. In youth and the long ago he professed to have an interest in the Savior. He was called upon to part with a brother who had studied for the ministry, and who went down with the hand of consumption before he reached the pulpit. A little while after a second brother entered the same profession, but the same disease came to him, and he was obliged to leave for Cuba in hopes of recovery, but instead of recovery death came, and on its near approach he sent for his brother who has just died to close his eyes. He went and was with him at his death. In that country there was no opportunity of holding a Protestant burial service, and the mourners were obliged to take the body and steal out of the room at night and dig a grave and drop it in. They did so. The night was dark and rainy, and when the hour came they took the coffin and carried it to the open grave. (This man in the description of the scene afterward said: "I could not bear to see the body of my beloved brother buried without a prayer above his grave.") There was no minister there, no brother or Christ, and this brother whose death has just been recorded knelt there in the rain and mud, seeking the divine blessing. This man has stood in the eye of the civilized world as the associate of presidents, of senators, and of leading political men for the last quarter of a century, but never did he stand in a relation so honorable as when he stood by the open grave of his brother and sought the blessing of Almighty God. Were I a painter, that would be the scene; were I a sculptor, that would be the tale that I would tell to all coming generations. It is, my young friends, noble, dignifying, honorable, the highest manhood, the noblest position for this life to be a Christian. *From the Manchester, N. H., Mirror and Farmer, Nov. 8, 1879.*

Platform of Principles of Louisiana Temperance Party.

Acting upon the inalienable and inherent right of independent citizenship, and in the free and untrammelled exercise of the franchise, we deem it but proper and just that we should set forth before the public a clear and succinct statement of the causes and motives that have given birth to our present course of action.

It has become a subject of common discourse and severe criticism among intelligent citizens, that the legislation and government of our State have been carried on, in times past, more in reference to the domination and success of party supremacy and the emoluments of office, and subjecting almost all measures of legislation to mere partisan influences, oftentimes defeating wise and beneficial laws, because it might enhance the popularity of their opponents, while the real welfare and prosperity of the State are held in abeyance, or used as mere stepping stones to official stations and the partisan distribution of official patronage without regard either to qualifications or character.

Believing as we do that the interests of the people and the prosperity of the commonwealth ought to be the primary object, and the fundamental basis of all wise State legislation, we call on all voters not blinded by party bigotry or manacled by the arbitrary dictation of selfish politicians, to unite with us in the supreme effort to redeem our State from the debased political thraldom in which she has been so long struggling.

Repudiating with just and righteous indignation the degraded and debauched so-called politics of the times, that taints almost everything it touches, because it is allied with chicanery, fraud and whisky, and not having the slightest hope of divorcing it from these debasing elements, which make up its very web and woof, therefore we propose to make a new departure and unite temperance and reform with the higher and purer ethics of political economy—that economy which relates to legislation and good government—looking solely to the welfare of all the people, and the general prosperity of the commonwealth in all her departments.

Upon this solid basis of action, against which no objection will hold good save that of political cowardice, we make our appeal with the more confidence to the great body of right-minded and right-thinking voters to unite with us in the reforms and better legislation herein proposed.

And especially do we make a conscientious appeal to the moral and religious voters of the State, whose confessed principles before God and men must necessarily ally you with such modes of action and secure your undoubted endorsement of the reforms absolutely needed.

You have long waited and wished for a platform of unquestioned principles upon which you could stand with honor to yourselves and honor to the State, and deliver a vote which has for its paramount object the welfare of all the people and not the triumph of corrupt party domination and self-seeking politicians.

Heretofore, as you well know, the partisan dictation of unscrupulous office-holders and their obedient satellites, have virtually disfranchised you of a free choice of public officers by selecting men in advance, in their exclusive star-chamber conclaves, parceling out, with unparalleled impudence, the municipal and State offices to men whom you would have repudiated, and, which ring dominition forced you, like political slaves, to go through the humiliating farce of recording their dictum at the ballot box, and all for the sublime reason of preserving the unbroken unity of the party.

We propose to throw off this servile and corrupt domination, and assert our true political manhood, and stand for principles that aim at something higher and better for our State and people than has heretofore been given us by men whose chief aim has been the spoil of office, and whose skilled ingenuity has been marvellously developed in filching taxes from our over-burdened people under the forms of law.

We propose, therefore, in the future to hold the interests of the people and the interests of the State superior to that debased political action that seeks the domination of party, and that party again subservient to federal domination.

The State and her most vital interests have been sacrificed, time and again, on this altar, by giving a willing ear to the seductive flatteries of political demagogues, who would make the State the mere scaffolding to build up their towering ambition.

We believe that, without these entangling alliances and corrupt influences from high officials, pure, intelligent and earnest men can always be found, who will guard with vigilant care the interests of the State in all her federal relations.

In full accord with the spirit of these principles:

We shall favor the establishment of a State bureau of agriculture and immigration, with ample appropriations, so that a State geologist shall be empowered to survey and develop our mineral wealth, analyze our soils, and give to the world a knowledge of the immense opulence of our resources; also, that intelligent agents shall be sent abroad, clothed with legislative authority, and furnished with convincing statistics to invite intelligent emigrants and skilled laborers to our State, to bring our her rice resources and increase her wealth.

We shall favor suitable and well guarded legislation exempting from taxation, for five years, all new manufactories and all actual cultivators of the soil, whether single or married, who may avail themselves of such legislation.

We shall favor the passage of a statute Sunday law, suppressing all sales of intoxicating liquors without infringing upon the rights of any citizen to deport himself in any manner he may see proper, provided he does not infringe upon the rights of others, because the passage of such a law is absolutely necessary in order to reduce crime, and thereby reduce taxation, and because it will protect manual labor from demoralization and greatly enhance our agricultural productions.

We shall, without fear or favor, protect all citizens, white or black, in all their civil and legal rights, and frown upon any unjust oppression, come from what quarter it may.

We shall favor the abolition of all State and city port charges, and proclaim to the world that the great metropolis of the South offers a free port to the commerce of the whole world, and lifting off the burdensome taxation from the Mississippi river steamers that ply up and down our great inland sea, believing that the increased prosperity from our growing and expanding commerce will enable us to meet all the needed repairs of the wharves and landings.

We shall favor all sound and healthful legislation that will give increased efficiency to our State educational interests, and that will compass the welfare of the State and people, holding these as a paramount consideration.

General News Items.

The French cable has been laid.

Drought in Virginia creates much anxiety.

The Spanish government will send 10,000 troops to Cuba.

The Supreme Court declares the trade mark laws unconstitutional.

The Mississippi Valley Convention will meet in Louisville December 2d.

The steamer W. O. Pierce struck a snag and sank 25 miles above Memphis.

Russian troops have been concentrated on the eastern frontier of Germany.

The Senate committee to take testimony in the Kellogg-Spofford case is holding sessions in New Orleans.

It is feared that the Democratic council of Maine will count out the Republican majority in the next Legislature.

The Republicans hold the balance of power between the debt-payers and the readjusters in the Virginia legislature.

Judah P. Benjamin, of London, who has made a large fortune since he left this country [illegible], was a poor country [illegible] in Louisiana for £500.

Representative Fenton, of Georgia, has written a letter condemning Bourbon Democracy. It is thought he will vote with Republicans hereafter.

Secretary McCrary has given Mrs. Gilmer, widow of John P. Gilmer, one of the victims of the Kemper County massacre in 1876, an appointment in the War Department.

The new postoffice at Raleigh, the finest building in the city, was finished off by colored men. The entire contract was awarded to Ellison and Irving, both colored.—*N. C. Republican.*

Rev. Mr. Mackay, of the Church Missionary Society, has, within a few weeks, secured the emancipation of 500,000 slaves, and the abolition of slavery by King Mtesa, of Uganda, one of the most powerful chiefs of Central Africa.

Mrs. Amanda Smith, the colored evangelist, formerly a slave, well known as a successful Christian and temperance worker in this country, among the Methodists particularly, and who has recently been conducting meetings acceptably among the higher classes in England and Scotland, has gone, by the overland route, to Bombay, India. She was called there by Rev. William Osborn, who has charge of the missions established by Rev. William Taylor in that city some years ago.

Exceeding Hungry.

A year ago the New York *Tribune* hunted up the Southern claims which have been presented by members of Congress from Southern States. The compilation was made from the official documents in Washington, and came down to March 1878. The sums claimed for internal improvement and for private relief amounted to $650,000,000. From March, 1878, to July 1st, 1879, and omitting various blind claims for enormous unspecified sums, bills were introduced into Congress calling for $681,861,000 for internal improvements in the South, and for private claims amount to $53,415,942 more. Bills reported from December 3d, 1877, to July 1st, 1879, demand for internal improvements, $373,861,000; for private relief, $63,663,785; for cotton tax, $35,000,000—making total Southern claims of $1,287,524,735. [illegible] bills are enough to [illegible] United States treasury. Of [illegible] this is only the beginning. [illegible] South is exceeding hungry.

THE SOUTHWESTERN.

J. C. HARTZELL, D. D., Editor.

THURSDAY, NOVEMBER 27, 1879.

5,000 for 1880.

Shall we have 5,000 subscribers [illegible] the SOUTHWESTERN for 1880? We ought to have them, and will, if the preachers in our terri[illegible] do their duty in presenting the claims of the paper to their [illegible].

All we ask is for every preacher [illegible] make a canvass among his con[illegible] and his outside friends, [illegible] them of the SOUTHWESTERN [illegible] its value as a church, family [illegible] general news paper. Brother, [illegible] you not do this?

The SOUTHWESTERN is a good re[illegible] paper. Look over any issue, [illegible] find religious reading for every member of the family.

[illegible] SOUTHWESTERN is a Meth[illegible] paper. It is not only an offi[illegible] organ of the Methodist Episco[illegible] Church, but its Publishers and [illegible] believe in the doctrines and [illegible] of that church.

[illegible] SOUTHWESTERN gives large [illegible] to the Sunday-school. Every [illegible] contains a commentary on the [illegible] Sunday-School lesson [illegible] following Sabbath. Every [illegible] and teacher in the Sunday-[illegible] should study this.

[illegible] SOUTHWESTERN is fearless in [illegible] of wrong, no matter [illegible] it be in churches or political [illegible]. It has steadily demanded [illegible] rights of all people, irre[illegible] of race or color, shall be [illegible]. This it will continue. The gospel is not only a theory, but must be car[illegible] practice. The SOUTH[illegible] demands that the golden [illegible] not only be preached [illegible] pulpit and in political [illegible] but that it shall be prac[illegible] pew, on the plantation [illegible] ballot-box.

[illegible] has discussed [illegible] in all its bearings, [illegible] the facts of this [illegible] to the world, when [illegible] sought to keep the [illegible] the people.

[illegible] during May [illegible] publish the proceedings [illegible] General Conference of the [illegible] to meet that month [illegible] O. All our people [illegible] to read that.

[illegible] will help to [illegible] church wherever it is [illegible] will help the preachers [illegible] members and all the [illegible] teaching them of the great Church to which [illegible] and giving them news [illegible] of Christ's king[illegible].

[illegible] shall we not have 5,000 [illegible] 1880?

[illegible] may obtain several [illegible] to or calling at [illegible]

[illegible] to S. H. Hen[illegible] for a copy of the [illegible] Nebraska Confer[illegible] Oct. 8-13, 1879.

[illegible] writes, as from [illegible] have left Fort [illegible] not stand; the [illegible] farmers in [illegible]

[illegible] his recent [illegible]

Repentance.

There is a very common error respecting repentance which needs to be corrected, and that is, that repentance is mainly sorrow, a great emotional excitement of grief manifested in loud bewailing, in "strong cries and tears." It is certain that there is no true repentance without deep and pungent sorrow for sin, which may often be sincerely shown in the manner referred to, though it is by no means an indispensable evidence of deep feeling, whether of sorrow of joy, that it be noisy and demonstrative. The deepest grief is often silent,—too deep for utterance, and giving no expression in noise or tears.

But while genuine sorrow for sin is essential to true repentance, it is not repentance itself. It is one thing to grieve over sin, but quite another thing to repent of it. There can be no true repentance without sorrow, but there may be sorrow without repentance. Repentance in the Scriptural sense is an *act* or series of acts, producing a change of life and alteration of habits. It is reformation, a turning from sin and turning to God. But sorrow is an *emotion*, a state of feeling, which may, or may not lead to repentance, according to the will of the sinner.

This, then, is the distinction between sorrow and repentance—the one is the state of the soul produced from without, either by the Spirit of God convincing of the guilt of sin, or by the disgrace and loss of character resulting from the discovery and exposure of the sin. In this latter case the sorrow is not so much for the sin, for its own sake, as for the fact that it has been found out. If the sin could have been kept secret, and the reputation before the world uninjured, the grief would not have come; but because the secret sin has been exposed and the reputation has suffered loss, there is a kind of sorrow—"the sorrow of the world which worketh death," because the person who has it, if he repents at all of the sin that has been discovered, does so hypocritically, and simply to recover his lost standing with the world, but continues as before, in secret sins, which he hopes still to conceal from men. But repentance is a result which has its efficient cause not from without, but from within, in the will which resolves to reform, and puts the resolution into practice by ceasing to do evil and beginning to do well. This repentance is usually the result of a godly sorrow for sin, produced in the soul by the Spirit of God, and "worketh a repentance not to be repented of;" because it is a sincere renunciation of sin growing out of a perception of its heinous character. It is, therefore, repentance of all sins,—of those which are secret and hidden from the eyes of men, as well as those which are known and public.

The question arises, Does a godly sorrow always lead to this genuine repentance? If by "godly sorrow" is meant repentance itself (as it is too often, we think, erroneously, supposed to mean) then, of course, the answer would be, yes. But if godly sorrow means simply (as we think it should always be understood to mean) a feeling of grief for sin produced by the awakening Spirit, then the answer is that even this godly sorrow for sin may or may not be followed by repentance according to the will of the sinner,—according as he yields to, or resists the strivings of the Spirit. And this is only saying what all men know to be true, and what, indeed, is taking place all the time,—that men may resist and grieve the Holy Spirit whereby they are awakened and made to see their guilt as sinners.

There are multitudes now living in "hardness of heart and reprobacy of mind," who were once, nay, perhaps, oftener, powerfully impressed by the Spirit that they were guilty sinners and must repent or be lost. Some have lived under this conviction for days and months, and yet resisted it, and finally threw it off entirely. They had sorrow, they had tears, they had restless nights and gloomy days, the Spirit of God strove mightily with them, but they had not the will, the resolution to repent, and grieved away the blessed Spirit and were left without God or hope in the world.

All of which goes to show that, however constant an accompaniment of repentance sorrow is, it is not the vital part of it—not repentance itself; that the way to repent is to repent, not to wait for a greater or less degree of feeling, but to do what men who have little or no [illegible] know they ought to do and [illegible] off their sins by [illegible] and their iniquities [illegible] God." "The gen[illegible] of our repentance depends [illegible] excitement, [illegible] of the voli[illegible] renounced [illegible] of our [illegible] all men who know that they are sinners can, and should repent now, for "God now commandeth all men everywhere to repent." Men cannot feel sorry at will, but they can repent at will; and if they know their duty in this respect (and who does not?) they are responsible for doing it now, whether they have any feeling or not. The feeling will be sure to come to every man who resolves with all his soul to reform, and immediately sets about carrying his resolution into practice.

Mrs. Laura A. Matlock.

The delay in the presentation to our readers of a suitable sketch of the lately deceased wife of Rev. J. Matlock, presiding elder of the Teche district, has been unavoidable. Mrs. Laura A. Matlock was born June 22, 1834, in New Berlin, Shenango Co., N. Y. In her early childhood her father, Mr. O. Cowles, now of Monroe, Iowa, removed to Richfield, Summit Co., Ohio, where she grew up to womanhood, and where in her nineteenth year she was converted and united with the M. E. Church. There, on the 10th of August, 1853, she married Rev. J. Matlock, then in the ministry, and consequently her whole married life has been identified with active Christian life. Her very useful, and in the main happy life, closed June 9, 1879, at La Teche, Louisiana.

She was a woman of fine culture, of good education, and a faithful and efficient church worker. In the Sunday-school she took special delight. She was blessed with musical talent of a high order, which she constantly cultivated and employed in the interest of the church whenever an opportunity was met. She was a passionate lover of the beautiful in nature, especially of flowers and shrubbery, and many a parsonage yard in Ohio gave evidence of her presence and taste, during her sojourn there.

Her social qualities were of a high order. The young people gathered around her lovingly wherever her lot was cast. Her self-denying labor among the colored people at La Teche for the last three years, is deserving of special mention. During this time she performed missionary work in introducing Christian influence in the homes of the freedmen, conferring with the mothers and daughters, in accord with her mis[illegible] New Orleans. She will be gratefully remembered for the work she performed in the common school and Sunday-school for the elevation of the freedmen.

For some months preceding her death she seemed specially hopeful and happy, and when attacked by the disease which subsequently proved fatal, she frequently remarked that it would be her last illness. She expressed a desire to live longer on account of her family, but said that if it was the will of the Lord she was resigned to it. Her last testimony was: "I am not afraid to die. No! No!"

Possessing the complete affection of those nearest and dearest, satisfied with her Christian life-work, Sister Laura A. Matlock passed away in triumph to be received in the fold of the Savior above.

Whisky and Tobacco.

An educated and sensible man, who has just closed his fourth year of ministerial service in southern and central Texas, says: "Robertson county expended this year, according to a very close calculation, $3,000 for the support of churches and the gospel; $100,000 for tobacco, and $300,000 for whisky. There are in said county about 2000 church members: 1,000 of whom have membership in the M. E. Church South. His various congregations aggregated over 400 members. Of the women, only two did not in some form dip or use snuff or tobacco, and of the men, only six who did not chew or smoke! In one society of 45 members they actually sustained three prayer-meetings a week, and only one of the entire number paid a solitary cent for the support of the ministry."

It's easy to obtain the spiritual and financial dynamics of a type of Christianity of this sort, which has never yet reached a state of healthy conviction touching the filthy enormities, the waste of money and the prostitution of manhood involved. Ministers of Christ, in the same degradation, changed year by year on a regular system of starvation, and out at the elbows, windowless barns, called churches, and paintless, tasteless, tumble-down unthrift everywhere! Whence this vast revenue from tobacco and whisky, and why this starving pittance for Christ, purity and righteousness? Why this universal aversion to a collection basket and easy and spontaneous shout about a "free gospel?"

At a recent convocation of ministers, a committee was appointed to prepare a report on temperance, in which a clause unfriendly to tobacco was not even admitted to a private discussion, much less to a public presentation! And yet these are the men, and this the type of Christianity that is to take the world for Christ, and "spread scriptural holiness over these lands." O! my soul, pour out thy scorn and withering contempt (no place for tears) upon a "form of godliness" so void of consistency and power, so beneath the standard of the Scriptures, the example and teaching of the Fathers, and so utterly farceful and contemptable in evangelical agency and results. We must have a ministry that will put off this softness and sin, and put on Christ and power, and lead the people out on higher and holier ground. "Holiness becometh thy house, O Lord, forever."

Thanksgiving Day.

The annual observance of a day for special praise to God for the blessings with which He crowns the years, has become a national institution. It is a significant fact of value especially to those who, feeling that their lives have not been well cushioned, and that fortune has been adverse to them, are ready to ask querulously, "What have I to be thankful for?"—a significant fact that the custom of observing a day for thanksgiving had its origin in the sterile soil of New England, and was first observed by our Pilgrim fathers with profound gratitude to God for his goodness in granting them a fair harvest of twenty acres of Indian corn!

They had landed at Plymouth Rock in December, 1620, and had spent one winter in a new and strange land in sore want and suffering. About a month before they discovered Plymouth, while they were on shore at Cape Cod, a party went out exploring, and found, as one of them afterward wrote, "a heap of sand, which we digged up, and in it we found * * * a fine great new basket full of very fair corn of this year, with some six-and-thirty goodly ears of corn; some yellow, and some red, and others mixed with blue, which was a very goodly sight. The basket was round and narrow at the top, and was very handsomely and cunningly made." Two weeks later they found more corn, in all about ten bushels, "which" they said, "will serve us sufficiently for seed," taking care to pay the Indian owners who had buried the corn. So they did not begin with stealing from the Indians—a custom which it is to be feared their posterity have not so faithfully observed as the thanksgiving they instituted.

When spring came they planted twenty acres of corn, and six of barley and peas, the seed of which they had brought from Holland, whither they had first been driven from England. The six acres planting came to nothing, but the corn yielded a good crop, and for this they were devoutly thankful; the whole colony came together for a feast of rejoicing. As guests they entertained the friendly Indian chief, Massassoit, and ninety of his men.

Governor Winslow describes how this annual feast of ingathering had its first beginning, and how the turkey came to play so important a part in it: "The woods then abounded with venison, the harbor was alive with wild ducks, and beside the water-fowl there was a great store of wild turkeys in the forest. Four men were sent out in the late autumn, fowling, so that we might rejoice together after we had gathered the fruit of our labors. The four sportsmen killed, in one day, as much fowl as lasted the company almost a week. The Indians also went into the woods with bows and arrows, and brought in five dear for the feast." Thus was inaugurated Thanksgiving Day, which is now observed with gladness in nearly all the hamlets and homes of the United States, "from the pine-clad hills of Maine to the Golden Gate of the Pacific."

If our Puritan ancestors could find time and occasion in their stern battle with a niggardly soil, a merciless climate, and still more merciless savages, to inaugurate and observe the custom of an annual thanksgiving, surely we, the fortunate possessors of the "goodly heritage" they have opened for us, have abundant reason this year to obey the call of the President to assemble in our "respective places of worship, there to give thanks and praise to Almighty God for His mercies, and to devoutly beseech their continuance."

A review of the year past will afford special reasons for observing the day. The proclamation of the President truly says: "At no recurrence of the season which the devout habit of religious people has made the occasion of giving thanks to Almighty God and humbly invoking his continued favor has the material prosperity enjoyed by our whole country been more conspicuous, more manifold, or more universal."

It is especially fitting that we in the South, and particularly in this city where a year ago the yellow fever scourge had filled multitudes of homes with mourning, and wholly destroyed so many others, should give devout thanks to God for our immunity from "the pestilence which walketh in darkness, and the destruction which wasteth at noonday."

The Board of Church Extension.

The fourteenth anniversary of the Board of Church Extension of the M. E. Church, was held at Grace-street M. E. Church, Philadelphia, Pa., Thursday evening, Nov. 13th. Bishop Simpson presided. Exercises opened by singing by the choir. Rev. H. W. Warren gave the reading from the scriptures. Hymn No. 863 was sung by choir and congregation. Prayer was offered by Rev. J. Y. Bates. The corresponding secretary and treasurer submitted the following report:

PHILAD'A, Pa., November, 1879.

BRETHREN, "*Laborers together with God*:"—The time has come for a great enlargement of our Church Extension work. The long night of financial gloom is gone. "The morning cometh." Its golden beams illume the whole business horizon, and warm into new life the varied industries of the country. Already "the children of the light," are bringing the first fruits of the day as thank-offerings to God, and through our strengthened benevolences the hearts of thousands are made glad.

As the servants of all, in our Church Extension work, we come to you again, and with gratitude report that the enlargement of our work has already begun.

Though most of the contributions to our cause for the present year were made before the revival of business had materially affected the interests of the people, the report of our treasurer for the ten months ending Nov. 1, is very encouraging.

The total receipts from all sources, during this period are:

On General Account, Collections, etc.	$68,350 25
On Loan Fund Account	37,280 70
Total	$105,630 95

Our receipts for the entire year 1878 were

On General Account	$70,799 35
On Loan Fund Account	34,518 10
Total	$105,817 45

showing an increase of receipts for the ten months over the preceding twelve of $313.50. The collections from conferences alone are already in excess of those of the whole of last year, by $2,908.11. Is not this the sure prophecy of greatly enlarged liberality in the support of our cause in the future? And may we not plan for a corresponding enlargement of our work?

During the long period of financial depression through which we have passed, we have been constrained to intervene to save many churches that, without our aid, would have been lost. There are still a few of this class seeking aid; but we stand firmly by our rule and aid only those that without our help would be involved in disaster. In such cases it is doubtless as wise to save a church already built as to build a new one; but we keep always in view the fact that our work is "Church Extension," not Church relief, except it be to avoid Church contraction.

The necessity for the work of our Church in the Southern States is more and more apparent. We have not a laborer in that vast field, nor a Superintendent who visits it, nor an intelligent member who studies it, who has any doubts on that question. Our Church would be false to its founder, and to its Lord and Master, and deaf to the voice of Providence, if it should fail to prosecute its work in that land. It dare not withdraw its shepherdly care from our four hundred thousand members composed of nearly equal numbers of the two great races that dwell there. It it be the mission of the Church of Christ to proclaim and promote peace on earth, to arrest the tides of intemperance and iniquity, to educate and elevate the masses of mankind, to establish a kingdom of righteousness among men, and conserve the harmony and stability of Society under just government, then is our Church greatly needed in the South. If, true to our motto, we go not only to those who need us, but to those who need us most, we must continue going to the neglected poor of all colors, without respect of persons, in all parts of that land. Nowhere else can small sums of money be made to shelter such large numbers in the house of God, and nowhere else is our influence as a Church so greatly needed. With an expenditure of less than half a million dollars our Board has already secured over twelve hundred churches in which we gather every Sabbath more than one hundred thousand Sunday-school scholars, and three hundred thousand worshipers, and this indicates less than half of what our Church has accomplished in the South since the war.

But, after all, the West is the great field where golden harvests are to be gathered from timely sowing. In connection with the transition from hard to prosperous times, there has been an unparalleled emigration from the East to the West. Within two years more than a million of our American people have sought homes beyond the Mississippi. To these is being added a heavy influx from Europe, while "the exodus" of our colored people from the South contributes to swell the tides of immigration which are pouring all over those vast plains and up into the valleys and mining regions of the Rocky Mountains. Everywhere, from the Rio Grande on the south, to the Red River of the North, the people are making new homes. Railroads are penetrating the country, and towns and villages are springing up along these new thoroughfares, while mining camps are transformed to cities in a single year.

We have done what we could with the means at our command. We have refused relief to many embarrassed churches in the older communities, that we might do the more toward meeting this new and pressing demand in the West, but thus far we have been utterly unable to keep pace with this great movement. We must, absolutely *must*, more than double our work in this field the coming year.

Our Assistant Corresponding Secretary is now urging the church to add $100,000 to the amount asked by the General Committee, as a special fund for the procurement of 400 new churches on the frontier, and numerous generous responses are being made to this appeal.

We beg every member and friend of our church, and especially every pastor, to remember that the church sends all who need aid from abroad, to secure suitable houses of worship, to our Board of Church Extension. We are only your trustees for this work, acting for you; and we are all only trustees in trust of the gospel for all mankind. We report our work and its wants to you. What report shall we all render to our common Lord and Master? Shall the house of God be placed in the midst of every community? Shall our whole country be blessed with its influence?

Brother, what will you do, this year, to accomplish this result? Three hundred destitute congregations await your reply.

In behalf of the Board of Church Extension,

A. J. KYNETT, Cor. Sec.
JAMES LONG, Treas.

Next came addresses by Bishop Wiley and Rev. C. A. Loeber and D. F. Barnes. Singing—Hymn 933. Addresses by Revs. Bernard, Kelly, Bishop Haven, C. C. McCabe. Doxology by choir and congregation. Benediction by Bishop Peck.

REPORT OF THE TREASURER OF THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH, FOR TEN MONTHS OF THE YEAR 1879.

RECEIPTS AND DISBURSEMENTS FROM JANUARY 1 TO NOVEMBER 1.—

Balance from 1878		$5,023 03

RECEIPTS.

1st. GENERAL ACCOUNT—		
Confrence Collections	$55,547 05	
Personal Danetions	3,285 00	
Interest	7,584 54	
Bequests	1,277 25	
Advertising	120 00	
Lithographic Plane	413 00	
Return of Loan to 1026 Arch street	173 41	
		$68,350 25
2d. LOAN FUND ACCOUNT—		
Donations to Fund	$4,799 00	
Loans Returned	18,043 96	
Annuity	10,235 50	
Property Sold	4,202 24	
		37,280 70
Total		$110,653 98

DISBURSEMENTS.

1st. GENERAL ACCOUNT—		
Donation to Church's	$36,652 05	
Interest	9,360 65	
Office Expenses	1,291 09	
Salaries and Traveling Expenses	7,903 42	
Printing and Posting Annual	1,307 10	
Generel Expenses	227 55	
Postage	201 71	
Lithographic Plans	141 33	
Office Furniture	315 54	
		$57,300 44
2d. LOAN FUND ACCOUNT—		
Loans to Churches	$10,700 00	
Property (as received)	4,200 00	
		$14,900 00
Balance		38,453 54
		$110,653 98

DRAFTS OUTSTANDING—		
For Donetions	$3,300 00	
For Loans	1,050 00	
		$4,350 00
Leaving e balance of	$34,687 74	
GRANTED ON CONDITIONS TO BE COMPLIED WITH—		
Donations	$15,645 00	
Loaus	5,450 00	
		$21,095 00
Which if called for now would leave a balance of	$13,592 74	
APPLICATIONS ON FILE ASKING AID—		
Donetions	$8,337 00	
Loans	4,200 00	
		$12,537 00
Which if granted as asked will still leave a balance of	$1,055 74	

A COMPARISON WITH THE RECEIPTS OF THE CORRESPONDING PERIOD LAST YEAR SHOWS:—

	Increase.	Decrease
1st. GENERAL ACCOUNT—		
Confrence Collections	$8,282 82	
Personel Donations		$2,446 14
Interest	79 27	
Bequests	566 78	
Lithogrephic Plans	208 00	
Advertising	20 00	
Donetione etc. return'd		183 34
	$9,156 87	$2,629 48
	2,629 48	
Net increase Gen. Ac't.	$6,527 39	
2d. LOAN FUND ACCOUNT—		
Donations to Fund	$2,767 90	
Loans Returned	1,656 80	
Bequests		$380 00
Annuity	2,185 50	
Property Sold	3,952 54	
	$10,512 24	$380 00
	380 00	
Net Increase Loan Fund Account	$10,132 24	
	6,527 39	
Total Increase	$16,659 63	

WITH THE ABOVE DISBURSEMENTS CHURCHES HAVE BEEN AIDED AS FOLLOWS:—

By Donations	157
By Loans	10
By Donations and Loans	25
Total number of Churches aided	192

These are scattered throughout 35 States and Territories.

SUDDEN CHANGES OF THE WEATHER often cause Pulmonary, Bronchial and Asthmatic troubles. "*Brown's Bronchial Troches*" will allay irritation, which induces coughing, oftentimes giving immediate relief.

THE CANVASS FOR 1880!

LET IT BEGIN NOW.

We call the attention of our agents to the following:

1. Now is the time to push the canvass for *new subscribers* for 1880. At this season of the year the people have money. Begin at once.

2. Do not loose one *old subscriber*. See every one on your list for this year, and urge them to renew for 1880.

3. Collect money now due and forward it at once. Forward all you can now, and be prepared to settle up everything at conference.

4. The SOUTHWESTERN costs only $2 a year, that is about *four cents a week*. We pay the postage.

5. Send for specimen copies whenever you need them, and they will be sent free.

6. We give *no picture premium* next year. But we do better. We place within the reach of all our subscribers a most valuable book worth $2, for *50 cents*. Read the following carefully:

A Valuable Book

Offered to Yearly Subscribers of the SOUTHWESTERN for 1880,

AT A REDUCED RATE.

Home and Health and Home Economics,

A Cyclopædia of Facts and Hints for all Departments of Home Life, Health, and Domestic Economy.

—BY—

C. H. FOWLER, D. D., LL. D.,

—AND—

W. H. DE PUY, A. M., D. D.

The above-named book, a 12mo., 852 pages, bound in cloth, we offer to each yearly subscriber of the SOUTHWESTERN for 1880, who may send us $2 50 cash—$2 for the paper, and 50 CENTS for the book. It treats of everything necessary to make a happy, elegant, healthful Christian home. The purpose is to take the average Methodist home, where the parents earnestly desire the improvement, refinement, health, and spirituality of their children, and put within the reach of such a family the means necessary to secure these ends by a fair application of the principles laid down, and of the suggestions offered. The subjoined title and table of contents will show its scope. It has been prepared by a careful consultation of the highest authorities on the many themes treated.

TABLE OF CONTENTS:

The following are the headings under which the contents are arranged:

Home.
Marriage.
How to Perpetuate the Honeymoon.
How to be a Good Husband.
How to be a Good Wife.
Facts for Parents.
Family Government.
Suggestions to Children.
Members of the Family.
Servants in the Family.
Hints to Employers.
Mistress in the Family.
Superiors and Inferiors.
Training Children for Given Ends.
Choosing a Calling.
How to Conduct Family Prayer.
Grace at the Table.
How to Profit by Habit.
Hints and Helps in Conversation.
Good Manners.
Table Manners.
Church Manners.
Introductions—How to Give Them.
Salutations, and How to Make Them.
Receptions—Best Methods.
Visits and Calls.
Hosts and Guests.
Appointments.
Weddings.
Funerals.
Important Rules of Conduct.
Politeness.
Amusements—Their Importance.
Home Entertainment.
How and What to Read.
Health at Home.
Choosing a Physician.
Prevention of Disease.
The Blood—Its Relation to Life and Health.
Food and Health.
Hints About Healthful Eating.
Food for the Sick.
Water—Its Relation to Health.
Ice-Water and Health.
Summer Beverages.
Tea, Coffee, and Health.
The Air We Breathe.
Disinfectants—How to Prepare and Use them.
Sunlight and Health.
Care of the Eyes.
Care of the Ear.
Care of the Nose—Smelling.
Care of the Teeth.
Care of the Hair.
Care of the Feet.
Care of the Skin.
Bathing and Health.
Sleep and Health.
Clothing and Health.
Tight-Lacing and Health — Important Testimony.
Exercise and Health.
Crying, Laughing, and Singing.
Occupations and Health—Vital Statistics.
Dwellings and Health.
School-Rooms and Health.
Care of Children.
The Sick-Room and Health.
Alcohol and Health.
Tobacco and Health.
Opium-Eating and Health.
Climate and Health.
Temperament and Health.
Precautions and Health.
Antidotes for Poisons—Hydrophobia.
Antidotes for Poisons—Snake-Bites and Insects.
Antidotes for Poisons—Miscellaneous.
Emergencies—How to Meet Them.
Emergencies—Drowning.
Emergencies—Fractures.
Poultices and their Application.
Brief Cures for Various Diseases.
Miscellaneous Health Notes.
Home Economics.
Kitchen Furniture—Cleaning.
Soaps and Washing Fluids.
Washing Clothes.
Starching, Folding, and Ironing.
Removing Stains.
Whitewashing and Painting.
Polishing Furniture.
Articles for the Toilet.
Birds and Bird-Food.
Rules for Carving.
Paste and Cements.
Household Ornaments.

This offer we make to our readers to encourage them to push the canvass next year, and to introduce their church paper to thousands of homes which it has never visited before. Remember, on receipt of $2.50 by postoffice money order, registered letter, or express, we send the paper one year, and forward a copy of the book. Address

Phillips & Hunt,
106 CAMP STREET,
New Orleans.

Our South'n Methodism

MISSISSIPPI.

J. B. Smith, Forest: "Eighty converts were made during our meeting. We have in full membership 103. Paid pastor $59.60."

G. Brooks, Yazoo City: "A camp meeting in August was held one mile from here with some success. In the city a continued meeting has resulted in 89 additions. We ask the churches of New Orleans to pray for us."

M. Adams, Meridian: "Please publish the following: The ministers of the Mississippi conference are asked to meet at Meridian Jan. 12, 1880, in a preachers' meeting. This meeting will take place two days before the sitting of the annual conference. Several of the leading brethren desire such a meeting. Homes will be provided for all who attend."

A. D. Bean, Tupelo: "The Sabbath-schools here, at Arnold's Chapel, Fairfield, Pleasant Grove and Wytches are all at work, and will give what they can to the missionary fund this year. There are two new churches at Fairfield. Mr. McGreahey & Bro. and Smith & Bros. donated aid to our people in building their churches. They are gentlemen of wealth. Lee county is blessed with generous givers to the church."

H. L. Kennedy, Winona: "When I came here I found much opposition. The people of the other churches were afraid I would break them up, but I told them that was not my business here. I came to call sinners to Christ. The M. E. Church is small compared with the others. I found 45 members and have had 134 accessions. The Sunday schools are in a fair condition. They have raised $3.65 for the benevolent cause. At Winona $50 of work has been done on the church. We are going to build a new one at Vaiden. The lumber is on the ground and paid for. The white people aid us. I have four churches on my work, all in good condition. J. H. Simpson, S. M. Cain and J. H. Young, late a student at Alcorn University, are efficient laborers."

TEXAS.

D. Gregory, Austin: "A two week's meeting resulted in 25 conversions, and all joined but two. A splendid season of rain is encouraging. I shall come up all right with the benevolent collections at conference."

George Sawyor, Belton: "At the beginning of the year I found this work in a very low state. The church here had burned down. The members went to work with courage and rebuilt it, but a large debt remained. The sisters gave a supper and cleared $40, and now the church is neatly fitted up. Elder Gates held his conference on the 5th, and dedicated the new church."

LOUISIANA.

Edward Fields, Indian Village: "The Sabbath-school is in a very prosperous condition, and the church is respectable."

C. H. Claiborne, Assumption: "The Woodlawn M. E. Sunday-school gave an exhibition, which the rain prevented hundreds from attending. It is proposed to dress a Christmas tree on Christmas night. The school is increasing in numbers."

ARKANSAS.

C. M. Wade, Hot Springs: "In our little town we have had a glorious revival within the past two months, and over twenty souls enlisted in God's cause."

Letter from Holly Springs.

MR. EDITOR—On the third Sunday in November, according to the resolution passed by the Mississippi Annual Conference at its last session, we took up our Freedmen's Aid, or Shaw University collection. At 3 p. m. a large congregation assembled at Asbury Chapel. After singing and prayer Prof. Heighgate of the State Normal School, and President Hooper of the Shaw University, delivered eloquent and stirring addresses; after which the call for money was made by the pastor. A number came forward with their dollars, and others with smaller change. The following named gave $5 each, viz: Prof. W. W. Hooper, Pastor J. M. Shumpert, Mr. Edward McGowan, Mr. George Ford; Mr. J. M. Fullilove gave $2. The collection was a success. To God be all the glory.

On the night of the 13th inst., at Asbury Chapel, Mr. Jack Oglesby and Mrs. Irene Greenfield were were united in wedlock, Rev. J. M. Shumpert performing the ceremony. A magnificent reception was given them at the residence of the bride. The beautiful table was set in a cross: 40 could be served at one time, and the splendid supper was enjoyed by all. May the blessings of God attend the happy couple through life.

J. M. S.

Holly Springs, Miss., Nov. 21, 1879.

A Word for Texas.

DEAR EDITOR—Yesterday I had the inexpressible pleasure of seeing with my own eyes the Texas Normal Institute. To my mind the location is all that could be desired. It is five miles east of Hempstead; far enough from city life to keep the students, who desire to have good characters, from the temptations of the city. It is about two miles off the Central Railroad—near enough to prevent monotony. The main building, a beautiful dwelling house, is in many respects very suitable. A new building, in course of erection, will be used for the worship of God, class-rooms, etc. Everything, as far as I examined, although in embryo, is being laid on a good foundation. Six of the female students reside in the building, and I think it would be better for all the females to board at the Institute—better for mind and morals. The urbanity of the teachers to a stranger was especially worthy of note, and very encouraging to myself. I can say without hesitation that I believe the culture of our youth is safe in the keeping of such teachers as are now engaged at the Texas Normal Institute. I am taking a little time to inform myself of the Sunday-school work, and am happy to say the prospect is very encouraging. The scholars are improving, the teachers are willing to receive suggestions for the better working of their Sunday-school. May the Lord put it into the hearts of some of his people to open infant schools, so that the good seed may be sown in the best soil. I pray God to prosper the work of saving souls for Jesus' sake.

MRS. ISABELLA HOWELLS.

Letter from Ripley.

DEAR EDITOR—I desire to say something about our work here in Northeastern Mississippi. Times are very hard and money is scarce, but by God's help, we are doing what we can. Protracted meetings throughout the circuit began Aug. 16, and sinners have been converted, and Christians braced up in the faith. The third quarterly conference for Ripley held on the 4th [illegible] 5th was one of great interest. At St. Paul Chapel the pastor [illegible] the Sunday-schools in a [illegible] condition. There had been [illegible] converts. The church is in a [illegible] condition spiritually, but [illegible] are very poor. The [illegible] report $160 for building [illegible] parsonage and lot. [illegible] was put in the parsonage [illegible] C. Thurwood, aged 14, and [illegible] Miller, aged 18. Both of [illegible] girls were converted last [illegible] The Mt. Zion trustees re[illegible] spent in improving the [illegible]

[illegible] Elder J. G. Johnson [illegible] the Sunday-school. Rev. [illegible] a Presbyterian, gave us [illegible] sermon. Elder Johnson de[illegible] a visit to Kansas and said [illegible]

J. M. NEVILS.

[illegible] Oct. 1, 1879.

[illegible] the Duty of all Christians.

[illegible] not made to live merely [illegible] reception of exter[illegible]; as a harp, upon [illegible] wind might blow. [illegible] but, he will, to in[illegible] a power, and the [illegible] impressions. It [illegible] indeed if man [illegible] idler among the [illegible] hands. All [illegible]; from the rip[illegible] the heaving [illegible] Unwearied [illegible] of Para[illegible] not in their [illegible] about do[illegible] Father, as [illegible] neither [illegible]

[illegible] things we need [illegible] impressed [illegible] he shall be [illegible] and an [illegible] known [illegible] soul [illegible] man for [illegible] [illegible]

stretched to take the immortal crown.

The builder builds for a century, the Christian for eternity. The painter paints for a generation, the Christian for evermore. The sculptor cuts out the marble that soon perishes. It is for the Christian to cut out the likeness of Christ to endure forever.

A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a dead king—It is ours to feel that we are engaged in a far nobler work of constructing temples for the living God.

Every Christian can do something. Weep with them that weep if you cannot relieve them. Bestow personal service if you cannot give gold. Teach children if you are not competent as an instructor of men. Be a support to the household if you are not able to become a pillar of the State. Be a lamp in the chamber, if you cannot be a star in the sky. Gladden the circle of home if you cannot illumine a city. Talk to the few if you cannot preach to the crowd.

There should be cheerfulness in our work. "Are you not wearying for your heavenly rest?" said Whitfield one day to an old clergyman. "No, certainly not," he replied. "Why not?" was the surprised response. "Why, my good friend," said the old minister, "if you were to send your workman into the field to do a certain work for you, and promise to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring: 'How I wish it were evening!' would you not say—'Be up and doing and finish your work, and then go home and get your promised rest?'" So God says to every Christian till life's work is fully done.—*Exchange.*

Sunday School.

Nov. 30, 1879—THE MESSAGE TO THE CHURCHES.

SCRIPTURE—Rev. 3: 1-13.

GOLDEN TEXT—"Hold that fast which thou hast, that no man take thy crown."—12.

TOPIC—Christ the Rewarder.

(Condensed from the National S. S. Teacher.)

Prefatory—Out of seven messages we consider but two. The rest, however, need to be studied in order properly to appreciate these two. To each church there is a particular address, just suited to its needs.

Ready to Die (1-3)—First we have the letter to the church at Sardis. It is well to note: 1. The sender of the message. His personality is characterized by two expressions. 1. He that hath the seven Spirits of God. 2. And the seven stars. Now why, in the case of the church at Sardis, were these attributes referred to? For the reason that the church was "ready to die"—its lamp was almost out, and what more appropriate title could he assume than the one that "hath the seven Spirits of God?" The condition of the church. Its reputation was good; it had a perfect creed; it was orthodox in its statements of faith. It had no works, and it had ceased to be watchful—was giving no evidence of spiritual life. The admonition. 1. Be(come) watchful. The church had passed into the torpor of death from the torpor of sleep. No church that sleeps can live. There was a little life remaining, a few graces that had not perished, a few names that had not defiled their garments. Perhaps the case of Sardis was like that spoken of in the parable of the sower, where the good seed "are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Luke 8: 14. If one has lost hold of his Father's hand, he can take hold again; if he has strayed away, he can repent, and return once more. The warning. All of God's threats of destruction are conditioned upon some "if." None are destroyed without repeated and adequate warning. The promised rewards. 1. To the undefiled of Sardis. I will confess his name before my Father, and before his angels. That means a great deal—more than now we can begin to realise. Christ will acknowledge his victors in the very center of the court on high. And names there will be heard, and will be greeted with loud acclamations, that here are utterly unknown to fame. The encouragement. 1. I have set before thee an open door. A door of usefulness and of activity. And no man can shut it. For thou hast a little strength. Christ [illegible] of his followers no impossibil[ity]. What they cannot do he [illegible] for them. The church that [illegible] to Christ in its small be[illegible] live to see its mockers [illegible] worshippers. Hold fast [illegible] that no man [illegible] crown [illegible] other words [illegible] We cannot [illegible]

habitation. I will write upon him the name of my God. And the name of the city of my God. My new name. That is the name that no man knew but he himself. It is a name of peculiar meaning and glory, that will identify all the disciples who have loved their Lord on earth with their Lord in heaven.

NEW BOOKS.

HORACE MANN. By Prof. Wm F. Phelps, A. M. New York; Phillips & Hunt. Price 10 cents.

Chautauqua text book No. 14 is a brief outline of the life and works of the great American educator.

James L. Furman, Esq., has in press a History of Louisiana, designed for use in academies and schools, and for the family library. We have perused some advanced sheets of volume 1. The work is to be included in two volumes. We believe a school history should be condensed into a single volume, and that the merits of the local history of Louisiana do not warrant the introduction of an expensive text book in the schools.

HISTORY OF THE CHRISTIAN CHURCH, from its Origin to the Present Time. By W. M. Blackburn, D.D. Cincinnati; Hitchcock & Walden. Price $3.

Dr. Blackburn, of Chicago, a professor of church history, has in this volume of 727 pages, reviewed the great facts and doctrines developed in the Christian church from its beginning to the present time. It is a first rate text book. The author is a Presbyterian; it is published by a Methodist house, which may be cited to show its unsectarian character. It is believed to have met a great want in the church, and destined to have a wide circulation.

Figures Don't Lie.

SPARTA, Union Co., Oregon, May 30, 1879.

Butter Improvement Co., Buffalo, N. Y.:

Sirs—The package of "Butter-Maker" forwarded by you to W. W. Rose, Esq., of this place, was handed over by him to me for trial, and orders to report the result to you, as I have the management of his dairy.

I have the honor to report that one gallon of sweet cream churned at a temperature of 55 deg. and treated with the Butter Maker according to directions accompanying package, produced four and one-half pounds of butter of a fine golden color, and firm, waxy texture, and of delicate flavor; time occupied in churning and gathering the butter, twenty minutes.

One gallon of sweet cream, same lot, churned without the powder, produced four pounds of butter several shades lighter in color, not so firm or waxy in texture, but no perceptible difference in flavor; time occupied in churning, at same temperature as above, forty-five minutes. The fine, even grain, rich golden color, increased quantity from the same amount of cream, and the difference of time occupied in the churning and gathering the butter, are greatly in favor of using your preparation, and I have no hesitation in recommending the same to my friends and the public generally. Very respectfully, your obedient servant,

GEO. W. EASTERBROOK.

25c. buys a pair of Lyon's Patent Heel Stiffeners and make a boot or shoe last twice as long.

"You Don't Know their Value."

"They cured me of Ague, Biliousness and Kidney Complaint as recommended. I had a half bottle left which I used for my two little girls, who the doctors and neighbors said could not be cured. I am confident I should have lost both of them one night if I had not had the Hop Bitters in my house to use. I found they done them so much good I continued with them, and they are now well. That is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough."—B., Rochester, N. Y.

NEW PUBLICATIONS.

—The Student's Journal, Bloomington, Ill., has enlarged from 16 to 24 pages, and reduced its subscription price to 75 cents.

—The United States Official Guide for November has been received from the publishers, Houghton, Osgood & Co., Boston. It is a valuable publication for all who have a large correspondence. Price $1.50 per year.

—The Southern Musical Journal ($1 a year) gives you in every monthly number $1 worth of new music. Send to the publishers, Messrs. Ludden & Bates, Savannah, Ga., and be convinced; or, send 10 cents for a specimen copy.

—The Contemporary Review for November (New York, Geo. Munro,) has the following: On Freedom, by Prof. Max Muller; Mr. Gladstone, by a Liberal, and by a conservative, two stories; The Ancient Regime and the Revolution in France, by Prof. Von Sybel; What is the Actual Condition of Ireland? by E. S. Robinson. The Deluge, by Francois Lenormant; Suspended Animation, by R. A. Proctor; John Stewart Mills' Philosophy Tested, by J. W. Jervis.

—In Good Company ($3 a year, Springfield, Mass.), number three, writers of really good short stories are represented. Mrs. Rose Terry Cooke by Doom and Dan; Miss Sarah O. Jewett, by Good Luck; and Mr. Edward Bellamy, whose story is called Jane Hicks. There are also two sketches based upon characters in real life; Saved from Himself, and a Holy Leaf. The most important article, perhaps, is An Answer to the Cry for More English, by Prof. A. S. Hill, of Harvard College. Mr. Geo. M. Towle's paper on Gladstone includes personal reminiscences of the great statesman as an orator. Mr. H. P. Goddard has a sketch of Rev. Dr. Bushnell, drawn largely from personal acquaintance. Tales of the Civil Damage Law, Free-thinking, Assaying in a New Camp, and an article on opportunities West makes enough to satisfy the most enthusiastic reader.

BENSON'S CAPCINE POROUS PLASTER FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 cents.

Conference Notices.

Examining Committee Texas Annual Conference.

The Examing Committee appointed by the Bishop at the last session of the Texas Annual Conference, request the presence, for examination, of all the preachers that may be, under the order of the M. E. Church, entitled to Elder's Orders at the next term, to be held in Galveston, Dec. 10, 1879. The Committee will meet at the Tabernacle at 9 o'clock a. m., on the 9th, and hope that after the day appointed thus, the preachers will not interfere with the regular business of conference, but be present as requested.

COMMITTEE.

Local Preachers' Appointments.

MURFREESBORO CIRCUIT.—Roger's Chapel; 2d Sunday, Chas. Sanders; 4th Sunday, S. B. Danley, Bro. Kelley.

MASON CIRCUIT.—Mason; 1st Sunday, J. Samuel, C. Braden; 2d Sunday, S. Gant, C. E. Alexander; 3d Sunday, S. G. Granberry, F. Goins; 4th Sunday, H. Cook, J. Robinson. Pleasant Grove; 1st Sunday, S. Grant, F. Wilister; 2d Sunday, N. Jones, R. Maclin; 3d Sunday, J. P. Granberry, J. Jones; 4th Sunday, S. G. Granberry, C. L. Fields. Atokoo; 1st Sunday, J. P. Granberry, C. E. Alexander; 2d Sunday, J. Robertson, J. Johnson; 3d Sunday, J. A. Samuel, J. Taylor; 4th Sunday, N. Hill, C. Gibbs. Sadicia; 1st Sunday, S. G. Granberry, C. L. Fields; 2d Sunday, H. Hughes, J. Robertson; 3d Sunday, C. Braden, N. Jones; 4th Sunday, S. Gant, F. Goins. Brownsville; 1st Sunday, O. Williams; 2d Sunday, H. W. Carter; 3d Sunday, G. Williams; 4th Sunday, H. Carter. Ebenezer; 1st Sunday, H. W. Carter; 2d Sunday, G. Williams; 3d Sunday, H. W. Carter; 4th Sunday, O. Williams.

CYPRESS CIRCUIT.—Hudson Grove; 1st Sunday, A. C. Williams; 3d Sunday, J. J. Barr. Nans: 2d Sunday, A. C. Williams, 3d Sunday, A. Blakmore; 1st Sunday, G. C. Harden. Bridge Chapel: 1st Sunday, E. M. Morris; 2d Sunday, G. C. Williams; 3d Sunday, A. C. Williams. May's Chapel; 1st Sunday, J. J. Barr; 2d Sunday, E. M. Morris. St. Peters: 1st Sunday, A. Blakmore; 2d Sunday, E. M. Morris. Midgetts; 1st Sunday, J. J. Barr; 2d Sunday, at 7 p. m., G. C. Hardin.

J. P. PRICE,
J. D. HAY,
Secretaries.

Episcopal Visitation.

Remaining Fall Conferences of 1879.

CONFERENCE.	PLACE.	TIME.		BISHOP.
Cen. Alabama	Huntsville	"	27	Scott
South'n German	Industry	"	27	Merrill
Cen. Tennessee	Nashville	"	27	Wiley
West Texas	Victoria	Dec.	3	Merrill
Savannah	Rome	"	4	Scott
Texas	Galveston	"	10	Merrill

Spring Conferences of 1880.

Florida	Fernandina	Jan.	7	Simpson
North India	Cawnpore	"	7	
South India	Allahabad	"	7	
Mississippi	Macon	"	14	Harris
South Carolina	Charleston	"	21	Simpson
Louisiana	New Orleans	"	21	Harris
Liberia		"	21	
South'n Central	Concord	"	28	Simpson
North Carolina	High Point	Feb.	4	Simpson
Mexico	Mexico	"	4	Harris
Arkansas	Russellville	"	4	Merrill
Little Rock	Jacksonport	"	11	Merrill
South Kansas	Ottawa	Mc'h	3	Foster
Virginia	Norfolk	"	3	Merrill
Baltimore	Baltimore	"	3	Andrews
Washington	Washington	"	3	Peck
New Jersey	Camden	"	10	Scott
Kansas	Topeka	"	10	Foster
Philadelphia	Phil'delphia	"	10	Merrill
Central Pa.	Altoona	"	10	Haven
St. Louis	Sedalia	"	17	Foster
Wilmington	Dover	"	17	Andrews
Missouri	Trenton	"	24	Foster
Newark	Phillipsb'rg	"	24	Wiley
Kentucky	Danville	"	24	Haven
New York	New York	"	31	Wiley
New York East	Brooklyn	"	31	Bowman
New England	Boston	"	31	Andrews
Lexington	Paris	"	31	Haven
Troy	Burlington	"	31	Peck
East German	Brooklyn	April	7	Scott
Providence	Norwich	"	7	Bowman
North Indiana	Union City	"	7	Haven
Maine	Saco	"	14	Bowman
Wyoming	Scranton	"	14	Harris
Vermont	Barton L'd'g	"	14	Wiley
New Hampshire	Great Falls	"	14	Andrews
Northern N. Y.	Ilion	"	14	Peck

By order and in behalf of the Board of Bishops. W. L. HARRIS, Sec.

Seabright, N. J., Nov. 4, 1879.

The Negro Exodus.

—BY—

Rev. J. C. HARTZELL, D. D.,

Editor SOUTHWESTERN CHRISTIAN ADVOCATE.

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Republican Mass Meetings.

ROOMS REPUBLICAN STATE CAMPAIGN COMMITTEE, New Orleans, October 24, 1879.

Mass Meetings of the Republican party will be held at the following places, and will be addressed by some of the gentlemen hereafter named:

Judge Taylor Beattie, Hon. James N. Gillespie, Judge Don A. Pardee, Gov. P. B. S. Pinchback, J. R. G. Pitkin, Esq., James D. Kennedy, Esq., Col. Wm. Burwell, Col. James Lewis, Gov. H. C. Warmoth, Geo. W. Bryant, Esq., Judge H. R. Steele, Hon. J. Henri Burch, Gen. Frank Morey, Gov. H. S. Foote, Hon. M. G. Bobe, Gov. Michael Hahn, Hon. A. J. Dumont, Paul Trevigne, Esq., Hon. Albert Leonard, Judge J. A. Gla, Judge A. Boarman, Gen. Jack Wharton, T. de S. Tucker, Esq., and others.

Tangipahoa	Thursday	"	27
Covington	Friday	"	28
Donaldsonville	Saturday	"	29
New Orleans	Monday	Dec.	1

Saturday, Nov. 29, Donaldsonville, St. Charles and St. James parishes; Sunday, Iberville, Point a la Hache and St. John.

W. L. McMILLEN.

Chairman State Campaign Committee of the Republican party of Louisiana.

E. F. GUICHARD, Secretary.

SPECIAL OFFER.—To any one who subscribes now, and sends us $1.75, we will send the Companion free to January 1st, 1880, and give a full year's subscription from that date.

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Ecclesiastical Law,

—AND—

Rules of Evidence:

With Special Reference to the Jurisprudence of the Methodist Episcopal Church.

—BY—

HON. WILLIAM J. HENRY,

—AND—

WILLIAM L. HARRIS, D.D., LL.D.

8 vo., 511 Pages.

Cloth, $3; Law Sheep, $4.50.

In the first organization of the Church the rules for its government were few and simple; but as the Church grew and multiplied, and the conditions and circumstances of its members as well as of society about them, were changed, the rules necessary for its proper relation and government became more numerous and complex, so that now it often becomes a difficult matter to determine what proceedings should be instituted in a case, and under what particular rules and regulations. This book has been written with the hope that it may assist the administration in such cases. * * * * *

In submitting these rules we have aimed to do more than afford guides to judicial investigations before the tribunals of the Church. We believe they will be found valuable for such purposes, but we have endeavored to show in addition that the authenticity of the Holy Scriptures can be vindicated and their genuineness maintained by the well recognized and established rules of evidence received and acted upon in our courts of justice and in our different governmental relations.—Author's Preface.

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This is the solace, this the science,
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Coonie.

"Here's a new pet for you, Mary," said my brother, entering the house, and laying a "baby raccoon" as he called it, in my lap.

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But we were mistaken. Coonie would get his dainty bits independently of us, and he did so.

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... day when we were walking ... followed by Coonie, we ... him, and retracing our steps ... him sitting on a small rock ... his tail hanging over into the ...

"Coonie is up to some new game," ... my brother; "let's watch him." ... but a few moments ... was a jerk and a spring, ... Coonie was upon the dry land ... a crab clinging to his tail.

... crab was eaten with evident ..., and every day after this ... his tail in the water ... bait, and usually secured his ..., and after eating it would follow us home in the best of moods, ... model of a coon.

... when the crabs refused the ... as they sometimes did, he was ..., and we would be compelled to ... him back to his ..., where he would spend the ... of the day in sullen ...—*Mary Montreal, in Youth's ...*

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... unjust ... eco... spirit ... wisdom is ...

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I desire to find my cousin, Emmaline Caloway. She had a daughter, Elmira Olemo. The last I heard from her she was living on the M. N. T. Railroad, at Batesville, Miss., in 1874. Address me at Granada, Miss.

ALFRED PEACOCK.

MR. EDITOR—I wish to inquire for my wife and children. Wife's name was Nancy. She used to belong to Matison Gunn, in Chicka- Co., Miss., and he sold her to R. D. Dick Price in 1862, and he sold her and children on Flint Creek, in Ga. I had by my wife five children, John, Reuben and Matt. I ask all the preachers to read this in their churches, and if they are found write to me at Moss Point, Jackson Co., Miss., in care of Rev. N. Cannon.

LEWIS WRIGHT.

DEAR EDITOR—I desire to make inquiry for my people through the SOUTHWESTERN. I left them in Jefferson Co., Virginia. Father's name was Jarreth Booman. He belonged to a widow woman, who lived on the public road from Charleston to Shepherd's Town. Mother's name was Leanah Booman. She belonged to Bill Clevan, and was sold and left five children, Isaac, Alfred, Eastram, Karreth and Kissey. Sister Kissie lived at Ekleborger. Brother Karreth lived with Wm. Lock. I had an aunt who lived with Robert T. Brown. She had two children, William and Frances Wheeler. I was brought to Texas by a trader. Any information of the above will be thankfully received. My name used to be Martha Booman. Address me at Brenham, Washington Co., Texas.

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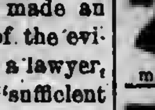

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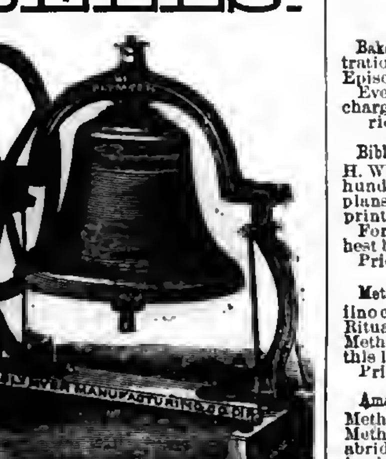

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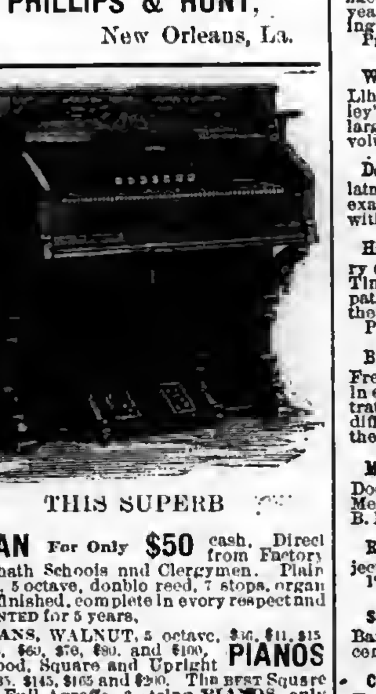

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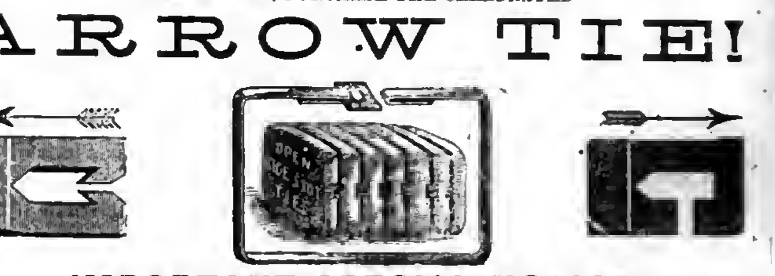

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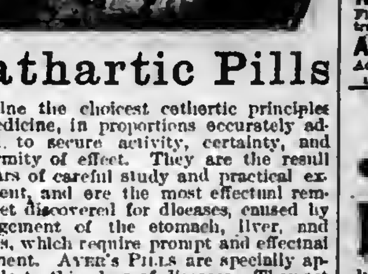

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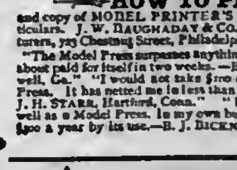

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Luling Circuit.

LULING, TEXAS, Nov. 17, 1879.

MR. EDITOR—Please give space in your valuable paper for the publication of this article. I entered upon this work, as I thought, under [illegible] circumstances, and I might [illegible] with [illegible]. I was met by [illegible] with such cordial reception [illegible] Christian love that the [illegible] enthusiasm began to elevate [illegible] and predict a happy result [illegible] my year's labor. I found [illegible] a community in which [illegible] many good Christians. [illegible] stands on the work [illegible] occupied. The [illegible] at Luling, and [illegible] four and one-[illegible] toward Prairie [illegible] membership is about [illegible]. There are about [illegible] in all. Zion Chapel [illegible] Fairfax. I have re-[illegible] of $113, and for [illegible] cause $23. Times [illegible] very hard this year, or [illegible] liberal contribution [illegible] been given. During [illegible] year there has been [illegible]; adults baptized, [illegible] 9; received in full [illegible] Sabbath-school at [illegible] operation [illegible]. Owing to the [illegible] number of [illegible] the school [illegible] it might be. [illegible] Zion Chapel [illegible] some time; [illegible] want of [illegible] I be [illegible] next year [illegible] the Sabbath [illegible] and [illegible] [illegible] be [illegible] accomplished by the sisters. [illegible] of this society will [illegible] with lights [illegible] I trust the Lord [illegible] in this great [illegible] that they may [illegible]. Pray for [illegible]

about organizing temperance societies. I am certain they would like to see our country prospering, and the sons and daughters of the Ethiopian race elevated to the highest eminence of culture and respect. But as long as they act so backward, letting the whisky distillers and whisky sellers overspread the country with poisonous liquors and demoralizing its promising young men, this cannot be attained. There is a good organization that ought to be the home of young men and ladies—the Order of Good Templars. There is one in Houma, Terrebonne parish, which is doing good work and is appreciated by all. Now, it would be a grand thing to have one in the city of New Orleans. The whites have gone to work. They are not neutral as to the good of their people. They are not only anxious about the uprising of their people, but are very anxious for us to give our hand and heart to the cause of temperance. If our friends will agree and immediately go to work, they will find that the Independent Order of Good Templars, together with the total abstinence society, is certainly a protecting power which admits of no uncertain results, no compromising with social pleasure and carnal enjoyment, no yielding to the gratification of an abnormal diseased appetite which we must guard against forming, but we cannot do it if we use that which causes it.

God grant that the eyes of all men may be opened to the iniquity of intoxicating drinks.

W. L. HAWTHORNE.

College Degrees.

Everywhere but in the United States it has been the policy of governments to proceed with great caution in their concession of the degree-conferring power, and not to concede such power at all unless accompanied with ample provision to sustain it respectably, or unless satisfactorily assured that such provision exists. For a university, in a proper sense of the word, is a costly establishment. It cannot be created by a mere act of Legislature. A flat university is worth no more than a flat dollar. We have some universities in this country whose resources are in some degree correspondent to their responsibilities; but we have not one whose power of usefulness is not constantly held in check by insufficiency of means.
—*Prest. Barnard.*

For the SOUTHWESTERN.

Letter from Crystal Springs.

CRYSTAL SPRINGS, Miss., Nov. 1, 1879.

DEAR EDITOR—Being a constant reader of the SOUTHWESTERN, and seeing many letters addressed to you informing you of the much good work being accomplished at various points, I have become a little jealous, and must let you hear from our little town and its works.

Our church is not in as prosperous a condition as I would like to have it (I mean the building), but we are prospering in many other good works. We have just finished a neat cottage for our parsonage, and it is clear of debt except a few dollars which is being rapidly reduced. Our Sabbath-school is in a prosperous condition and has made great improvement during the past month, for which credit is due to Mrs. N. J. Blackman, a lady who has lately made our town her home, and I am pleased to say she is a member of our church. She is just such an active Christian worker as we have long desired to be with us—an experienced teacher both in Sabbath and day school, and is a great lover of Methodism. I think you will agree with me when I tell you of the good work which she has accomplished in a short month. Sister Blackman has raised money enough to purchase many useful books, papers and reward cards for our Sabbath-school. And more than this, she has aroused our sisters and formed a society of them whose object is to build up our [illegible] and aid our church. Though the Society is only one month old it has $50.75 in the treasury and [illegible] to have much more soon. [illegible] society has employed a teacher [illegible] opened an independent school, allowing poor children who are not able to pay tuition to enter free of charge. All this good work is be-[illegible]

For the SOUTHWESTERN.

Mason's and Brownsville Circuit, Tennessee.

DEAR EDITOR—Will you allow me space in your valuable paper for a gist of my labors on my circuit for the Lord this conference year? God has crowned my labors this year with great success. When I entered my work the first of the year I asked the blessed Lord to enable me, through His divine power, to win a hundred souls for Him. In answer to this He blessed me with one hundred and fourteen converts this conference year; 80 have joined our church, 49 adults and 34 children baptized, and only two deaths. I and my family were sick with the chills and fever the first three months; since then we have had better health than we ever had since we have been in the West. I have had great success in our Sunday-school cause. This I have found to be a sure success to any pastor that will be governed by the instruction of our last Discipline, on page 156.

Capt. Blackwell, one of our young lawyers, was with us in our Sunday-school at Mason on last Sunday, and made a soul-stirring talk on the occasion. He said this was the best Sunday-school he ever met—white or black.

Our Preparatory School, under the leadership of the Rev. C. E. Alexander and his wife, has had good success this year, and bids fair for the future. We have succeeded in covering our church at Mason, and paid on debt of church $24, and have got a title deed. We have also covered and enlarged the church at Atoka, and paid on debt $26. Our fourth quarterly conference, which was held on the 19th and 20th of September last, was a grand success. Nearly all of the leading brethren were present, and on the Sabbath our worthy elder gave a telling talk to the Sunday-school, and at 11 o'clock preached with great acceptability. Three hundred and six partook of the Lord's Supper, and 95 members paid 25 cents. This circuit is yet coming to the front. I am yours in Christ, JESSE P. PRICE.

Anniversary of the Freedmen's Aid Society.

The twelfth anniversary of the Freedmen's Aid Society of the Methodist Episcopal Church was celebrated at Trinity M. E. Church, Jersey City, Rev. Dr. Harcourt, pastor, on Tuesday evening, Nov. 11, 1879. Bishop Wiley, who was elected to the Episcopate from the Newark Conference, presided in a manner that showed how perfectly he felt himself at home among his old friends. After a voluntary on the organ, and an anthem by the choir, Rev. L. R. Dunn was introduced, who gave out the hymn, "Come Thou, Almighty King," and then offered an appropriate prayer.

In his brief opening remarks, Bishop Wiley said:

"We are met to celebrate the anniversary of one of the great benevolent societies of our church, as well as one of the youngest born. It was organized immediately after the close of the 'late unpleasantness;' and its field of operations is almost exclusively among the freedmen of the Southern States. Our church is at work in that region by three great societies. First, there is our General Missionary Society, which sends out preachers to carry the gospel to all men within their reach; next, the Church Extension Society, aiding those poor people in the building of their cheap, plain, but serviceable, sanctuaries; and third, the Freedmen's Aid Society, whose mission it is to gather up these colored outcasts, and give them an education.

"During the past year this society has had great success. The Secretary, Dr. Rust, is here to tell you about it, and also, in the absence of the treasurer, to give you the financial report for the year. We have with us a cosmopolitan gentleman, who formerly resided in New York, where he became widely known as the editor of *The Christian Advocate*, but who now has his official duties in Cincinnati as editor of the *National Repository*. Dr. Curry has lived in the South, and he will take time to tell you what he knows about the African race.

"Bishop Peck is here to give us some good things from his ample knowledge on the general subject before us, and when these speakers get through we shall all know a great deal about the work and claims of the Freedmen's Aid Society. Not to detain you further from the enjoyments in store for you, I will now introduce Secretary Rust."

Dr. Rust, who helped to organize the Society, and who has been in its management, first Field Superintendent, and then as Corresponding Secretary, ever since its establishment, then rendered the following report:

The Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church respectfully submit an abstract of their twelfth annual report:

Encouraging success has crowned another year's work, and the schools established and sustained by the Society have been elevated in grade, and greatly improved in educational facilities and scholarship. The funds contributed have not been sufficient to meet all the necessities of the schools, and the pathetic appeals for help that have reached us; but they have enabled us to relieve a vast amount of ignorance and wretchedness, and secure favorable opportunities of improvement for twenty-five hundred of this unfortunate race, and through these we shall reach hundreds of thousands scattered all over the South.

It is hardly to be expected that the church could meet the necessities of these four millions of freedmen, in so brief a period, without serious interference with other movements, both at home and abroad, for the conversion of the world. The work of elevating a race, degraded by centuries of heathenism and oppression, cannot be accomplished by the fitful efforts of a few years; protracted effort, unwavering faith, and money in large installments, are essential to its achievement. Those who at first regarded this enterprise as temporary, and expected soon to be relieved of the burden, have changed their views, as they have come to realize how vast a work, in the providence of God, has been thrust upon us, how great has been the success in its prosecution, and how intimately it is connected with the permanence of our free Government, and the purity and prosperity of our church work in the South.

But the great work of the American Church, and the one that urges its claims with peculiar emphasis at this crisis, is that of educating the freedmen. God places this duty upon us, as he does upon no other nation, and he will not receive work done in any other part of the world as an equivalent for our neglect of this so imperatively demanded at home. To neglect it, or to treat it with parsimonious indifference, is to put in jeopardy one of the most imporant interests intrusted to the church and the nation. This cause at this hour has transcendent claims upon us, and whatever other work we may postpone or neglect in the world's redemption, we cannot innocently turn away from this movement in behalf of the freedmen, which is so closely identified with the welfare of this country, and the salvation of the world.

We submit a brief report of what has been accomplished during the past year, the amount of money collected, and the purposes for which it has been expended, trusting that our administration of affairs will meet the approval of the church that has fostered, with so much interest, this important educational enterprise in behalf of four millions of freedmen.

WILEY UNIVERSITY.

Our brethren in Texas purchased property in Marshall for the school in a poor location, remote from the town, and difficult of access. After a few years' trial it was found impossible to build up an institution of high grade in that place, and the farm has been exchanged for a fine situation in town, healthful, easy of approach, and commanding a charming view of the surrounding country.

We have erected on this beautiful site overlooking the town two plain brick edifices, three stories high, as wings of the main University building, to be built when some benevolent friend of this enterprise shall furnish the funds. These wings cost $6,435, in addition to materials taken from the old place. This institution now takes rank with our highest grade, and enters upon the work of education in Texas with renewed zeal and cheering prospect of success.

MEHARRY MEDICAL COLLEGE.

This institution for the preparation of physicians is in successful operation. It has graduated three promising classes of young men, and already several of these graduates have distinguished themselves by self-sacrificing effort and medical skill in behalf of those suffering from the fearful plague in the South. A new building for the accommodation of the Medical Department, in consequence of the crowded condition of the school, became a necessity, and the commanding knoll adjoining the College campus was purchased for $2,100, and an appropriate and commodious building is nearly completed, which will cost about $8,000, for which we are mainly indebted to the liberality of the Meharry brothers. This will furnish the complement of buildings necessary for the Central Tennessee College; and we may point with pride to this institution, its noble buildings, its talented faculty, its thoroughly trained students, as stars in the crown of the Freedmen's Aid Society of the Methodist Episcopal Church.

CLAFLIN UNIVERSITY.

The entire property of the University, valued at $40,000, has been deeded to the Freedmen's Aid Society, and the Society has assumed its outstanding indebtedness of $4,000. The Legree estate, adjoining the University grounds, consisting of thirty-one acres and buildings, valued at $6,000, has been donated to the Society by Gov. Wm. Claflin, of Boston.

COOKMAN INSTITUTE.

The buildings here have been greatly improved. To the main edifice has been added a three-story brick dormitory, and the residence for the teachers has received needed improvements. The new building is an ornament to the city and an honor to the contributors, and furnishes ample accommodations for more than one hundred pupils.

We have sustained in the field during the past year seventy teachers—one-third of them males, and nearly all ministers, and the other two-thirds Christian ladies who have taught school during the week, have taken an active part in Sunday-school work, and have visited, to the extent of their time and strength, the humble abodes of their pupils, teaching them how to make home attractive and happy, and inspiring in them lofty purpose for a pure and noble life.

We have inaugurated a missionary movement in behalf of women in New Orleans, with encouraging results. None but Christian women, without awakening suspicion, can have free access to the homes of this people, to instruct and prepare them for their new condition of life. It is one of the most inviting fields of Christian effort anywhere to be found, and one to which our women are urgently invited, and for which they have, above all others, especial fitness and qualification. We should send many, instead of the few, into this mission-work of the South, for hundreds are now demanded for its cultivation, as they would be welcomed, and their toil rewarded with glorious harvests.

The experiment has been a successful one, and we appeal for aid in sending Christian women South for a work of such great promise.

LOCATION OF SCHOOLS.

The Society has aided in the establishment and support of the following schools, six of which have been legally chartered with full collegiate powers:

Chartered Institutions: Central Tennessee College, Nashville, Tenn.; Clark University, Atlanta, Ga.; Claflin University, Orangeburg, S. C.; New Orleans University, New Orleans, La.; Shaw University, Holly Springs, Miss.; Wiley University, Marshall, Texas.—6.

Theological Schools: Centenary Biblical Institute, Baltimore, Md.; Baker Institute, Orangeburgh, S. C.; Thomson Biblical Institute, New Orleans, La.—3.

Medical College: Meharry Medical College, Nashville, Tenn.—1.

Institutions not chartered: Bennett Seminary, Greensborough, N. C.; Cookman Institute, Jacksonville, Fla.; Dadeville Seminary, Dadeville, Ala.; Haven Normal School, Waynesborough, Ga.; La Grange Seminary, La Grange, Ga.; Meridian Academy, Meridian, Miss.; Rust Normal School, Huntsville, Ala.; Walden Seminary, Little Rock, Ark.; Orphan's Home, La Teche, La.—9.

In these institutions the number of pupils taught during the year is classified as follows: Biblical, 453; Law, 20; Medical, 60; Collegiate, 74; Academic, 270; Normal, 1,830; Intermediate, 342; Primary, 371. Total, 3,510.

FINANCIAL STATEMENT.

The financial statement for the twelve months ending July 1, 1879, is as follows:

Cash in treasury, July 1, 1879		$296 88
Contributed from July 1, 1878, to July 1, 1879		67,287 74
Loan		1,326 14
		$68,860 76
Ladd endowment		6,400 00
Total receipts		$75,260 76
Salaries and board of teachers and school expenses		$36,175 52
Salary of Cor. Sec'y, office and traveling expenses		3,441 06
Aid of young men preparing for the ministry		1,200 00
Clerk hire		650 00
Paid on old debt		4,000 00
Insurance and interest		1,158 93
Furniture for schools		352 50
Printing		653 63
Repairs on building		940 00
Postage		977 38
REAL ESTATE—		
Claflin University, Orangeburg, S. C.	$6,000 00	
Wiley University, Marshall, Texas	8,435 00	
Meharry Medical College, Nashville	4,000 00	
Bennett Seminary, Greensboro	1,500 00	
Cookman Institute, Jacksonville	1,000 00	
		$18,935 00
Balance in treasury		676 74
		$68,860 76
Ladd endowment		6,400 00
Total disbursements		$75,260 76
Total indebtedness at the close of last year		$12,000 00
Loan to balance account to the close of present year		1,326 14
		$13,326 14
Paid this year on old debt		4,000 00
Total indebtedness at the close of this year		$8,326 14
Amount collected and disbursed during twelve years		$788,892 81

We have taught 60,000 pupils during the past twelve years, and the pupils trained in our schools have taught at least 300,000 of their race scattered over the South. The Society has invested in permanent school property a quarter of a million of dollars, ($250,000).

Each year our schools graduate classes of promising youth, who go forth as preachers, teachers and physicians, to elevate a degraded people, and fit it for usefulness on earth and happiness in heaven.

Dr. Curry then took the pulpit and delivered a well-considered address on "The History, Present Condition and Claims of the African Race in America" which was listened to with deep attention, and at times was greeted with applause.

Another anthem was then rendered by the choir, after which Bishop Peck made a spirited speech, showing the claims of the African as a man, a citizen and a brother Christian.

These addresses will hereafter be published.

The congregation was dismissed with the benediction by Bishop Peck.—*N. Y. Advocate.*

Georgia Conference.

MR. EDITOR—Allow me to give you a few scraps in regard to our Conference. The following account I clip from the *Atlanta Constitution*, the leading paper of the State:

The session of the Georgia Conference of the Methodist Episcopal Church (North) just closed in this city has been interesting. Bishop Harris, one of the ablest and most active workers in this great church, presided over the deliberations of the body. There was a good attendance of lay and clerical delegates from all parts of the State, while quite a number of visitors attended the session. Full reports were heard from all the presiding elders and pastors. They spoke in cheerful terms of their labors during the past year, and the results which followed. Their aggregated reports show a goodly increase in the church membership in Georgia during the past year, while the mission and Sunday-school work has been exceedingly prosperous.

The work of the church in Georgia is confined almost exclusively to the northern portion of the State, with Atlanta as its basis of operations. There has been an effort to push the work into central and lower Georgia, but as yet it has not been considerable as compared with the labors and success in the northern part of the State.

Sunday Bishop Harris preached at the Marietta-street church to a congregation which filled the auditorium and showed a deep interest in the discourse. The bishop is plain, strong and logical in his style, while he has enough enthusiasm to carry the force of a thorough conviction in his own mind. He is what the "old brethren" call a gospel preacher, and cleaves to his text in a manner which some of our theological high flyers might with advantage imitate. Yesterday morning the conference adjourned after the bishop read the following

APPOINTMENTS FOR 1880.

ATLANTA DISTRICT—James [illegible], P. E.—(P. O. Atlanta)—Atlanta, [illegible] [illegible] plied; Jonesboro and Fayette, J. A. Thurman; Pike and Upson, to be supplied; Cherokee, to be supplied; Henry and Rockdale, to be supplied; E. Q. Fuller, editor of the Methodist Advocate, member of Marietta-street quarterly conference.

DALTON DISTRICT—T. H. Triplett, P. E.—Dalton and Tunnel Hill, S. M. Merrill, one to be supplied; Spring Place, B. M. Hipp; Lafayette, J. H. Dunn; Jasper, S. P. Brokaw; Coosawattee, to be supplied; Ellijay, R. H. Robb; Morgantown, T. G. Chase; Toccoa, H. Boyd; Hiawassee, H. C. Smith.

GAINESVILLE DISTRICT—J. L. Fowler, P. E., (P. O. Lawrenceville); Gainesville, A. W. Caldwell; Rock Springs and Walton, L. D. Ellington; Simpson, W. H. Sullivan; Lawsonville and Dahlonega, M. H. Monroe; J. L. Fowler financial agent of Ellijay seminary.

OGEECHEE DISTRICT—A. F. Ellington, P. E., (P. O. Sylvania) Mt. Zion and Tatnall, A. F. Ellington; Burnt Fort, E. F. Dean; Charlton, A. H. Basemore.

The Spread of Infidelity.

The Rev. Dr. Newman preached last Sunday in the Central Methodist Episcopal Church, to a very large congregation. He took his text from John iii: 19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." The Savior anticipated that some men would reject him as the divine teacher of mankind, and, therefore, assigned the cause, which is moral in its nature and manifestations, conceiving this primary cause, which is depravity. Let us, he said, this morning give our attention to three secondary causes of much of modern unbelief. They are the abuse of philosophic inquiry, the abuse of personal liberty and the abuse of Christianity. Philosophical thinkers have a noble mission. Nature invites them to her banquet of wisdom. She has no secrets which she is unwilling to disclose. She never eludes the patient, honest searcher. To be known is her glory. The domain of the philosopher is as broad as the universe. Wherever God manifests himself in creative acts, thither he invites the scholar. But he himself is past finding out, and is ever the unknown and the unknowable until he reveals himself in his works and word. But the right of philosophical inquiry is abused when speculation is pushed beyond the bounds of legitimate investigation. Reason has its limits, beyond which it cannot go. The human mind cannot comprehend the infinite. It is not legitimate for the philosopher to decide that God will not make a supernatural revelation of himself. "Has he done so?" is a legitimate question. There has been a degeneracy in philosophical inquiry. Once the scholar speculated through the secondary causes up to the first cause, but he now rests content in secondary causes as adequate to explain all the phenomena of nature. God's existence is denied, immortality is treated as a fiction, and personal responsibility as a human invention. The common people cannot understand this speculative philosophy, but they do understand its atheistical conclusions. And these philosophers are responsible for much infidelity, and for the present epidemic of crime, which is its legitimate result.

The unbelief of others comes from the abuse of personal liberty. In their impatience of restraint, they demand absolute freedom wherein to gratify their passions to excess. They forget that man is organized restriction, and that society is organized limitations. They forget that the highest liberty is the highest discipline. They represent the besotted infidels of the day, and the abuse of Christianity is the cause of unbelief in those who fail to distinguish between the essence of religion and its mere profession. The church is largely responsible for the spread of infidelity. She has been superstitious, ambitious and intolerant. In all these she has had a bad pre-eminence. She has stained the earth with human blood; she has opposed science and persecuted liberty, she has indulged in shallow formalism, in laxity of morals and clerical irregularities. Her indifference to the improvement of the working classes who struggle with poverty has caused them to throw the blame on Christianity. Certainly this picture is black enough to please the most fastidious. But what is the answer? Every good known to man is liable to be perverted. Science, jurisprudence and liberty itself have been abused. Shall we, therefore, reject them? Shall we resolve to have no kind of currency because each kind has its spurious likeness? Let us distinguish between the original and the counterfeit. Remember, Christ is the uncorrupted and the uncorruptible, and that the Christian Church of to-day is the [illegible] of our civilization.—*N. Y. [illegible]*

General News Items.

One half of the town of Owensburg has been burned.

Colored men from North Carolina are moving into Indiana.

Discontent and anarchy prevail in the northern States of Mexico.

The entire business section of Vandalia, Iowa, was destroyed by fire on the 27th.

Mr. Gladstone is in favor of giving home rule to Ireland, but in local matters only.

Gabriel Zanvier, the French communist who superintended the destruction of the Vendome column, is dead.

The arrest of home rule agitators in Sligo, Ireland, causes riotous demonstrations and the presence of British troops.

Col. Taylor Beattie, the Republican candidate for Governor of Louisiana, made a splendid canvass of the State, and was well received at all points. At Amite City he was assisted by Howard Carroll and Gen. Stewart L. Woodford, of New York; and Hon. John H. Beadle, of Indiana. The presence of these Northern speakers was greatly encouraging to Republicans, and Democrats gave their speeches respectful attention.

A Light in the Window.

Off the coast of one of the Orkney Islands, and right opposite the harbor, stood a long rock, against which, in stormy nights, the boats of returning fishermen struck and were lost.

Fifty years ago there lived on this island a young girl in a cottage with her father; and they loved each other very tenderly. One stormy night the father was away on the sea in his fisherman's boat, and though his daughter watched for him in much fear and trouble, he did not come home. Sad to tell, in the morning his dead body was found washed upon the beach. His boat, as he sought the harbor, had struck against the "Lonely Rock," and gone down.

In her deep sorrow, this fisherman's orphan did not think of herself alone. She was scarcely more than a child, humble, poor and weak; yet she said in her heart that while she lived no more boats should be lost on the "Lonely Rock," if a light shining through the window would guide them safely into harbor. And so, after watching by the body of her father, according to the custom of her people, until it was buried, she lay down and slept during the day; but when night fell she arose, and lighting a candle, placed it in the window of her cottage, so that it might be seen by any fishermen coming in from the sea, and guide him safely into the harbor. She sat by the candle all night, and trimmed it and spun; but when the day dawned she went to bed early and slept.

As many hanks as she spun before for daily bread, she spun still, and one over, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity, old age, she has turned night into day, and in the snow-storms of winter, through driving mists, deceptive moonlight, and solemn darkness, that northern harbor has never once been without the light of her candle.

How many lives she saved by the light of this candle, and how many meals she won for the starving families of the boatmen, it is impossible to say. How many dark nights the fishermen, depending on it, have gone forth, cannot now be told. There it stood, regular as a lighthouse, steadily as constant care could make it. Always brighter when daylight waned, the fishermen had only to keep it constantly in view, and they were safe; there was one thing to intercept it, and that was the rock. However far they might have gone out to sea, they had only to bear down for that lighted window, and they were sure of a safe entrance to the harbor.

But what do the boatmen and the boatmen's wives think of this? Do they pay the woman? No; they are very poor; but poor or rich, they know better than that. Do they thank her? No. Perhaps they think that thanks of theirs would be inadequate to express their gratitude; or perhaps long years have made the lighted candle [illegible] so familiar, that they look upon it as a matter of course [illegible] [illegible], for the [illegible] [illegible]

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DWELLERS IN TENTS.

A while on earth we roam,
In these frail houses which are not our home,
Journeying towards a refuge that is sure—
A rest secure.

Only a little while
We dread the frown of life, and court its smile;
A dwelling then we have, not made with hands,
In other lands.

Therefore we need not mourn
That sudden clouds across our skies are borne.
That winter chills us, and the storm makes rents
In our frail tents.

Therefore we need not fear,
Though moth and rust corrupt our treasure here;
Though midnight thieves creep in with silent stealth
To seize our wealth.

For in our Father's house,
A mansion fair He has prepared for us;
And only till His voice shall call us hence
We dwell in tents.

For the SOUTHWESTERN.

Luling Circuit.

LULING, TEXAS, Nov. 17, 1879.

MR. EDITOR—Please give space in your valuable paper for the publication of this article. I entered upon this work, as I thought, under adverse circumstances, and I might say with reluctancy. I was met by the people with such cordial reception and Christian love that the spirit of enthusiasm began to electrify me, and predict a happy result for my year's labor. I found myself in a community in which there are many good Christians. There are two stands on the work which I have occupied. The Swann's Chapel, at Luling, and Zion Chapel, about four and one-half or five miles toward Prairie Lea. The membership is about equally divided. There are about 205 members in all. Zion Chapel was formerly Fairflag. I have received a salary of $113, and for the benevolent cause $23. Times have been very hard this year, or perhaps a more liberal contribution would have been given. During this conference year there has been 36 conversions; adults baptized, 24; infants, 9; received in full membership, 4.

There is a Sabbath-school at Swann's Chapel in active operation of about 44 pupils. Owing to the want of a sufficient number of Sabbath-school teachers the school is not as successful as it might be. The Sabbath-school at Zion Chapel has been suspended some time; perhaps owing to the want of sympathetic support. Should I be called to this work again next year I shall endeavor to give the Sabbath-school a new impetus and onward march. I preached my farewell sermon last night to a crowded house. It is sad to clasp the parting hand with loving Christians, and say farewell. I am well pleased with the people of this circuit, and particularly gratified to know that I have rendered satisfaction; and have left the church in a good condition. E. NEEBY.

For the SOUTHWESTERN.

A Word for Temperance.

NEW ORLEANS, LA., Nov. 9, 1879.

DEAR EDITOR—I have a friendly word to say to our colored friends concerning temperance. Temperance is one of the cardinal virtues, [illegible] is not attended to as it should be. Every pastor in charge should be deeply interested in the promotion of temperance, and have it established in his church. It will [illegible] to Christ and his servants [illegible] intoxicating [illegible] should [illegible] every [illegible] good work and that they may continue in well doing. Pray for our prosperity.

REV. P. HARRIS.

about organizing temperance societies. I am certain they would like to see our country prospering, and the sons and daughters of the Ethiopian race elevated to the highest eminence of culture and respect. But as long as they act so backward, letting the whisky distillers and whisky sellers overspread the country with poisonous liquors and demoralizing its promising young men, this cannot be attained. There is a good organization that ought to be the home of young men and ladies—the Order of Good Templars. There is one in Houma, Terrebonne parish, which is doing good work and is appreciated by all. Now, it would be a grand thing to have one in the city of New Orleans. The whites have gone to work. They are not neutral as to the good of their people. They are not only anxious about the uprising of their people, but are very anxious for us to give our hand and heart to the cause of temperance. If our friends will agree and immediately go to work, they will find that the Independent Order of Good Templars, together with the total abstinence society, is certainly a protecting power which admits of no uncertain results, no compromising with social pleasure and carnal enjoyment, no yielding to the gratification of an abnormal diseased appetite which we must guard against forming, but we cannot do it if we use that which causes it.

God grant that the eyes of all men may be opened to the iniquity of intoxicating drinks.

W. L. HAWTHORNE.

College Degrees.

Everywhere but in the United States it has been the policy of governments to proceed with great caution in their concession of the degree-conferring power, and not to concede such power at all unless accompanied with ample provision to sustain it respectably, or unless satisfactorily assured that such provision exists. For a university, in a proper sense of the word, is a costly establishment. It cannot be created by a mere act of Legislature. A fiat university is worth no more than a fiat dollar. We have some universities in this country whose resources are in some degree correspondent to their responsibilities; but we have not one whose power of usefulness is not constantly held in check by insufficiency of means. —*Prest. Barnard.*

For the SOUTHWESTERN.

Letter from Crystal Springs.

CRYSTAL SPRINGS, MISS., Nov. 1, 1879.

DEAR EDITOR—Being a constant reader of the SOUTHWESTERN, and seeing many letters addressed to to you informing you of the much good work being accomplished at various points, I have become a little jealous, and must let you hear from our little town and its works.

Our church is not in as prosperous a condition as I would like to have it (I mean the building), but we are prospering in many other good works. We have just finished a neat cottage for our parsonage, and it is clear of debt except a few dollars which is being rapidly reduced. Our Sabbath-school is in a prosperous condition and has made great improvement during the past month, for which credit is due to Mrs. N. J. Blackman, a lady who has lately made our town her home, and I am pleased to say she is a member of our church. She is just such an active Christian worker as we have long desired to be with us—an experienced teacher both in Sabbath and day school, and is a great lover of Methodism. I think you will agree with me when I tell you of the good work which she has accomplished in a short month. Sister Blackman has raised money enough to purchase many useful books, papers and reward cards for our Sabbath-school. And more than this, she has aroused our sisters and formed a society of them whose object is to build up our schools and aid our church. Though this Society is only one month old it has $50.75 in the treasury and expects to have much more soon. This society has employed a teacher and opened an independent school, allowing poor children who are not able to pay tuition to enter free of charge. All this good work is being accomplished by the sisters. The next effort of this society will be to purchase sashes with lights for our church. I trust the Lord may aid the sisters in this great and good work and that they may continue in well doing. Pray for our prosperity.

REV. P. HARRIS.

For the SOUTHWESTERN.

Mason's and Brownsville Circuit, Tennessee.

DEAR EDITOR—Will you allow me space in your valuable paper for a gist of my labors on my circuit for the Lord this conference year? God has crowned my labors this year with great success. When I entered my work the first of the year I asked the blessed Lord to enable me, through His divine power, to win a hundred souls for Him. In answer to this He blessed me with one hundred and fourteen converts this conference year; 80 have joined our church, 49 adults and 34 children baptized, and only two deaths. I and my family were sick with the chills and fever the first three months; since then we have had better health than we ever had since we have been in the West. I have had great success in our Sunday-school cause. This I have found to be a sure success to any pastor that will be governed by the instruction of our last Discipline, on page 156.

Capt. Blackwell, one of our young lawyers, was with us in our Sunday-school at Mason on last Sunday, and made a soul-stirring talk on the occasion. He said this was the best Sunday-school he ever met—white or black.

Our Preparatory School, under the leadership of the Rev. C. E. Alexander and his wife, has had good success this year, and bids fair for the future. We have succeeded in covering our church at Mason, and paid on debt of church $24, and have got a title deed. We have also covered and enlarged the church at Atoka, and paid on debt $26. Our fourth quarterly conference, which was held on the 19th and 20th of September last, was a grand success. Nearly all of the leading brethren were present, and on the Sabbath our worthy elder gave a telling talk to the Sunday-school, and at 11 o'clock preached with great acceptability. Three hundred and six partook of the Lord's Supper, and 95 members paid 25 cents. This circuit is yet coming to the front. I am yours in Christ, JESSE P. PRICE.

Anniversary of the Freedmen's Aid Society.

The twelfth anniversary of the Freedmen's Aid Society of the Methodist Episcopal Church was celebrated at Trinity M. E. Church, Jersey City, Rev. Dr. Harcourt, pastor, on Tuesday evening, Nov. 11, 1879. Bishop Wiley, who was elected to the Episcopate from the Newark Conference, presided in a manner that showed how perfectly he felt himself at home among his old friends. After a voluntary on the organ, and an anthem by the choir, Rev. L. R. Dunn was introduced, who gave out the hymn, "Come Thou, Almighty King," and then offered an appropriate prayer.

In his brief opening remarks, Bishop Wiley said:

"We are met to celebrate the anniversary of one of the great benevolent societies of our church, as well as one of the youngest born. It was organized immediately after the close of the 'late unpleasantness;' and its field of operations is almost exclusively among the freedmen of the Southern States. Our church is at work in that region by three great societies. First, there is our General Missionary Society, which sends out preachers to carry the gospel to all men within their reach; next, the Church Extension Society, aiding those poor people in the building of their cheap, plain, but serviceable, sanctuaries; and third, the Freedmen's Aid Society, whose mission it is to gather up these colored outcasts, and give them an education.

"During the past year this society has had great success. The Secretary, Dr. Rust, is here to tell you about it, and also, in the absence of the treasurer, to give you the financial report for the year. We have with us a cosmopolitan gentleman, who formerly resided in New York, where he became widely known as the editor of *The Christian Advocate*, but who now has his official duties in Cincinnati as editor of the *National Repository*. Dr. Curry has lived in the South, and he will take time to tell you what he knows about the African race.

"Bishop Peck is here to give us some good things from his ample knowledge on the general subject before us, and when these speakers get through we shall all know a great deal about the work and claims of the Freedmen's Aid Society. Not to detain you further from the enjoyments in store for you, I will now introduce Secretary Rust."

Dr. Rust, who helped to organize the Society, and who has been in its management, first Field Superintendent, and then as Corresponding Secretary, ever since its establishment, then rendered the following report:

The Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church respectfully submit an abstract of their twelfth annual report:

Encouraging success has crowned another year's work, and the schools established and sustained by the Society have been elevated in grade, and greatly improved in educational facilities and scholarship. The funds contributed have not been sufficient to meet all the necessities of the schools, and the pathetic appeals for help that have reached us; but they have enabled us to relieve a vast amount of ignorance and wretchedness, and secure favorable opportunities of improvement for twenty-five hundred of this unfortunate race, and through these we shall reach hundreds of thousands scattered all over the South.

It is hardly to be expected that the church could meet the necessities of these four millions of freedmen, in so brief a period, without serious interference with other movements, both at home and abroad, for the conversion of the world. The work of elevating a race, degraded by centuries of heathenism and oppression, cannot be accomplished by the fitful efforts of a few years; protracted effort, unwavering faith, and money in large installments, are essential to its achievement. Those who at first regarded this enterprise as temporary, and expected soon to be relieved of the burden, have changed their views, as they have come to realize how vast a work, in the providence of God, has been thrust upon us, how great has been the success in its prosecution, and how intimately it is connected with the permanence of our free Government, and the purity and prosperity of our church work in the South.

But the great work of the American Church, and the one that urges its claims with peculiar emphasis at this crisis, is that of educating the freedmen. God places this duty upon us, as he does upon no other nation, and he will not receive work done in any other part of the world as an equivalent for our neglect of this so imperatively demanded at home. To neglect it, or to treat it with parsimonious indifference, is to put in jeopardy one of the most important interests intrusted to the church and the nation. This cause at this hour has transcendent claims upon us, and whatever other work we may postpone or neglect in the world's redemption, we cannot innocently turn away from this movement in behalf of the freedmen, which is so closely identified with the welfare of this country, and the salvation of the world.

We submit a brief report of what has been accomplished during the past year, the amount of money collected, and the purposes for which it has been expended, trusting that our administration of affairs will meet the approval of the church that has fostered, with so much interest, this important educational enterprise in behalf of four millions of freedmen.

WILEY UNIVERSITY.

Our brethren in Texas purchased property in Marshall for the school in a poor location, remote from the town, and difficult of access. After a few years' trial it was found impossible to build up an institution of high grade in that place, and the farm has been exchanged for a fine situation in town, healthful, easy of approach, and commanding a charming view of the surrounding country.

We have erected on this beautiful site overlooking the town two plain brick edifices, three stories high, as wings of the main University building, to be built when some benevolent friend of this enterprise shall furnish the funds. These wings cost $6,435, in addition to materials taken from the old place. This institution now takes rank with our highest grade, and enters upon the work of education in Texas with renewed zeal and cheering prospect of success.

MEHARRY MEDICAL COLLEGE.

This institution for the preparation of physicians is in successful operation. It has graduated three promising classes of young men, and already several of these graduates have distinguished themselves by self-sacrificing effort and medical skill in behalf of those suffering from the fearful plague in the South. A new building for the accommodation of the Medical Department, in consequence of the crowded condition of the school, became a necessity, and the commanding knoll adjoining the College campus was purchased for $2,100, and an appropriate and commodious building is nearly completed, which will cost about $8,000, for which we are mainly indebted to the liberality of the Meharry brothers. This will furnish the complement of buildings necessary for the Central Tennessee College; and we may point with pride to this institution, its noble buildings, its talented faculty, its thoroughly trained students, as stars in the crown of the Freedmen's Aid Society of the Methodist Episcopal Church.

CLAFLIN UNIVERSITY.

The entire property of the University, valued at $40,000, has been deeded to the Freedmen's Aid Society, and the Society has assumed its outstanding indebtedness of $4,000. The Legree estate, adjoining the University grounds, consisting of thirty-one acres and buildings, valued at $6,000, has been donated to the Society by Gov. Wm. Claflin, of Boston.

COOKMAN INSTITUTE.

The buildings here have been greatly improved. To the main edifice has been added a three-story brick dormitory, and the residence for the teachers has received needed improvements. The new building is an ornament to the city and an honor to the contributors, and furnishes ample accommodations for more than one hundred pupils.

We have sustained in the field during the past year seventy teachers—one-third of them males, and nearly all ministers, and the other two-thirds Christian ladies who have taught school during the week, have taken an active part in Sunday-school work, and have visited, to the extent of their time and strength, the humble abodes of their pupils, teaching them how to make home attractive and happy, and inspiring in them lofty purpose for a pure and noble life.

We have inaugurated a missionary movement in behalf of women in New Orleans, with encouraging results. None but Christian women, without awakening suspicion, can have free access to the homes of this people, to instruct and prepare them for their new condition of life. It is one of the most inviting fields of Christian effort anywhere to be found, and one to which our women are urgently invited, and for which they have, above all others, especial fitness and qualification. We should send many, instead of the few, into this mission-work of the South, for hundreds are now demanded for its cultivation, as they would be welcomed, and their toil rewarded with glorious harvests.

The experiment has been a successful one, and we appeal for aid in sending Christian women South for a work of such great promise.

LOCATION OF SCHOOLS.

The Society has aided in the establishment and support of the following schools, six of which have been legally chartered with full collegiate powers:

Chartered Institutions: Central Tennessee College, Nashville, Tenn.; Clark University, Atlanta, Ga.; Claflin University, Orangeburg, S. C.; New Orleans University, New Orleans, La.; Shaw University, Holly Springs, Miss.; Wiley University, Marshall, Texas.—6.

Theological Schools: Centenary Biblical Institute, Baltimore, Md.; Baker Institute, Orangeburgh, S. C.; Thomson Biblical Institute, New Orleans, La.—3.

Medical College: Meharry Medi- College, Nashville, Tenn.—1.

Institutions not chartered: Bennett Seminary, Greensborough, N. C.; Cookman Institute, Jacksonville, Fla.; Dadeville Seminary, Dadeville, Ala.; Haven Normal School, Waynesborough, Ga.; La Grange Seminary, La Grange, Ga.; Meridian Academy, Meridian, Miss.; Rust Normal School, Huntsville, Ala.; Walden Seminary, Little Rock, Ark.; Orphan's Home, La Teche, La.—9.

In these institutions the number of pupils taught during the year is classified as follows: Biblical, 453; Law, 20; Medical, 60; Collegiate, 74; Academic, 270; Normal, 1,020; Intermediate, 242; Primary, 371. Total, 2, 510.

FINANCIAL STATEMENT.

The financial statement for the twelve months ending July 1, 1879, is as follows:

Cash in treasury, July 1, 1879		$296 88
Contributed from July 1, 1878, to July 1, 1879		67,287 74
Loan		1,826 14
		$68,860 76
Ladd endowment		6,400 00
Total receipts		$75,260 76
Salaries and board of teachers and school expenses		$36,175 52
Salary of Cor. Sec'y, office and traveling expenses		3,441 06
Aid of young men preparing for the ministry		1,200 00
Clerk hire		650 00
Paid on old debt		4,000 00
Insurance and interest		1,158 93
Furniture for schools		352 50
Printing		653 63
Repairs on building		940 00
Postage		977 38
REAL ESTATE—		
Claflin University, Orangeburg, S. C.	$6,000 00	
Wiley University, Marshall, Texas	6,435 00	
Meharry Medical College, Nashville	4,000 00	
Bennett Seminary, Greensboro	1,500 00	
Cookman Institute, Jacksonville	1,000 00	
		$18,935 00
Balance in treasury		676 74
		$68,860 76
Ladd endowment		6,400 00
Total disbursements		$75,260 76
Total indebtedness at the close of last year		$12,000 00
Loan to balance account to the close of present year		1,326 14
		$13,326 14
Paid this year on old debt		4,000 00
Total indebtedness at the close of this year		$8,326 14
Amount collected and disbursed during twelve years		$78,892 81

We have taught 60,000 pupils during the past twelve years, and the pupils trained in our schools have taught at least 300,000 of their race scattered over the South. The Society has invested in permanent school property a quarter of a million of dollars, ($250,000).

Each year our schools graduate classes of promising youth, who go forth as preachers, teachers and physicians, to elevate a degraded people, and fit it for usefulness on earth and happiness in heaven.

Dr. Curry then took the pulpit and delivered a well-considered address on "The History, Present Condition and Claims of the African Race in America" which was listened to with deep attention, and at times was greeted with applause.

Another anthem was then rendered by the choir, after which Bishop Peck made a spirited speech, showing the claims of the African as a man, a citizen and a brother Christian.

These addresses will hereafter be published.

The congregation was dismissed with the benediction by Bishop Peck.—*N. Y. Advocate.*

Georgia Conference.

MR. EDITOR—Allow me to give you a few scraps in regard to our Conference. The following account I clip from the *Atlanta Constitution*, the leading paper of the State:

The session of the Georgia Conference of the Methodist Episcopal Church (North) just closed in this city has been interesting. Bishop Harris, one of the ablest and most active workers in this great church, presided over the deliberations of the body. There was a good attendance of lay and clerical delegates from all parts of the State, while quite a number of visitors attended the session. Full reports were heard from all the presiding elders and pastors. They spoke in cheerful terms of their labors during the past year, and the results which followed. Their aggregated reports show a goodly increase in the church membership in Georgia during the past year, while the mission and Sunday-school work has been exceedingly prosperous.

The work of the church in Georgia is confined almost exclusively to the northern portion of the State, with Atlanta as its basis of operations. There has been an effort to push the work into central and lower Georgia, but as yet it has not been considerable as compared with the labors and success in the northern part of the State.

Sunday Bishop Harris preached at the Marietta-street church to a congregation which filled the auditorium and showed a deep interest in the discourse. The bishop is plain, strong and logical in his style, while he has enough enthusiasm to carry the force of a thorough conviction in his own mind. He is what the "old brethren" call a gospel preacher, and cleaves to his text in a manner which some of our theological high flyers might with advantage imitate. Yesterday morning the conference adjourned after the bishop read the following

APPOINTMENTS FOR 1880.

ATLANTA DISTRICT—James Mitchell, P. E.—(P. O. Atlanta)—Atlanta, Marietta street, S. A. Winsor; Atlanta circuit, W. E. Tarpley; Douglasville, S. D. Brown; Carrollton, one to be supplied, D. D. Entreken; Harralson, R. P. Lumsden, one to be supplied; Jonesboro and Fayette, J. A. Thurman; Pike and Upson, to be supplied; Cherokee, to be supplied; Henry and Rockdale, to be supplied; E. Q. Fuller, editor of the Methodist Advocate, member of Marietta-street quarterly conference.

DALTON DISTRICT—F. H. Triplett, P. E.—Dalton and Tunnel Hill, S. M. Merrill, one to be supplied; Spring Place, B. M. Hipp; Lafayette, J. H. Dunn; Jasper, S. P. Brokaw; Coosawattee, to be supplied; Ellijay, R. H. Robb; Morgantown, T. G. Chase; Toccoa, H. Boyd; Hiawassee, H. C. Smith.

GAINESVILLE DISTRICT—J. L. Fowler, P. E., (P. O. Lawrenceville); Gainesville, A. W. Caldwell; Rock Springs and Walton, L. D. Ellington; Simpson, W. H. Sullivan; Lawsonville and Dahlonega, M. H. Monroe; J. L. Fowler financial agent of Ellijay seminary.

OGEECHEE DISTRICT—A. F. Ellington, P. E., (P. O. Sylvania) Mt. Zion and Tatnall, A. F. Ellington; Burnt Fort, E. F. Dean; Charlton, A. H. Bazemore.

The Spread of Infidelity.

The Rev. Dr. Newman preached last Sunday in the Central Methodist Episcopal Church, to a very large congregation. He took his text from John iii: 19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." The Savior anticipated that some men would reject him as the divine teacher of mankind, and, therefore, assigned the cause, which is moral in its nature and manifestations, conceiving this primary cause, which is depravity. Let us, he said, this morning give our attention to three secondary causes of much of modern unbelief. They are the abuse of philosophic inquiry, the abuse of personal liberty and the abuse of Christianity. Philosophical thinkers have a noble mission. Nature invites them to her banquet of wisdom. She has no secrets which she is unwilling to disclose. She never eludes the patient, honest searcher. To be known is her glory. The domain of the philosopher is as broad as the universe. Wherever God manifests himself in creative acts, thither he invites the scholar. But he himself is past finding out, and is ever the unknown and the unknowable until he reveals himself in his works and word. But the right of philosophical inquiry is abused when speculation is pushed beyond the bounds of legitimate investigation. Reason has its limits, beyond which it cannot go. The human mind cannot comprehend the infinite. It is not legitimate for the philosopher to decide that God will not make a supernatural revelation of himself. "Has he done so?" is a legitimate question. There has been a degeneracy in philosophical inquiry. Once the scholar speculated through the secondary causes up to the first cause, but he now rests content in secondary causes as adequate to explain all the phenomena of nature. God's existence is denied, immortality is treated as a fiction, and personal responsibility as a human invention. The common people cannot understand this speculative philosophy, but they do understand its atheistical conclusions. And these philosophers are responsible for much infidelity, and for the present epidemic of crime, which is its legitimate result.

The unbelief of others comes from the abuse of personal liberty. In their impatience of restraint, they demand absolute freedom wherein to gratify their passions to excess. They forget that man is organized restriction, and that society is organized limitations. They forget that the highest liberty is the highest disciplne. They represent the besotted infidels of the day, and the abuse of Christianity is the cause of unbelief in those who fail to distinguish between the essence of religion and its mere profession. The church is largely responsible for the spread of infidelity. She has been superstitious, ambitious and intolerant. In all these she has had a bad pre-eminence. She has stained the earth with human blood; she has opposed science and persecuted liberty, she has indulged in shallow formalism, in laxity of morals and clerical irregularities. Her indifference to the improvement of the working classes who struggle with poverty has caused them to throw the blame on Christianity. Certainly this picture is black enough to please the most fastidious. But what is the answer? Every good known to man is liable to be perverted. Science, jurisprudence and liberty itself have been abused. Shall we, therefore, reject them? Shall we resolve to have no kind of currency because each kind has its spurious likeness? Let us distinguish between the original and the caricature. Remember, Christ is the uncorrupted and the uncorruptible, and that the Christian Church of to-day is the grandest fact in our civilization.—*N. Y. Methodist.*

General News Items.

One half of the town of Owensburg has been burned.

Colored men from North Carolina are moving into Indiana.

Discontent and anarchy prevail in the northern States of Mexico.

The entire business section of Vandalia, Iowa, was destroyed by fire on the 27th.

Mr. Gladstone is in favor of giving home rule to Ireland, but in local matters only.

Gabriel Zanvier, the French communist who superintended the destruction of the Vendome column, is dead.

The arrest of home rule agitators in Sligo, Ireland, causes riotous demonstrations and the presence of British troops.

Col. Taylor Beattie, the Republican candidate for Governor of Louisiana, made a splendid canvass of the State, and was well received at all points. At Amite City he was assisted by Howard Carroll and Gen. Stewart L. Woodford, of New York; and Hon. John H. Beadle, of Indiana. The presence of these Northern speakers was greatly encouraging to Republicans, and Democrats gave their speeches respectful attention.

A Light in the Window.

Off the coast of one of the Orkney Islands, and right opposite the harbor, stood a long rock, against which, in stormy nights, the boats of returning fishermen struck and were lost.

Fifty years ago there lived on this island a young girl in a cottage with her father; and they loved each other very tenderly. One stormy night the father was away on the sea in his fisherman's boat, and though his daughter watched for him in much fear and trouble, he did not come home. Sad to tell, in the morning his dead body was found washed upon the beach. His boat, as he sought the harbor, had struck against the "Lonely Rock," and gone down.

In her deep sorrow, this fisherman's orphan did not think of herself alone. She was scarcely more than a child, humble, poor and weak; yet she said in her heart that while she lived no more boats should be lost on the "Lonely Rock," if a light shining through the window would guide them safely into harbor. And so, after watching by the body of her father, according to the custom of her people, until it was buried, she lay down and slept during the day; but when night fell she arose, and lighting a candle, placed it in the window of her cottage, so that it might be seen by any fishermen coming in from the sea, and guide him safely into the harbor. She sat by the candle all night, and trimmed it and spun; but when the day dawned she went to bed early and slept.

As many hanks as she spun before for daily-bread, she spun still, and one over, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity, old age, she has turned night into day, and in the snow-storms of winter, through driving mists, deceptive moonlight, and solemn darkness, that northern harbor has never once been without the light of her candle.

How many lives she saved by the light of this candle, and how many meals she won for the starving families of the boatmen, it is impossible to say. How many dark nights the fishermen, depending on it, have gone forth, cannot now be told. There it stood, regular as a lighthouse, steadily as constant care could make it. Always brighter when daylight waned, the fishermen had only to keep it constantly in view, and they were safe; there was one thing to intercept it, and that was the rock. However far they might have gone out to sea, they had only to bear down for that lighted window, and they were sure of a safe entrance to the harbor.

But what do the boatmen and the boatmen's wives think of this? Do they pay the woman? No; they are very poor; but poor or rich, they know better than that. Do they thank her? No. Perhaps they think that thanks of theirs would be inadequate to express their gratitude; or perhaps long years have made the lighted casement so familiar, that they look upon it as a matter of course, and forget, for the time, the patient watcher within.—*Jean Ingelow.*

DISCOLORATIONS & SPOTS ON ORIGINAL

THE SOUTHWESTERN.

J. C. HARTZELL, D. D., Editor.

THURSDAY, DECEMBER 4, 1879.

The wife of Bishop Scott died at Odessa, Delaware, a few days ago.

The first new subscribers for 1880 came from Mississippi, thanks to the considerate zeal of Rev. C. W. Ivy, of Shuqualak.

Rev. W. Wesley leads the canvass in Northeastern Texas for 1880 by sending in a list of thirty-five subscribers, and promises more.

H. J. Wright desires to correct an error as to the published balance on hand of the Pineville, La., Cemetery Association. The amount is $70.

Congress met on Monday, and received the President's message. The Senate adjourned in respect to the memory of the late Senator Chandler.

From Geo. C. Wilding, secretary, we have received the minutes of the West Virginia annual conference of the M. E. Church, held at Morgantown, Oct. 1-6, 1879.

Our correspondents must make their communications brief, or we shall abbreviate for them. All available space in our columns will be occupied for some time to come with valuable and urgent matter.

America, a weekly journal of modern progress, has appeared in New York. The salutatory promises a paper of broad views to represent the interests of the continent—moral and material. It has eight pages, quarto form. The subscription is $3. Publishers Price & Co., 13 West Broadway, New York.

The canvass begins grandly in Northern Louisiana. Rev. S. E. H. Moreat, at St. Paul's, Shreveport, sends a list of *fifty-three* subscribers, and Rev. H. T. Abbott, of St. James Church, in same city, sends a list of *thirty-eight.* Rev. A. Legendy sends a good list from his circuit, and says he has only begun. Presiding Elder Davage writes that every one of his preachers will make the second Sunday in December SOUTHWESTERN DAY for 1880, and send in lists. Good for North Louisiana!

[illegible] election of Rev. Dr. Fuller as delegate to the next General Conference by his Conference by a unanimous vote at Atlanta, Ga., is a well deserved compliment to that fearless defender of the cause of Christ in the South. As the editor of the *Methodist Advocate* he has spoken with no uncertain sound when writing of our work in the Southland, and in denouncing the wrong, whether in church or State. He has been maligned by Confederate politicians and bourbon Southern editors, but with true Christian manliness he has stood at his post, and it is fitting that his brethren [illegible] to him should thus honor him.

Says a Texas correspondent: "Capt. Wheeler, of Topeka, secretary of the Relief Association, writes to urge the people of Texas to go provided with their teams, stock and farming implements. This is the [illegible] way for large parties to go, and they will thus be enabled to [illegible] themselves when in Kansas [illegible] not become a burden. By [illegible] urging, the most of the people [illegible] might be persuaded to [illegible] and thus be welcomed [illegible] by the people of Kansas. [illegible] what I can to help the [illegible] there is needed a trusty [illegible] to meet every party at [illegible] give them the necessary [illegible] and help them to [illegible] Texas, for they cannot [illegible] long as they are in the [illegible]

[illegible] Beattie, the Republican [illegible] for governor, during [illegible] proved himself [illegible] standard bearer [illegible] right and justice [illegible] calmly, boldly [illegible] out the er- [illegible] Democracy in [illegible] to a new era [illegible] peace between [illegible] In his La- [illegible] of last Sat- [illegible] the bull- [illegible] countenanced [illegible] act soon [illegible] on the banks [illegible] Rivers, [illegible]

The Work of a Pastor.

It has somehow come to be regarded as the chief work of the minister to prepare and preach great sermons. As a rule, members of the church prefer that their preacher should stay at home and attend to his pulpit preparation, rather than spend much of his time in ascertaining their personal, spiritual condition; and the majority of ministers also prefer such an arrangement. Nevertheless, it may be seriously questioned whether this is best for all concerned, or quite in accordance with the Scriptural plan of evangelical work. The great commission to every Gospel minister is, "Go preach;" but it was certainly not intended that preaching should be confined to the pulpit, or to congregations. In the primitive church there was preaching to households and to single individuals. Philip preached Jesus to the Eunuch, and it is recorded that Aquila and Priscilla "took Apollo unto them, and expounded unto him the way of God more perfectly."

The minister, then, should preach the Gospel to individuals and from house to house, in his pastoral visitations, "warning every man and teaching every man in all wisdom; that he may present every man perfect in Christ Jesus." But this is not the whole of the idea of the Christian pastorate. It is necessary that they who have the care of souls should become thoroughly acquainted with them,—with their spiritual condition, peculiar temperaments and besetments. It is as direct a necessity to the preacher as to the people themselves. "Without it he not only lacks the spiritual benefits flowing from the faithful discharge of his duty but he must ever select his subjects at a disadvantage and treat them with a vagueness, at least an uncertainty, as to their special adaptation by no means friendly to the efficiency of his ministrations." It is a proposition too plain to need proof, that no preacher can be properly prepared to minister either privately or publicly, to the spiritual wants of those with whom he is not well acquainted.

The prime and indispensable qualification for the important and most delicate work of pastoral visitation is sympathy—a real love which regards all men as immortal beings, whose souls are of more value than all the universe beside, and over whom we are to exert an influence which shall shape their destiny for time and eternity. Only as the pastor accustoms himself to view those in his charge as the objects of infinite love, as the purchase of Christ's blood, and therefore with something of the love which led Christ to die for them, will he be able to "watch for souls as one who must give an account," or make his visitations among them tend to their edification and salvation. There is great wisdom in the admonition we once heard given to a class of candidates for ordination to the work of the ministry: "Never forget that you are ministers of the Gospel." The trouble with too many is, that they do forget that fact as soon as they are out of the pulpit; and in their private associations with their people their conversation, instead of being seasoned with grace, is frequently frivolous, if not trifling, and goes far to neutralize and destroy the good effects of their preaching. No rules can be given to regulate the deportment of a pastor. The only sufficient guide to duty and safe-guard against the evils referred to, is a deep, fervent love for souls, which is willing to become "all things to all men, in order to save them."

There is one direction to pastors in our Discipline which needs to be especially observed,—that which requires them to go, not only to those who need them, but to those *who need them most.* These are not always the persons or families whom it is most pleasant to visit, but are often the poor and ignorant and vicious. The poor of a church are usually the most appreciative of the attentions of their pastor, and most sensitive to any want of attention. They are also most accessible, and apt to receive the largest benefit from such labor. His sympathy should extend to their bodies as well as their souls. If they are in sickness or want, he should, if in his power, see that they are relieved, and in so doing he will gain a hold on their affections which can be obtained in no other way. The most efficient pastor we ever knew, (and he was an excellent preacher withal; for his sermons were not made out of books, but out of the wants of his people,) was accustomed to say: "My Bible reads, 'Pure religion and undefiled, before God and the Father, is this, To visit the widows and the fatherless, with a *market-basket on my arm,* and keep myself unspotted from the world.'" Ac- [illegible] whenever he made his [illegible] visits, which was every afternoon, he always carried a basket well filled with necessaries for the poor of his flock. It was said that he always had unusual liberty in prayer in the families he thus relieved.

> "He prayeth best, who loveth best
> All things both great and small;
> For the dear God who loveth us,
> Hath made and loveth all."

The President's Message.

The President congratulates Congress on the successful execution of the resumption act, and refers to the consequent revival of trade and improvement of public credit. Legislation is asked to assist in refunding the debt maturing in two years, to effect a saving of $11,000,000 annually. The coinage of gold during the fiscal year was $40,986,912; silver, $45,000,850, of which $32,300,506 is still in the possession of the government. It is recommended that the coinage of silver dollars be suspended; also, that legal tender notes be retired. Utah has a population entitling it to admission as a State, and more searching methods to punish polygamy should be provided.

The elections of the year give evidence of the deep interest in the protection of the right of suffrage. Congress is urged to supply defects in laws, and co-operate in that great purpose, as necessary to the complete pacification of the country. Civil service reform requires the co-operation of Congress to be efficient. Our relations with foreign countries continue peaceful. A better government for Alaska, appropriations for marshal's fees and judicial expenses, an additional circuit judge, are recommended. Secretary Schurz's Indian policy is endorsed. The sale of timber from public lands might be authorized, the Washington monument completed. The message is a brief, satisfactory state paper.

Kansas, and How to Get There

It is become a question of the most serious consideration with numbers of the colored people of Texas, whether it is practicable for them to go to Kansas. The deadly hostility manifested, the impossibility to dispose of property for this purpose, the distance and difficulties of reaching them are questions of a practical sort. To answer these, a candid statement of the advantages and disadvantages, of the best means and cost of getting there, seems to be necessary.

Of the disadvantages of Texas to the colored man I need not write. They are such as a very few counter-advantages anywhere would seem to be sufficient. In Kansas the colored man is, from the start, on equal footing with his white neighbor. It is consecrated ground—consecrated by blood to freedom, equality and justice. There is education for the children, there is liberty in the exercise of religions and political rights, and protection under the laws for her humblest citizen. For homes and farms there are grand opportunities for the colored man. The best lands of the State are those set apart for the benefit of her University, and are now offered for sale. From authoritative sources I make this statement of terms for these lands: They are offered in lots of forty acres (or more) at the rate of $106 for each lot. A payment of $10.60 is required on purchase; the balance to be paid in twenty yearly payments, with 7 per cent. per annum interest added. The best and most desirable portions of these lands are situated in the southeastern part of the State, thus making them easy of access to people going from Texas.

The climate of Kansas is mild, the winters short, and the soil unexcelled. Parties who would purchase these lands, and who go by railroad, should stop at Chanute and send a committee to Neosho Falls to see the agent, Mr. W. J. Haughawont, who will give all the needed directions.

What is the best way for the people to go? Many have started, ignorant of the distance, of the expense, and of the best means of reaching there, and have failed. All seem to think that they must go by railroad, and will sell teams, stock and produce at a great sacrifice for this purpose. This is a vital mistake. The Relief Committee in Kansas are emphatic on this point. Do not sell teams or wagons or farming implements, or stock—take them all along. They will be needed in Kansas. The committee urge all who can do so to go overland in wagons, and in large parties. This is the cheapest, the surest and the best way to go. I give herewith the rates and distances.

Those who go by railroad can get reduced rates from Denison, Texas, over the M. K. & T. R. R., at three cents a mile, and usually over the roads in Texas to Denison about the same rates will be allowed. None can expect to obtain better terms than these. The fare from Denison to Chanute—about 325 miles—is $9.75. Those who go overland are advised to go through Western Arkansas, from Texarkana to Fort Smith, thence to Cass, then Cane Hill, then Fayetteville, then Bentonville, then across the Indian Territory a short distance to Baxter Springs, Kansas, where they may obtain the lands of the same kind as mentioned before. The distance from Texarkana is about 300 miles.

These are simple statements, yet may be of value to some. Let me urge the people to go, but not blindly. Have a definite point in view and plan of getting there. Do not sell anything at too great a sacrifice. Take your moveables along and leave your land for better times. If you can go, go at once, or at least very early in the spring. Go expecting to share in the hardships as well as the benefits of a new country. The people of Kansas are not a wealthy people, but are energetic, of broad sympathy and a liberal hand, and they expect hard work and sterling integrity of all who share with them.

When you start, push through at once, for stopping a day or two on the road will prove fatal. The whites are wary and revengeful, and there is no safety to the immigrant who falls into their hands. Secure a trusty pilot to lead the way. Without the strong will of a leader the children of Israel would have been destroyed.

If you are fully satisfied that your condition will be made better, your manhood given a broader sphere for development, and life made easier by going, go to Kansas by all means; go for the sake of your own souls, for sake of family and of social equality, peace. Go, for the great North extends her hands in welcome, and the consecrated soil of Kansas invites you to her embrace. Go, that the foul blot of oppression may no longer remain, nor the black flag of hatred wave over this free land of ours. Go, that the old bell of Liberty, so long lifeless, may again peal forth its notes of freedom, and declare in unfaltering tones, protection of life, liberty and pursuit of happiness to the humblest citizen of these United States. Go, that the light of God's grace may penetrate the darkened haunts of ignorance, superstition and vice. Go, for the Lord of hosts is with you and the God of Jacob is your refuge. But go with the purpose of making the great State glad at your coming, and to make your race honored and trusted by your industry, integrity and patriotism. Remember that in Kansas you are a free man—free to vote, to educate your children and to enjoy your religion—free to be honest and upright; free to share in the hard work and sacrifices, the burdens and the rewards of a grand new State.

Letter from Alexandria.

MR. EDITOR—Our little basket meeting on the 19th was a decided success. The collections were as follows: Bro. Sanders, $1.70; G. Gregory, $1.75; T. Brown, $1.75; Bro. H. Johnson, $5.25; H. J. Wright, $5.30. A good many having left when our pastor took the stand, his collection was $4.20. Elder Frank James, of the A. M. M. Church of Shreveport, preached for us. The brother's discourse was interesting and listened to attentively by a good congregation—collection, $4.20; total collected during the basket meeting, $29.15, including $5 that the congregation gave Bro. James. Announcement was made that the elder would address the Young Men's Rapides Grove Benevolent Association No. 1, in the church on Monday evening, which brought us back to the house of God on Monday night to listen to the brother. His subject was based on Odd Fellowship. He enlightened a good many upon the sacred order. A good crowd of ladies and gentlemen was present to hear him. Mr. H. J. Wright returned thanks to the speaker in behalf of the Grove. Bro. Marshall replied to some points of the speaker's. Notice was given out that the young ladies would give their second entertainment for the purpose of raising funds to purchase a banner to present to the Grove. The entertainment came off on the 30th. Pineville Church gives a festival on the 31st and 1st for the benefit of the church. Bro. Marshall is disseminating the Gospel, and is a true Christian. He studies to elevate his people in all that is true and upright. May the Lord bless all such men. Our church is in a very good condition, also the Sabbath-school. In the two schools there are nearly 200 scholars. The cotton season is brisk. Cotton picking is in its bloom 50 and 60 cents per hundred, with rations in some localities, and pickers pick 100 to 400 pounds a day—children less.

Alexandria, La., Oct. 28, 1879.

Brenham, Texas, was visited by a $40,000 fire on the 30th.

The Color Bearers in the Belt of Danger.

Many of the color bearers along in the "Belt of Danger" have been halting between two opinions, not knowing whether they were to be backed up by the necessary reserved force and appliances to push up to the enemy's ditches and plant the standard of righteousness on their fortifications, or whether they were to fall back and await another season. During this hesitancy much suffering has been endured. Many points were weak and have remained so because adjacent heights could not be occupied for lack of means. The faith of many a true heart has been severely tried. They have been sawn asunder, tormented and persecuted. They have had trials of cruel mockings, shooting and hangings; moreover, they have suffered imprisonment and death. Yet amidst all this, and much more—of hunger and extreme poverty—they have not accepted the deliverance by compromise with the enemy, nor have they fled; but counting the riches of Christ and the vindication of a pure, unadulterated gospel, of more honor and greater treasure than all the wealth of this Southern Egypt, they have stood at their posts. From this bloody field in the advance, all eyes have looked hopefully to '79 when resumption would be a fact, and on the action of the authorities of the greatest of the great churches, to see if the host of God would move up to the demands and opportunities of the times. And now, we are glad to say, O Lord, we have seen thy salvation. Verily our redemption is nearer than when we believed. As we look to the east we see His star. The wise men have already seen it and have gone forth to worship Him. The angels announce the hope of peace among all men in the South. Let the shepherds go forth to lead their flocks to the wells of life. As we read and re-read the proceedings of the Missionary Committee, our hearts take courage. As we see these greatest of the great men of God, leaders of the leaders in Israel, standing on the heights of Zion's walk looking out over all the earth and laying plans to save the millions of the lost of all kindreds and tongues and peoples, the question arises, "whose heart could fail him in the light of this dawning day of victory?" Not only does the committee repeat its aid of last year, but makes a little advance. Money is also provided for the defense of the persecuted and murdered. Let these hard-pressed and much-abused brethren whose lives have been repeatedly threatened if they dared to "claim the right of free speech," take courage. This is the band of God in Methodism. Brethren, lay your plans for the early capture of the foe. Come, we must be about the business of the King; we have no time to lose. Let all the rank and file of the laity fall into line, put on their armor and raise the shout, "On to Richmond!" Do not wait for leaders: up and at the foe! Wait not for the morrow, he may entrench by the rising of the next sun. Crowd him! Close up the ranks! Leave no stone unturned. Take the missionary collection. We need 20 accessions to the Little Rock conference at the next session, and to get them we must show the character of our people. Give each member a chance to give 50 cents to the missionary cause. Tell him what it is for. Read the proceedings of the Committee and re-read them, until you catch the holy inspiration with which our worthy bishops and the members of the Committee was inspired. Give the people the plans of the good old Church and they will love her as they cannot love any other church. They will give: Do not be afraid of missing your own salary. If you fail to help now you are helped, by helping on this vast missionary movement for the world's salvation, God will shut up the hearts of the people and you will go hungry and wanting. We should increase our collections by more than a hundred per cent. There has been $2,200 appropriated to our conference; we are expected to raise $250, $100 from the White River District. Now, Brethren, though we have but few members we can and must raise the money.

I. G. POLLARD.

Jacksonport, Ark., Nov. 20, 1879.

Aid for Teche Churches.

In response to the appeal for aid in rebuilding the churches of the Teche district, Louisiana Conference, destroyed by the great cyclone of this year, the following sums have been received at this office, and forwarded to Rev. J. C. Matlock, P. E., La Teche, La:

R. B., Concord, O.	$1 00
W. J. Forbes, Valparaiso, Ind.	3 00
Rev. J. W. Mendenhall, pastor M. E. Church, Tiffin, Ohio	5 00

Hon. John Arthur Roebuck, political writer, and member of parliament for Sheffield, Eng., died on the 30th.

Letter from Bryan.

BRYAN, Texas, Nov. 26, 1879.

DEAR EDITOR—When I wrote a few weeks ago to the SOUTHWESTERN, stating that the Kansas fever had broken out along the entire line of the Central Railroad, I stated facts; but I never dreamed that it would assume the proportions that it has—and so soon. There is a settled purpose deep down in the hearts of all, both men and women, to go. They say they must get out of this country—it is not their home. Large communities are moving off every day, either going by wagons or taking the cars; and some are so bent upon going that they start on foot. One woman and her daughter has walked through, and written back to her friends to come on. She says, "Make the attempt, if you die on the road."

The white people are very much excited, and charge all their misfortunes to the white presiding elders in the South. Bro. Philpott the pastor of the M. E. Church South at Bryan, says we all ought to be hung. I suppose he would pray for the boys who would do the work. God has a hand in this great movement. He is going to give these poor people a rest after hundreds of years of bondage, and show these land lords that he has something to do in shaping their destiny.

I was very sick most of the time during the district conference at Hempstead, and could not be in the chair all the time. Bro. Hardwell occupied the chair in my absence. He filled the chair with credit to himself and conference. The pastors were all on hand and made favorable reports. There was a large attendance of local preachers and other members of the conference. The brethren say it was the best district conference they have ever attended. We have had a large number of conversions and additions this year. Pray for us.

W. L. MOLLOY.

Letter from Meridian.

MERIDIAN, Miss., Nov. 12, 1879.

MR. EDITOR—Our new school building, the Meridian Academy, was occupied this morning for the first time. We had a dedication service offered by Elder J. W. Dunn, who read the 19th Psalm and sang a good old Sunday-school song: "I think when I read the sweet story of old," etc. He also led in prayer, after which he gave a short address to about seventy-five students, Sister M. V. Keever at their head. The Elder gave us a mild talk, which was very appropriate. He said that the people throughout the district were inquiring about the new school building in Meridian, "when will they get it done, so that it can be used." "Thank God," he said, "that we can say that we have a high school building in Meridian. Many thought that it never would be built, but you are now within its walls to-day and we should thank God the the very highest for His kindness." We have a debt of $190 yet to be paid on the building. We respectfully ask of our friends, lovers of education and refinement, to give us $150. We would be glad to get it just now. We hope that some loving brother, sister or friend who has the money to spare, would now extend such a gift to the Meridian Academy. We trust that this letter will touch some great heart, and that he will come to our relief.

M. ADAMS,
Pastor St. Paul M. E. Church.

General News Items.

The Irish agitation increases.

The state of affairs in Albania is very serious, and trouble is anticipated.

Gen. Jeff C. Davis, U. S. A., died at the Palmer House, Chicago, on the 30th.

King Alfonso, of Spain, was married on the 27th to Marie Christine, of Austria.

Hon. Geo. W. McCrary is nominated to be United States Judge of the eighth circuit.

Turkey will endeavor to come to an understanking with Greece independent of the powers.

The usual Democratic majorities are being returned from the bulldozed Republican parishes of Louisiana.

All reports indicate that the exodus will increase in the spring, and be a steady, deliberate movement. It is not true that it has ever ceased, or that forty per cent have returned to the South, as asserted by some of the Democratic papers.

Mirsky, the Nihilist, who attempted to assassinate General Drentelen, has been sentenced, by court martial, to death, and Tarkhoff, who assisted in concealing the former, to thirteen years in the Siberian mines. Six others were acquitted at St. Petersburg.

THE CANVASS FOR 1880!

LET IT BEGIN NOW.

We call the attention of our agents to the following:

1. Now is the time to push the canvass for *new subscribers* for 1880. At this season of the year the people have money. Begin at once.

2. Do not loose one *old subscriber.* See every one on your list for this year, and urge them to renew for 1880.

3. Collect money now due and forward it at once. Forward all you can now, and be prepared to settle up everything at conference.

4. The SOUTHWESTERN costs only $2 a year, that is about *four cents a week.* We pay the postage.

5. Send for specimen copies whenever you need them, and they will be sent free.

6. We give *no picture premium* next year. But we do better. We place within the reach of all our subscribers a most valuable book worth $2, for *50 cents.* Read the following carefully:

A Valuable Book

Offered to Yearly Subscribers of the SOUTHWESTERN for 1880,

AT A REDUCED RATE.

Home and Health and Home Economics,

A Cyclopædia of Facts and Hints for all Departments of Home Life, Health, and Domestic Economy.

—BY—

C. H. FOWLER, D. D., LL. D.,
—AND—
W. H. DE PUY, A. M., D. D.

The above-named book, a 12mo., 352 pages, bound in cloth, we offer to each yearly subscriber of the SOUTHWESTERN for 1880, who may send us $2.50 cash—$2 for the paper, and 50 CENTS for the book. It treats of everything necessary to make a happy, elegant, healthful Christian home. The purpose is to take the average Methodist home, where the parents earnestly desire the improvement, refinement, health, and spirituality of their children, and put within the reach of such a family the means necessary to secure these ends by a fair application of the principles laid down, and of the suggestions offered. The subjoined title and table of contents will show its scope. It has been prepared by a careful consultation of the highest authorities on the many themes treated.

TABLE OF CONTENTS:

The following are the headings under which the contents are arranged:

Home.
Marriage.
How to Perpetuate the Honeymoon.
How to be a Good Husband.
How to be a Good Wife.
Facts for Parents.
Family Government.
Suggestions to Children.
Members of the Family.
Servants in the Family.
Hints to Employers.
Mistress in the Family.
Superiors and Inferiors.
Training Children for Given Ends.
Choosing a Calling.
How to Conduct Family Prayer.
Grace at the Table.
How to Profit by Habit.
Hints and Helps in Conversation.
Good Manners.
Table Manners.
Church Manners.
Introductions—How to Give Them.
Salutations, and How to Make Them.
Receptions—Best Methods.
Visits and Calls.
Hosts and Guests.
Appointments.
Weddings.
Funerals.
Important Rules of Conduct.
Politeness.
Amusements—Their Importance.
Home Entertainment.
How and What to Read.
Health at Home.
Choosing a Physician.
Prevention of Disease.
The Blood—Its Relation to Life and Health.
Food and Health.
Hints About Healthful Eating.
Food for the Sick.
Water—Its Relation to Health.
Ice-Water and Health.
Summer Beverages.
Tea, Coffee, and Health.
The Air We Breathe.
Disinfectants—How to Prepare and Use them.
Sunlight and Health.
Care of the Eyes.
Care of the Ear.
Care of the Nose—Smelling.
Care of the Teeth.
Care of the Hair.
Care of the Feet.
Care of the Skin.
Bathing and Health.
Sleep and Health.
Clothing and Health.
Tight-Lacing and Health — Important Testimony.
Exercise and Health.
Crying, Laughing, and Singing.
Occupations and Health—Vital Statistics.
Dwellings and Health.
School-Rooms and Health.
Care of Children.
The Sick Room and Health.
Alcohol and Health.
Tobacco and Health.
Opium-Eating and Health.
Climate and Health.
Temperament and Health.
Precautions and Health.
Antidotes for Poisons—Hydrophobia.
Antidotes for Poisons—Snake-Bites and Insects.
Antidotes for Poisons—Miscellaneous.
Emergencies—How to Meet Them.
Emergencies—Drowning.
Emergencies—Fractures.
Poultices and their Application.
Brief Cures for Various Diseases.
Miscellaneous Health Notes.
Home Economics.
Kitchen Furniture—Cleaning.
Soaps and Washing Fluids.
Washing Clothes.
Starching, Folding, and Ironing.
Removing Stains.
Whitewashing and Painting.
Polishing Furniture.
Articles for the Toilet.
Birds and Bird-Food.
Rules for Carving.
Paste and Cements.
Household Ornaments.

This offer we make to our readers to encourage them to push the canvass next year, and to introduce their church paper to thousands of homes which it has never visited before. Remember, on receipt of $2.50 by postoffice money order, registered letter, or express, we send the paper one year, and forward a copy of the book. Address

Phillips & Hunt,
106 CAMP STREET,
New Orleans.

Our South'n Methodism

MISSISSIPPI.

James Middlebrook, Buena Vista: "We held our final conference on the 25th. Had a good time. Elected a delegate to the annual conference to ask for a colored bishop."

J. R. Comfort, Union Church: "Our fourth quarterly conference was held Nov. 22. Elder Campbell was with us. The Lord's supper was administered to 133. Collected $34.20."

C. W. Ivy, Scooba: "My fourth quarter was held on the 22d, Elder Dunn in the chair, being his first visit to Scooba. Business was all right. The elder preached on Sunday. Collection $10.35."

LOUISIANA.

Thanksgiving service was held in Rev. A. Moore's church, Algiers, on Thursday last.

Last Sunday night, Nov. 30th, a missionary sermon was preached at Wesley Chapel, by the pastor, Rev. M. Dale. A collection was taken of $64. This gratifying result was due to the earnestness of the pastor in presenting the cause to his people. Thanksgiving service was held on Thursday.

Rev. F. Christian, Shady Grove: "I preached to a large congregation at Union Hill Chapel, Nov. 23. We had a fine time in our union banner camp meeting. Preaching was by Rev. Levi Johnson and myself. We received three willing souls, and three were offered for the kingdom of God."

W. Brooks, Opelousas: "The church is greatly opposed in this place, but the Lord has blessed us. We have raised $100 to improve the church, have built a new bell steeple, dug a well, and painted the church. Our presiding elder was with us and we had a good time. His sermons will be long remembered in Opelousas, and we do hope that the conference will send him back to us."

TENNESSEE.

A. Burdett, Clifton: "I have held all my protracted meetings. Had 22 converts, 13 baptized. We thank Rev. Geo. Burns, of Linden circuit, for his help. Our local preachers, Bro. Gus Hughes and Andy Potter, did good work this year."

TEXAS.

E. J. Dickens, of Fairfield, is attending Wiley University at Marshall, to prepare for the ministry.

Appointments—Tennessee Conference.

The following is the list of appointments of the Tennessee Conference, which met at Lebanon on the 13th:

NASHVILLE DISTRICT—Calvin Pickett, P. E.—(Nashville P. O.)—Nashville, Clark Chapel, D. W. Hayes; Nashville circuit, to be supplied; Lebanon, Braxton James; Hartsville, to be supplied; Mitchellville, Wm. Bryant; Gallatin, Peter Martin; Springfield, Payne Gregg; Dickson, S. T. Hickerson and Daniel Coke; Franklin, Jas. Pickett; Mill Creek, Benj. Anderson; Spring Hill, Henry Prim; Lewisburg and Lillards, J. W. Pickett; Dover, to be supplied.

Rev. John Braden, D. D., president; West Patterson, Professor in Central Tennessee College, members of Nashville Conference.

MURFREESBORO DISTRICT—B. B. Manson, P. E., (Lebanon P. O.,) Murfreesboro, H. W. Key; Murfreesboro Circuit, Henry Moody; Stone River, Joseph Smith; Woodbury, Henry Robinson; McMinnville, Thos. Ward; McMinnville Circuit, Pernfey Brooks; Shelbyville, Anderson Phillips and W. C. Miller; Sparta, Osborn Green; Cookville, Handy Rucker; Caney Fork and Carthage, Charles Seward; Alexandria, Eli Provine; North Lebanon, Ephraim Manson; Summerville, Charles Bullington; Martin's Creek, George House.

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J. H. Whitney, transferred to the Wisconsin Conference; L. P. Causey, transferred to the Providance Conference; J. G. Thompson, transferred to the Little Rock Conference; Miles Williams, transferred to the Holston Conference.

H. W. Key was elected delegate, Calvin Pickett, alternate; Prof. C. E. Alexander, lay delegate; W. Martin, alternate. Increase. Will send reports. Hays reporter for SOUTHWESTERN.

BRADEN.

Letter from Yazoo.

YAZOO CITY, Miss., Nov. 27, 1879.

DEAR EDITOR—I have been spending a very quiet day here. No services in town except in our own church. This church has had a gracious revival—60 odd conversions and about 105 accessions (probationers), as the result of the meeting. The people are struggling heroically to complete their new church. It is enclosed now, and makes a fine appearance. At my quarterly meeting, last Sunday and Monday, the various benevolent objects were presented, and the people urged to respond. I called special attention to SOUTHWESTERN day. Hope a large list of subscribers may be obtained. The "exodus" fever runs very high, and greatly interferes with our Church work.

L. B.

A mass meeting was held in Chicago to sympathize with Irish agitators.

DISCOLORATIONS & SPOTS ON ORIGINAL PAGE MUTILATED

Sunday School.

Dec. 7, 1879.—THE HEAVENLY SONG.
SCRIPTURE.—Rev. 5: 1-14. MEMORIZE 9-12.
GOLDEN TEXT.—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—12.
TOPIC.—The Theme of Adoration in Heaven.
(Condensed from the National S. S. Teacher.)

The Connection.—We are in the revelatory part of the book, that begins with chapter 4. That chapter furnishes the background for all the visions that follow. Our lesson is a part of the heaven scene. The central figure of that vision is God upon his throne. The others are accessory. They are: 1. The rainbow. This was a complete circle—"round about the throne." In the opinion of many this represents God's perfection. 2. The four and twenty thrones. They were grouped around the throne of God. 3. The threatenings. "Out of the throne proceeded lightnings and thunderings, and voices." 4. The seven lamps of fire. These are explained to be "the seven spirits of God." 5. The sea of glass. 6. The four beasts. Rather, "the four living creatures." According to one view they are representative of four world-powers to do the will of God upon earth, the lion denoting power, the ox sacrifice, the man intelligence, and the eagle far-seeing swiftness. John saw upon the right hand of God a scroll, sealed with seven seals, and, contrary to the usual custom, written upon both sides. With the breaking of each seal, John saw a vision, but did not read the book—only the Lamb being worthy to do that. It related to things future, it referred to things secret, the final consummation of God's kingdom. The one who looks upon the most precious of God's secrets must be of peculiar moral worth. There was none in the whole universe that had the moral power to unloose those seals. And yet it is evident that the seer saw many try. In heaven there was Enoch, Melchisedec, Abraham, Moses, Ezekiel and Daniel. Elijah, others renowned for their sanctity, besides the innumerable hosts of heaven who had never known what it is to sin. No wonder that the seer wept much, when no one among all of these was able to open the book, or even to look thereon. He was comforted by one of the elders. It is language that points to a conflict in which Christ has proven the victor. He had "prevailed" to open the book—through his death. The Lamb worshiped. He came and took the book with unhesitating confidence and without any difficulty. The wounds of his self-sacrifice marked him as the one who was worthy. His worshipers were the four living creatures and the four and twenty elders. They were earthly representatives. Not the [illegible] of heaven, but the redeemed of earth, were the first to [illegible] the worth of the Lamb. [illegible] one of the elders had in their hands "harps and golden [illegible] full of odors, which are the [illegible] of saints." The grand chorus [illegible] made the circuit of the [illegible] returns to those who began [illegible] living creatures say, [illegible] and the four and twenty [illegible] down, and worship him [illegible] for ever and ever. The [illegible] was preceded by worship, [illegible] ended in the same way.

Marriages.

At the bride's residence, Oxford, [illegible] Nov. 19, by Rev. Samuel [illegible], Mr. Samuel Perryman to [illegible] Wright.

At the residence of the bride's [illegible] Nov. 23, 1879, by Rev. [illegible] Mr. F. A. Johnson, of [illegible] Miss Emma Edner [illegible] Tuscaloosa, Ala.

[illegible] Oct. 19, by [illegible] at the resi[dence of] the bride's parents, Rev. [illegible] Ander[son] [illegible]

[illegible] Presents.

[illegible]

5,000 for 1880.

Shall we have 5,000 subscribers for the SOUTHWESTERN for 1880?

We ought to have them, and will, if the preachers in our territory do their duty in presenting the claims of the paper to their people.

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The SOUTHWESTERN *gives large attention to the Sunday-school.* Every issue contains a commentary on the International Sunday-School lesson for the following Sabbath. Every officer and teacher in the Sunday-school should study this.

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The SOUTHWESTERN *has discussed the Negro Exodus* in all its bearings, and has given the facts of this great movement to the world, when other papers have refused to discuss it, and sought to keep the facts from the people.

The SOUTHWESTERN during May 1880, will publish the proceedings of the General Conference of the M. E. Church, to meet that month in Cincinnati, O. All our people will want to read that.

The SOUTHWESTERN *will help to make a good church wherever it is taken.* It will help the preachers and official members and all the people by teaching them of the work of the great Church to which they belong, and giving them news of the progress of Christ's kingdom.

Brother, shall we not have 5,000 subscribers for 1880?

Deaths.

DEAR EDITOR—I have the sad news to relate of Rev. P. Brown, who died Nov. 15. On Friday he was up making ready to go to Stony Point to his appointment on Sunday, but was taken ill at night, and Saturday morning at 7 o'clock he fell asleep in Christ. He leaves a wife and two children and many friends to mourn his loss. His funeral was attended on Sunday by Rev. Isaac Hayward, with about seven hundred people—white and colored. His place in the Plains will be hard to fill. Pray that the good Lord help the dear wife and children. Yours in Christ,

JOHN QUALLS.

Baton Rouge, La., Nov. 18, 1879.

We were exposed last week to a pitiless storm, that wet our feet and stockings, and indeed our person all over. In fact we took a cracking cold, which brought sore throat and severe symptoms of fever. The good wife asserted her authority, plunged our feet into hot water, wrapped us in hot blankets, and sent our faithful son for a bottle of AYER'S CHERRY PECTORAL. It is a splendid medicine—pleasant to take, and did the job. We slept soundly through the night, and awoke well the next morning. We know we owe our quick recovery to the Pectoral, and shall not hesitate to recommend it to all who need such a medicine.—*Tehuacana (Texas) Presbyterian.*

Notice.

DEAR EDITOR—Please allow me [illegible] brethren in the Missi[ssippi] [illegible] that C. P. Clemens, [illegible] St. Louis [illegible] a very dirty [illegible] work. He [illegible]

NEW PUBLICATIONS.

—The Adams, Blackmer & Lyon Publishing Co., Chicago, Illinois, have issued The Christmas Gospel, A Festival Service. Price, $2 per 100. It is prepared by W. S. B. Mathews. Readings, hymns and music.

—Golden Hours (Hitchcock & Walden, Cincinnati, O.) for December has What the Swallow Told, John Wesley and the Negro, Historical Sketches by Miss C. M. Yonge, and numerous other articles of merit for the children. $1.60 a year.

—The National Repository for December has The Upper Mohawk Valley, by Rev. C. T. Moss, with illustrations; Philip William Otterbein, by Bishop Weaver; The Quest of El Dorado, by B. F. De Costa, and a choice editorial miscellany. Hitchcock & Walden, Cincinnati, Ohio; $3 a year.

—Voice culture is gradually being recognized not alone as an accomplishment, but as necessary for the preservation and restoration of health. Proper care of the voice necessitates proper care of some of the most vital parts of the organism. "The Voice" is published at Albany, N. Y.: $1 a year; single copies 10 cents.

—A capital number, full of interesting and useful information, is the American Agriculturist for December. A hundred articles and items, giving practical hints, are illustrated with nearly a hundred engravings. A remarkable article, with accurate sketches of 21 new forms of Barbed Fencing, will interest every owner of a farm or village lot. A variety of Humbug schemes are shown up. An important table of many sorts of feeding stuffs, and their comparative value, is given. There are illustrations of a Farmer's Christmas Visit; also of Ice-Houses and their filling; the Jack-Ass Rabbits, of Spiders and their Webs; of Mildews; of Christmas Ornaments. The 39th volume begins now. Terms, $1.50 a year. Single numbers, 15 cents. A specimen copy 6 cents. Orange Judd Company, Publishers, 245 Broadway, N. Y.

—The North American Review for December opens with the first installment of a study by James Anthony Froude, "Romanism and the Irish Race in the United States." The Hon. George S. Boutwell considers the causes which indispose young men of culture and ability to take an active part in the conduct of political affairs. An anonymous author contributes an essay on "The Religion of To-day." This writer contends that the old, dogmatic faith will surely perish utterly, but there will still remain another faith, a faith that the throne of the moral universe shall stand unshaken before all human discussion. Prof. Bonamy Price raises the question, "Is Political Economy a Science." He declares that Political Economy is not a science, but only a body of systematic knowledge. Dr. Geo. M. Beard compares the physique of Englishmen and Americans. Mr. Cuthbert Mills, in the first of a series of papers on "The Permanence of Political Forces," breaks ground for inquiry touching the political status of the United States. The Review is for sale by all booksellers and newsdealers.

—The contents of Appletons' Journal for December are as follows: "Memoirs of Madame de Remusat," continued; "Vivian the Beauty," by Mrs. Annie Edwards, conclusion; "Some Aspects of Robert Burns;" "The Seamy Side," by Walter Besant and James Rice—Chapters 12 and 13; "Parliamentary Government in America," by Horace White; "Charles James Mathews:" "Domestic Art," by Eustace Balfour; "Fragments: Dr. Hillebrand on Modern England, George Eliot as a Godless Writer." The Editor's Table contains; The Purpose of Fiction; Histrionic Realism; The Obelisk. Books of the Day: The Light of Asia; Blandid; Bayard Taylor's Studies in German Literature; Apthorp's Hector Berlioz; What Mr. Darwin saw in his Voyage round the World in the Ship Beagle; Jules Verne's Exploration of the World; Harper's New Latin Dictionary; Early Christian Literature Primers. Single number 25 cents; yearly subscription, $3. D. Appleton & Co., 549 and 551 Broadway, N. Y.

—The sale of the edition of 100,000 copies of the November Scribner has made necessary the reprinting of that issue, and the advancement of the first edition of the December number to 103,000. The opening paper, on "The Capitol of New York," is contributed by Mr. Montgomery Schuyler, of the World, "Johns Hopkins University," by Mrs. S. B. Herrick, supplies a complete account of the character and plans of one of the most valuable educational agencies of the country. Unusual personal interest attaches to Mr. Boyesen's account of "Two Visits to Victor Hugo." "Coffee Culture in Brazil" is graphically described by Herbert H. Smith; "Success with Small Fruits" is contributed by Rev. E. P. Roe. The concluding half of Mr. E. C. Stedman's critical study of Bayard Taylor is given. A novel feature is the grouping in one collection of twenty "Poems by American Women," including many of the most prominent writers. In the second part of "The Grandissimes" Mr. Cable completes the background of his story, and introduces two new characters. Editorial by Dr. Holland—"Sunday Bummers," "Teachers and Taskmasters," and "The Sermon."

We have examined some fourteen pages of signatures,—some of the best in this city, State, and the South,—vouching for the effectiveness of the New Louisiana Remedy, for coughs, colds, etc. We have heard from persons who have used it words of praise. It is a valuable medicine, prepared at home, and not a quack nostrum imported from abroad. Read the advertisement in another column.

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Conference Notices.

NOTICE.

The classes for examination on the Conference studies are requested to meet on the 19 and 20th of January, at Wesley Chapel, on Liberty street between Pardido and Poydras streets, as they cannot be examined after Conference sits.

STEPHEN PRIESTLEY.

Nashville District—Tennessee Conference.
FIRST ROUND

Lewisburg, Nov. 29-30; Springhill, Dec. 6-7; Franklin, Dec. 13-14; Mill Creek, Dec. 20-21; Gallatin, Dec. 27-28; Hartsville, Jan. 3-4; Mitchellville, Jan. 11-12; Springfield, Jan. 18-19; Dickson, Jan. 25-26; Dover, Feb. 1-2; Nashville Circuit, Feb. 8-9; Clark Chapel, Feb. 15-16; Lebanon, Feb. 22-23.

C. PICKETT, P. E.

Examining Committee Texas Annual Conference.

The Examing Committee appointed by the Bishop at the last session of the Texas Annual Conference, request the presence, for examination, of all the preachers that may be, under the order of the M. E. Church, entitled to Elder's Orders at the next term, to be held in Galveston, Dec. 10, 1879. The Committee will meet at the Tabernacle at 9 o'clock a. m., on the 9th, and hope that after the day appointed thus, the preachers will not interfere with the regular business of conference, but be present as requested.

COMMITTEE.

Episcopal Visitation.

Remaining Fall Conferences of 1879.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Texas	Galveston	" 10	Merrill

Spring Conferences of 1880.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Florida	Fernandina	Jan. 7	Simpson
North India	Cawnpore	" 7	
South India	Allahabad	" 7	
Mississippi	Macon	" 14	Harris
South Carolina	Charleston	" 21	Simpson
Louisiana	New Orleans	" 21	Harris
Liberia		" 21	
South'n Central	Concord	" 28	Simpson
North Carolina	High Point	Feb. 4	Simpson
Mexico	Mexico	" 4	Harris
Arkansas	Russellville	" 4	Merrill
Little Rock	Jacksonport	" 11	Merrill
South Kansas	Ottawa	Mc'h 3	Foster
Virginia	Norfolk	" 3	Merrill
Baltimore	Baltimore	" 3	Andrews
Washington	Washington	" 3	Peck
New Jersey	Camden	" 10	Scott
Kansas	Topeka	" 10	Foster
Philadelphia	Phil'delphia	" 10	Merrill
Central Pa	Altoona	" 10	Haven
St. Louis	Sedalia	" 17	Foster
Wilmington	Dover	" 17	Andrews
Missouri	Trenton	" 24	Foster
Newark	Phillipsb'rg	" 24	Wiley
Kentucky	Danville	" 24	Haven
New York	New York	" 31	Wiley
New York East	Brooklyn	" 31	Bowman
New England	Boston	" 31	Andrews
Lexington	Paris	" 31	Haven
Troy	Burlington	" 31	Peck
East German	Brooklyn	April 7	Scott
Providence	Norwich	" 7	Bowman
North Indiana	Union City	" 7	Haven
Maine	Saco	" 14	Bowman
Wyoming	Scranton	" 14	Harris
Vermont	Barton L'd'g	" 14	Wiley
New Hampshir'	Great Falls	" 14	Andrews
Northern N. Y.	Ilion	" 14	Peck

By order and in behalf of the Board of Bishops. W. L. HARRIS, Sec.

Seabright, N. J., Nov. 4, 1879.

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Young Folks' Corner.

THE QUESTION.

BY MARY BRAINARD.

We live in the cunningst cottage;
'Tis pleasant if not very high;
We, that means my papa and mamma,
My dear little dolly, and I.

Old Santa comes round every winter;
I was good as the goodest could be,
So the very best gift be had with him,
This dolly, he left; don't you see?

So happy was I with my dolly,
That I said, as I brushed back her hair,
"Oh mamma, the whole world is happy!
How happy, how happy we are!"

But mamma said, "No; some poor children
Have little that's gladsome and bright,
They live all their lives in the shadow,
And die without Jesus, the Light."

Then why can't we tell them of Jesus?
And what is the reason, I pray,
That any of earth's little children
Must live in the darkness alway?

Nettie's Birthday.

When I was a child I was very fond of true stories—the fact that one was not true took from it all the charm for me; and so, judging that all children are the same, I am going to tell you a true story.

It was Nettie's birthday; she was ten years old. In the kitchen sundry preparations were going on. Her mother was there most of the time, and the odor of cakes and cookies was very pleasant; but Nettie was not allowed there, neither did she suspect what it was all about; for, childlike, she could not, or at least did not, reckon time, and therefore had no idea of the near approach of the eventful season. Still she had many questions to ask; and after dinner her mother, wishing to be rid of her for a while, gave her permission to visit a friend who lived about a quarter of a mile from home, but charged her particularly not to stay to tea.

So, after many promises and kisses, she trudged off as happy as a queen; for Nettie loved Ella Clark very much, and was perfectly happy in view of the visit. Ella was delighted to see her, and they played very harmoniously together.

Of course the time passed very quickly, and before Nettie had any idea of its being tea-time Mrs. Clark called them to tea. Nettie replied that her mother bade her to come home to tea; but Mrs. Clark urged her so very much that at length she yielded and stayed.

Of course it was not polite for her to go home right after rising from the table—her mother had told her so once; she must stay a little while (so she reasoned in her mind); but somehow things did not go quite as smoothly as they did before tea. Ella and Nettie did not agree as well, either; so before long Nettie started home. She ran along until she came in sight of the house, and then slackening her pace, she began to wonder what her mother would say, and to fear that she would scold her.

To her surprise her mother met her as usual at the door; but her smile of welcome was rather sad. She took Nettie's hand and led her to the dining-room, where stood the table from which the family had just arisen, and said: "This is your tenth birthday; you see, Nettie, the extra pains and care I took in preparing this tea for you. I thought my little daughter loved her mother better than to disobey her thus."

No other word of reproach was uttered, but Nettie's heart was almost broken, for she did love her mother, and was usually very good to obey.

Nettie is now grown to be a woman, but the remembrance of that birthday has never passed from her memory. She has since been able many a time to ... her mother by her obedience how much she loved her.—... Reaper.

What a Little Girl Did.

... Mr. Whitfield was preaching in ... England, a lady became ... and her spirit was ... out in prayer for others. She could persuade no one to ... with her but her daughter, ... ten years of age. After a ... God saved the child. In a ... of holy joy she then ex... mother, if all the world knew ... wish I could tell every... mother, let me run to ... neighbors and tell ... be happy and ...
" said the mother, ... for I suppose you to tell your ex... not one within ... would not laugh ... all a delu... the little ... believe ...

he was a sinner, and that she was a sinner, but that her blessed Savior had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and within a few months more than fifty persons found Jesus and rejoiced in his love.—*Good Things.*

Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

DEAR EDITOR—I wish that you would please allow me space in your columns to make some inquiry about my uncle. His name used to be John Pinkard. He lived with a widow woman by the name of Ann Pinkard. I was taken away from him in 1863, and was brought to Texas by Tom Pinkard, white, with my uncle, Warren Pinkard, who is now at Little Rock, Ark. Address me at Groesbeck, Limestone Co., Texas.

B. T. PINKARD.

MR. EDITOR—I want to make inquiry about my brothers and sister, who were sold in South Carolina. Brothers' names were William and Harkles. My oldest sister's name was Bermiller; she had a son named Sidney. We all belonged to an old widow woman, and when she died we were divided among her sons. Harkles, Bermiller and Sidney were sold to John McCloud. Harkles was sent from Simmonsville to John McCloud in 1860. I came to Mississippi in 1867. If found please address me at Yazoo City, Miss.

JAMES WILSON.

DEAR EDITOR—I desire to make inquiry for my people through the SOUTHWESTERN. I left them in Jefferson Co., Virginia. Father's name was Jarreth Booman. He belonged to a widow woman, who lived on the public road from Charleston to Shepherd's Town. Mother's name was Leanah Booman She belonged to Bill Clevan, and was sold and left five children, Isaac, Alfred, Eastram, Karreth and Kissey. Sister Kissie lived at Ekleborger. Brother Karreth lived with Wm. Lock. I had an aunt who lived with Robert T. Brown. She had two children, William and Frances Wheeler. I was brought to Texas by a trader. Any information of the above will be thankfully received. My name used to be Martha Booman. Address me at Brenham, Washington Co., Texas.

L. S. DECKARD.

MR. EDITOR—I desire to inquire through your valuable paper about my relations. I was bred and born in Virginia, but am unable to name the county, for I was so young that I don't recollect it; but I remember I lived twelve miles from a town called Danville. My master was James Ferrill, and my mistress Martha Ferrill. I was sold to his brother, a speculator, whose name was Wm. Ferrill, and was brought to Mobile at the age of 10 years. To my recollection my father's name was Joseph, and my mother's Milly, my brother's Anthony, and my sister's Maria. We belonged to James Ferrill, except one sister, Julia, and I don't know who she belonged to. Any information of the above named persons will be thankfully received. My name was Annie Ferrill, but my owners changed my name to Caroline Rodes. All Christian papers please copy, and all preachers in charge will please assist me in finding my long lost friends. Direct your letters to 185 Soraparu St., New Orleans, and oblige your obedient sister in the Lord.

CAROLINE RODES.

The people of the North are tired of sectional issues—so tired of them, in fact, that they propose to settle them between now and 1881 so that they will stay settled, until the South tires of a "solidity" that compels the solidity of the North.—*N. Y. World, (Dem.)*

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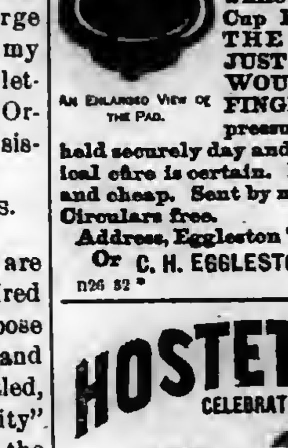

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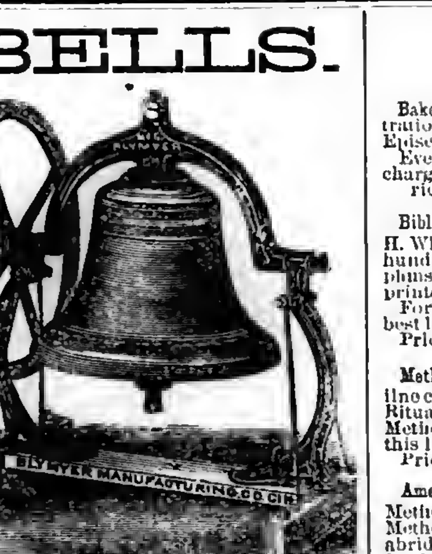

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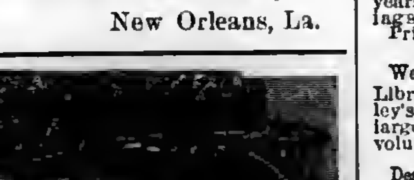

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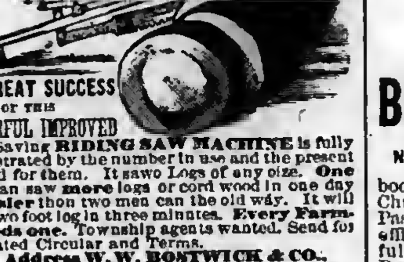

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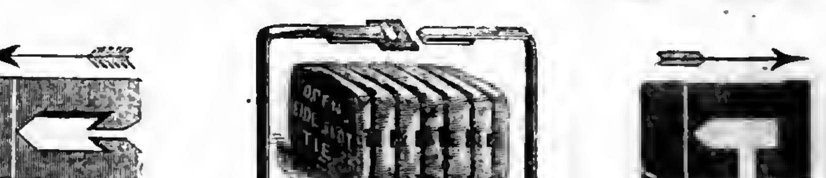

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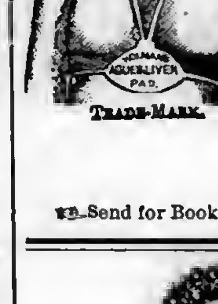

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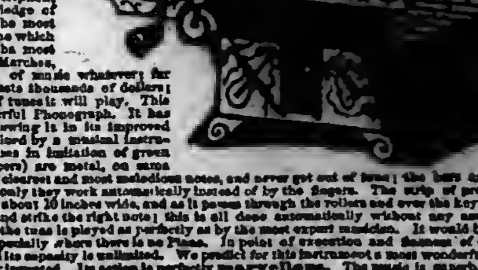

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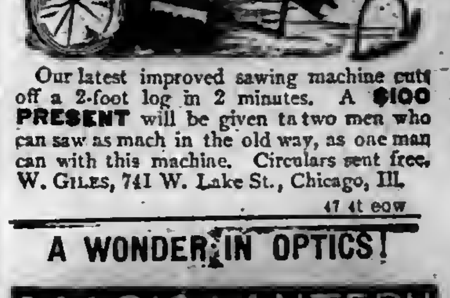

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Corner.

... birthday; she was ... in the kitchen ... were going on. ... most of the ... of cakes and ... very pleasant; but ... not allowed there, ... suspect what it was ... childlike, she could ... did not, reckon ... had no idea of ... approach of the eventful ... many ques... and after dinner her ... to be rid of her ... permission to ... who lived about a ... mile from home, but ... particularly not to

... many promises and ... wedged off as happy as ... Nettie loved His ... and was perfectly ...

... the North are ... issues—so tired ... they propose ... new and ... stay settled, ... a "solidity" ... solidity of the ... (Dem.)

... enough to review ... condemn it ... to amend it ... to make ... future ...

he was a sinner, and that she was a sinner, but that her blessed Savior had heard her mother's prayers and had forgiven all her sins; and then now she was so happy she did not know how to tell it.

Lost Friends.

DEAR EDITOR—I wish that you would please allow me space in your columns to make some inquiry about my uncle. His name used to be John Pinkard. He lived with a widow woman by the name of Ann Pinkard. I was taken away from him in 1863, and was brought to Texas by Tom Pinkard, white, with my uncle, Warren Pinkard, who is now at Little Rock, Ark. Address me at Groesbeck, Limestone Co., Texas.

B. T. PINKARD.

MR. EDITOR—I want to make inquiry about my brothers and sister, who were sold in South Carolina. Brothers' names were William and Harkles. My oldest sister's name was Bermiller; she had a son named Sidney. We all belonged to an old widow woman, and when she died we were divided among her sons. Harkles, Bermiller and Sidney were sold to John McCloud. Harkles was sent from Simmonsville to John McCloud in 1860. I came to Mississippi in 1867. If found please address me at Yazoo City, Miss.

JAMES WILSON.

DEAR EDITOR—I desire to make inquiry for my people through the SOUTHWESTERN. I left them in Jefferson Co., Virginia. Father's name was Jarreth Booman. He belonged to a widow woman, who lived on the public road from Charleston to Shepherd's Town. Mother's name was Leanah Booman. She belonged to Bill Clevan, and was sold and left five children, Isaac, Alfred, Bastram, Karreth and Kissey. Sister Kissie lived at Ekleberger, Brother Karreth lived with Wm. Lock. I had an aunt who lived with Robert T. Brown. She had two children, William and Frances Wheeler. I was brought to Texas by a trader. Any information of the above will be thankfully received. My name used to be Martha Booman. Address me at Brenham, Washington Co., Texas.

L. S. DECKARD.

MR. EDITOR—I desire to inquire through your valuable paper about my relations. I was bred and born in ..., but am unable to name the county, for I was so young that I don't recollect it; but I remember ... twelve miles from a town ... Danville. My master was James Ferrill, and my mistress ... Ferrill. I was sold to his ..., a speculator, whose name was Wm. Ferrill, and was brought ... at the age of 10 years. To my recollection my father's name was Joseph, and my mother's ..., my brother's Anthony, and my sister's Maria. We belonged to ... Ferrill, except one sister, and I don't know who she belonged to. Any information of the above named persons will be thankfully received. My name was ... Ferrill, but my owners changed my name to Caroline ... Christian papers please ... preachers in charge ... me in finding my ... Direct your letter ... St., New Orleans ... your obedient sister in the Lord.

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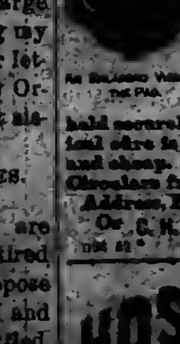

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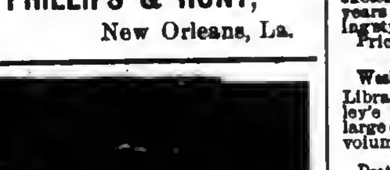

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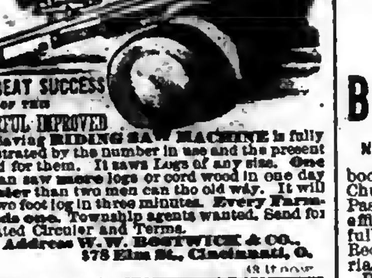

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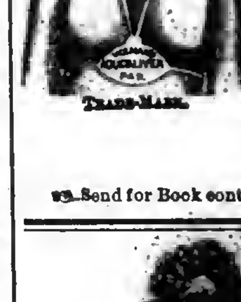

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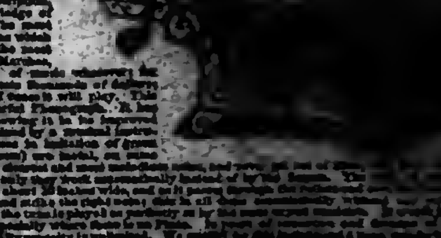

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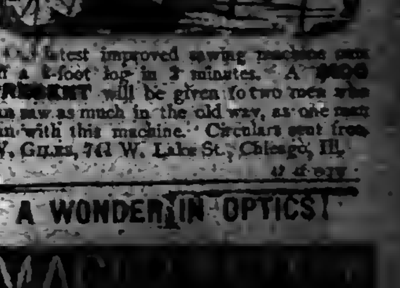

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[illegible] where affection calls—
[illegible] th shrines the heart hath builded.
[illegible] watch the faithful dove
[illegible] the heaven above us,
[illegible] where there's one to love,
[illegible] where there's one to love us.

[illegible] not merely roof and room,
[illegible] something to endear it;
[illegible] where the heart can bloom;
[illegible] there's some kind lip to cheer it.
[illegible] home with none to meet,
[illegible] welcome, none to greet us?
[illegible] sweet, and only sweet,
[illegible] there's one we love to meet us.

[illegible]

[illegible], Texas, District Conference.

[illegible] EDITOR—It may be true [illegible] not know much about [illegible] and that I am not known in [illegible] of the Houston dis- [illegible] however, most earnestly [illegible] well known in all parts [illegible] "The world," said [illegible] my parish," and more [illegible] true of every Metho- [illegible]. And yet there is a [illegible] every man's field of [illegible] all the world to him [illegible] known there be [illegible] himself much [illegible] outside world may [illegible] his work. The preach- [illegible] that he can live in [illegible] his people has but lit- [illegible].

[illegible] made by Bish- [illegible] the Houston district [illegible] satisfaction. The [illegible] uniformly been [illegible] for saving men [illegible] the church. Bro. [illegible], Houston, may [illegible] all that he would [illegible] to see, yet Trinity [illegible] good work the [illegible] y-school has [illegible] strength. [illegible] new church, [illegible], is already [illegible] the trustees [illegible] to pur- [illegible] for the erection [illegible], which is to be [illegible] galleries on both [illegible].

[illegible] Bro. Pull- [illegible] year of harmony [illegible] prosperity. [illegible] was never [illegible] financial condi- [illegible]. The trustees [illegible] of their [illegible] and [illegible]

[illegible] is, [illegible] the [illegible] con- [illegible] than [illegible] school [illegible]

and his churches, and with a head full of good common-sense. He is popular with the entire congregation, and while the congregation has been steadily increasing the Sabbath-school has more than doubled. The trustees have added greatly to their church property. Through the Presiding Elder some Methodists of New England made them a donation of $50, on condition that they would ceil and put some new seats in their church. The proposition was accepted, and now rejoices in the possession of one of the best churches on the district—all paid for. Some five or more years ago the Church Extension Society gave to the trustees of the M. E. Church at Columbia $100. After long and patient waiting, last December they came in possession of the money. This was gala day to the entire congregation. Their church needed repairing more than they themselves knew how to do it, and this $100 was a great boon to them. It gave a new inspiration to the people, and with happy hearts and willing hands they went to work repairing the house of the Lord, and now they have a neat and tasty church.

Chenango has been regarded as one of the most undesirable fields of labor, and yet the lost sheep are there. When Bro. Kelley was sent to this work he found a few scattered members of the M. E. Church without a church, and no Sunday-school on the entire work. With faith in God and love for souls he entered upon and prosecuted his work, and now he has a comfortable church with a good congregation and two flourishing Sunday-schools.

Under the labors of Bro. Harris prosperity is dawning upon Spring. The church has been greatly strengthened under his ministry. At Westfield the trustees bought an acre of land, and, through the Presiding Elder, New Hampshire gave them $40, and now our people have a nice new church 20x26 feet, valued at $250, all paid for.

Hockley is one of the most extensive and laborious appointments on the district. Bro. Washington Thomas, one of our old men, full of years and full of work for Christ and his church, is closing up his second year on this charge, and few men, young or old, have done more or better work. Deeds have been secured at Piney Grove and Hockley, and here again, through the generosity of some Methodists in New Hampshire, the Presiding Elder was able to help the trustees in the sum of $50, and two more Methodist churches stand where we had nothing. The one at Hockley is one of the most pleasing on the district.

Galveston is a charming place. There we have two churches. Bro. Douglass, at St. Paul's, is closing his third and by far most prosperous year. He has received over one hundred, mostly adults, men and women of real worth, into his church. The trustees have erected and completed the best parsonage on the district. St. Paul's has a glorious record; but few years, if any, will surpass the one now drawing to a close. Bro. Cole, at the Tabernacle, has done a great work for Christ and his church. He has been constantly devising plans for the upbuilding of the church, and the salvation of the people. He has received upwards of one hundred and twenty on probation, and the Sunday-school has been more than doubled, while the trustees have added greatly to the value of their church property.

At Richmond Bro. Noble has built a parsonage, so now whoever the Bishops may send to preach Christ's gospel, he will have a home of his own, all by himself and without money and without price. Over three years ago the Church Extension Society gave to the [illegible] of Frost's Chapel some money (how much I do not exactly [illegible]) to help them in the erection of a new church. Three years have [illegible], and as yet no church has [illegible]. Whose napkin holds [illegible] money the writer is not [illegible].

[illegible] Norwood, at Lynchburgh, [illegible] the church up to [illegible] and quite a num- [illegible] from the wilderness [illegible] refuge in Jesus. [illegible] I shall complete [illegible] on the district, [illegible] each church and [illegible] times. Thus far [illegible] one of the most [illegible] whole life. My [illegible] of doxologies. [illegible]

only strong to work, but strong to endure, and plan for the advancement of genuine religion and to lead on the people to the full execution of such plans—men who through personal disadvantage and sacrifice will labor for the eternal salvation and happiness of their fellows who seek not *theirs* but *them*.

L. P. CUSHMAN.

Nov. 24, 1879.

Christian Work Among the Freedwomen.

BY MRS. JENNIE C. HARTZELL.

NEW ORLEANS, LA., Nov. 1, 1879.

Being providentially detained in Chicago during the autumn of 1878, after consulting with tried Christian workers, and especially with Dr. Rust, Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, an appeal was published in the *Northwestern Christian Advocate*, and in the leading secular papers of that city to the Methodist women of Chicago and the Northwest, asking for help in missionary work among the Freedwomen of the South.

Dr. Arthur Edwards, editor of the *Northwestern Christian Advocate*, added hearty editorial words of commendation. The presiding elder, Dr. Willing, and the pastors of our churches in Chicago, rendered great aid by commending me and the work to their people.

CONTRIBUTIONS FROM FRIENDS.

In response to the above appeal the following amounts were received up to Oct. 1, 1879:

Chicago, Ill.—Miss Jennie Roberts and friends, $10; Mrs. R. R. McCabe, $10; Mrs. Kent, $10; Miss Emma M. Busby and friends, $20; Mrs. M. R. Wood, $5; Mrs. O. H. Horton, $10; Miss A. Johnson and friends, $10; Miss S. A. Shires and friends, $10; Mrs. A. E. Glanville, $10; Misses Lillie Hill, Laura Hine and friends, $10; Misses R. Commons, A. Hill, Anna Quayle and friends, $10; Prof. T. H. T. Towne, $1; Miss May Libby, $10; Mrs. G. W. Drake and friends, $10; Mrs. A. G. Lane and friends, $1.50; J. V. Farwell & Co., $100; Mrs. R. D. Fowler, $25; T. W. Harvey, $25; S. H. McCrea & Co., $25; Wm. Deering, $25; S. A. Kean, $10; H. Corinth, $5; Cash, $1.75; Mrs. James McKay, $5; Mrs. J. E. Wilson, $10; Mrs. Miller and friends, $5; Mrs. Philip Meyer, $5; Mrs. Thompson and friends, $10; Mrs. Bird Hitchcock, $10. Cincinnati, Ohio—Rev. R. S. Rust, D. D., $100. Oak Park, Ill.—Miss Fannie Robins and friends, $6; Little Falls, N. Y.—Dr. M. A. Southworth, $10; Normal, Ill.—Mrs. J. B. Dille and friends, $14.27. Wyoming, Ill.—Miss Rosa C. Agard and friends, $11. Pekin, Ill.—Mrs. McHenry, $5. Postville, Iowa—Mrs. S. A. Martin, $3.58. Rockford, Ill.—Mrs. John Budlong and friends, $16.45; Mrs. S. M. Daugherty and friends, $13. Etter Station, Minn.—Mrs. A. Richardson, $3. Butler, Wis.—Miss E. Barrett, $5. Wellington, Ohio—Ladies' Aid Society of the M. E. Church, per Mrs. Ryder, $10.65, and two boxes of clothing; Miss Herrick, per Mrs. Ryder, $5. Soldiers' Camp, Ala.—Boy in Blue, 50 cents. New Orleans, La.—Mrs. J. C. Hartzell, $50; Mrs. Judge Flagg, $1.50; Mrs. Knight, 50 cents. Tuscola, Ill.—Miss Nettie Cox, $5. Fremont, Ohio—Rev. J. T. Barnes, per Mrs. Ryder, $7. Cornell, Ill.—Miss Lizzie Thompson, $5. Atlanta, Ga.—Bishop Haven, $10. Union Church, Miss.—Doo Young, $1. Philadelphia, Pa.—Mrs. Shoomaker, $5; Mrs. Major, $2; Dr. Warren, $1; Mrs. M. Bain, $3.50. Belleville, N. Y.—Mrs. W. Salisbury, $6. Austin, Ill.—Rev. D. M. Thompkins, 50 cents. Total cash receipts, $700.70.

These donations will be acknowledged to the whole church in the forthcoming annual report of the Freedmen's Aid Society.

ACTION OF THE LOUISIANA ANNUAL CONFERENCE.

The Louisiana Conference of the Methodist Episcopal Church, at its session of Feb. 3, 1879, after hearing a statement of the work which was then being inaugurated among the Freedwomen of New Orleans and vicinity, took the following action:

Resolved, That the Louisiana Conference is profoundly impressed with the importance of more direct and better organized Christian effort to save and elevate the women among our colored people, by which Christian home life shall be developed wherever needed; and that we will welcome these missionaries [illegible] our pastoral charges.

Resolved, That the presiding el[illegible] for 1879 be an advisory committee to assist in the direction and carrying forward of this work.

THE WORK BEGUN IN NEW ORLEANS.

The first step in beginning the work at New Orleans was the renting and furnishing of a suitable Home for the missionaries who should be employed, and serve as a place to hold special meetings. The work began Dec. 1, 1878, with one missionary, Mrs. A. M. Ryder, of Philadelphia, Pa. Mrs. M. L. Hathaway, of Normal, Ill., Miss Lizzie Thompson, of Dwight, Ill., and Miss M. L. Stephens, of New Orleans, commenced work a few weeks later. The first three received a salary of $30 per month and traveling expenses. Miss Stephens donated her services. The work was continued until June 1. Miss Thompson, on account of ill health, was obliged to return home April 1. All the expenses have been paid up to this date except about $75 yet due the missionaries. The furniture purchased is a permanent investment to the amount of $150.

CHARACER OF THE WORK DONE.

1. Home Visitation.—A part of every day was given by each missionary to visiting the homes of the people. On an average one hundred families were visited weekly, and some weeks one hundred and fifty were visited. In these visits moral and religious instructions were given, the Scriptures read, prayer offered, and efforts made to increase the attendance upon the Sunday-schools of our churches and our mission schools. The poor were helped as means could be secured, the sick comforted, and the aged cared for as far as could be.

Miss Thompson, for example, reported at the end of one week as follows: "Visited 64 families; 23 present at sewing schools at Wesley Chapel; one conversion. One woman had been taken from the hospital. At her request, sang and prayed with her, after reading a chapter from the Bible. She seemed much comforted. Heard that she was dying and went back. Do not know that I shall ever be permitted to see such triumphant faith again. She was shouting to those around her, and bidding them to come to Jesus. Her face was radiant with the glory that was in her soul. She died next day. Found another poor widow sick and destitute, and for the past year she has been cared for by her neighbors, and yet she was able to say amidst it that she never knew how good the Lord was until He laid His hand on her."

Here is another specimen of home visitation: "Must hab dat book, honey!" Mrs. Ryder found an old freedman in a cabin, sitting in a corner, half asleep. She aroused him and asked him if he had a Bible. He replied: "No, Misens; got no Bible, and don't want none. I'se nearly done gone from dis world; got no money, and can't read none." Mrs. R. opened and read: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." As she read he arose and walked with trembling step to her side, and bowing his ear close to the book, said: "What is dat you read?" She read it again. "Is dat in de Bible, honey?" "Yes," said Mrs. R., and then she explained the words to him. When she had finished he asked her to put his finger on the place, and to mark it good, so he could find it again, and, with tearful eyes, he exclaimed: "Oh, honey, I must hab dat book!"

2. Mothers' Meetings. — These were held weekly, on Thursday afternoon, at the Home, and were often largely attended and full of interest.

3. Girls' Sewing Schools.—These were held in various churches in the afternoon, each missionary taking charge of one. Eight were organized, and over five hundred different girls were thus brought under the influence of the missionaries. They were taught to cut, fit, and make ordinary garments; and efforts were made to lead them to Christ and instruct them in matters of home life.

ONLY A SMALL BEGINNING.

The Methodist Episcopal Church has thirteen churches and Sunday-schools among the colored people of New Orleans, representing a population of fully 10,000. Our church membership in this city among these people is nearly 3,000. The work of the past year done among the Freedwomen in New Orleans is only a small beginning. It is to be regarded as simply an experiment. But the experiment has served to practically demonstrate how a great and glorious work can be done. This experiment has also shown that the prayers and money of the church are ready for this work if its wants are made known and the way of helping pointed out. Letters from many parts of the South making inquiries of our work in New Orleans indicate how general is the conviction that this work is of Christ, and should at once be entered upon in every part of the South.

THIS WORK TO BE DIRECTED BY THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

As already indicated, no step has been taken in this work without consulting the representatives of our Freedmen's Aid Society, because to be a success the work must be under the fostering care of the church.

The Board of Managers of the Freedmen's Aid Society, in its last annual report, discusses at length the work needed among the Freedwomen, and announces a plan by which hereafter the work, wherever carried foward, will be under the immediate direction of the society, and any desiring to contribute can do so through the regular church treasury. We quote as follows from the report:

"While our schools are doing a noble work, it is a painful fact that their power for good is greatly weakened for the want of co-operating home influences. It is true that no people can rise in the scale of civilization above the character of its home. Woman makes the homes of every race and people. Children receive from her their first and most lasting impressions. Hence it is exceedingly important that some way be devised to improve the moral condition of the homes of the freed people. To do this, it is necessary that a special effort be made in behalf of the Freedwomen. * * * *

"No one who observes this field can fail to be impressed with the need of effort in this direction. This need has appealed so strongly to the sympathies of earnest women in all sections of the country, that several propositions have been made to organize among them a comprehensive missionary enterprise in behalf of their colored sisters in the South.

"It is evident that right here in the South is opened to the women of America the grandest field in the world for mission work. To reach it, seas need not be crossed, nor languages learned, and the harvest can be reaped almost as soon as the seed is sown. The desire to organize and utilize the interest that this field of labor has awakened is embarrassed with the objection that there are already so many societies claiming the time and benevolence of the church that a new one is not necessary. Hence various reasons have been urged for uniting the proposed plan of mission labor with the already established work of the Freedmen's Aid Society, and making it co-operate with the schools, since the object they have in view is the same. This plan, it is deemed, would save expense and enchance the usefulness of both. The women of the North can either as churches, societies, or individuals, raise the means to support in this field missionaries in localities where they can supplement the instruction of the schools, and the missionaries, in turn, would enjoy the protection and sympathy of the institution. From $200 to $250 would send to the field and support in it for nine months such a missionary. The ladies of each congregation can urge the duty and assist the pastors in raising the collection, designating the amounts to be appropriated to this cause."

TEN MISSIONARIES FOR NEW ORLEANS AND LOUISIANA.

We need at least ten lady missionaries to carry forward this work the coming year in New Orleans and Louisiana. To put these in the field and maintain them for nine months will require $3000. Will not all who aided last year help again, and interest other friends in this blessed work for the year to come?

HOW TO HELP.

As seen by the above extract from the Report of the Board of Managers of the Freedmen's Aid Society, "The women of the North can, either as churches, societies, or individuals, raise the means to support in this field missionaries where they can supplement the instruction of the schools."

One thing to be carefully avoided is, not to let anything done in this field interfere with the regular yearly collection of the Freedmen's Aid Society in each church. That collection needs rather to be doubled than diminished. As Dr. Rust says above, "The ladies of each congregation can urge the duty and assist the pastor in raising the collection, designating the amounts to be appropriated to this cause."

Any one desiring to have information concerning this good work among the Freedwomen of New Orleans and vicinity will please write me. The prayers and money of God's people are solicited in behalf of this great missionary field. All money given will be acknowledged through Rev. Dr. Rust, of Cincinnati, Corresponding Secretary of the Freedmen's Aid Society. Address

MRS. J. C. HARTZELL,
106 Camp St., New Orleans.

Report of Georgia Conference on the State of the Country.

The ministry of the Methodist Episcopal Church in this country is a band of American citizens; each member of this band of about 10,000 home pastors is surrounded with such social and family ties, and bears such responsibilities and obligations to family, kindred and community that the public welfare, the duties of good citizenship, as well as the interests of the cause of morality, require him to speak freely and clearly on all public questions, having a decided moral quality in them, but especially on such as affect injuriously the stability of our Christian civilization. It is our boast that while ministers we are citizens, and in each land where we labor we constitute a citizen ministry of that land, subject to the authorities of the country.

We claim for the Republic of the United States the position and character of a Christian nation, deriving the moral quality of her civil institutions from the law of God.

It is the duty of the Christian pulpit to defend each and all of the ten precepts of the moral law, let the attack thereon come from what quarter it may—whether from the dens of vice and crime, or from the legislative halls of States—and to denounce all bold and open violations of that law, be the criminals individuals or constitutional assemblies, and at proper times and in a becoming manner, to manufacture and direct public sentiment so as to correct such wrongs against the law of God.

The second table of the law of God is necessarily largely political in its nature; it regulates and protects the relation of father and child, husband and wife, and protects life, property and character. Therefore, each of these six precepts standing out from the others, has a political complexion and bearing, and is the root of voluminous legislation, executive and judicial action, treasured up and reproduced from age to age, and acted on by all Christian States. To ignore this fact is to betray an unpardonable ignorance of human government and policy; or it is a trick to deceive the ignorant and lead them into crime.

Unfortunately for over half a century, this great truth has been challenged in this land, and the law of God ignored in matters of public economy and citizenship, hence the Divine displeasure that has bathed our land in blood, and may manifest itself in the forms of plague or famine if we change not.

The time for that change has come, the call is an urgent one—an alien ministry that acknowledges a foreign civil power, is manipulating the political interests of our land so as by an adroit management of our own discontent, to bring the sections face to face, once more in hostile form, while an unwillingness on the part of Southern statesmen to conform to the obligations of the national bond, as amended to cover and assure the rights of the emancipated freedmen, and make free the press, the pulpit and the ballot, retaining by admitted "force and fraud," the absolute, undivided and despotic control of the political power of "the solid South," to be used for no patriotic, just or holy ends, but calculated to superinduce a stronger form of government to protect the rights of the wronged and suffering minorities — give cause for profound alarm, and demand from us a clear expression of opinion, as directors of the public conscience, holding as we do that opinion rules the world, and that the world must be redeemed if ever saved, by the force and power of scriptural opinion. Therefore,

Resolved, That while declining to enter the field of partisan politics —yet believing that the freedom and purity of the ballot are the sacred rights of freemen, we demand for the poorest citizen of the land the right to exercise the functions of voter, and if he stands for office to be voted for without danger to person or property; and that if this right is challenged by bad men, in this the land of our birth, for it is bad men alone who can challenge such plain natural and civil rights, we in turn should publicly protest against such injustice, and seek by the use of all legal means the correction of the wrong.

Resolved, That it is the duty of the General Government by the rendition and formation of proper decrees on the part of the judicial side thereof, i. e. the Supreme Court, well sustained by the multiplication of district courts—with a full and complete constabulary, equal to any insurrection of local trouble, to secure full protection to the lives and property of all American citizens—and to suppress the great crime of polygamy as a crime against society and good morals.

3. *Resolved*, That we will appoint a standing committee of three members of this body, to correspond with the authorities of the country, as watchmen over our sacred and civil rights; and to correspond with like committees in our other Southern conferences, which we hereby suggest should be established throughout all the "belt of danger" —these committees to be styled "The Committees on Rights and Privileges," after the style of the ancient and well-known committee of our English brethren.

JAMES MITCHELL,
S. M. MERRILL,
W. E. TARPLEY.

Appropriations and Apportionments.

Amounts asked and authorized by the General Committee for the year 1880:

Conference.	Amount Asked.	Amount Auth'zed
Alabama	$100	$550
Arkansas	75	500
Austin	100	2,750
Baltimore	3,600	1,200
California	1,000	1,000
Central Alabama	100	1,000
Central German	4,000	4,000
Central Illinois	3,000	1,000
Central New York	3,000	1,000
Central Ohio	8,000	3,000
Central Pennsylvania	8,000	1,000
Central Tennessee	100	790
Chicago German	2,000	2,000
Cincinnati	4,000	500
Colorado	400	1,000
Columbia River	500	1,700
Delaware	150	600
Des Moines	1,500	1,000
Detroit	2,000	1,500
East German	1,000	1,000
East Maine	500	500
East Ohio	4,000	500
Erie	8,000	1,000
Florida	100	1,000
Genesee	4,000	500
Georgia	200	1,000
Holston	500	1,200
Illinois	8,000	200
Indiana	2,000	500
Iowa	2,000	1,000
Kansas	1,000	2,500
Kentucky	1,000	1,500
Lexington	200	1,000
Little Rock	75	400
Louisiana	500	1,500
Maine	800	400
Michigan	2,000	2,000
Minnesota	1,500	2,500
Mississippi	200	800
Missouri	800	1,500
Montana	200	500
Nebraska	1,000	2,500
Nevada	200	1,000
Newark	3,000	1,000
New England	3,000	1,000
New Hampshire	600	600
New Jersey	2,500	750
New York	7,000	1,500
New York East	6,500	1,500
North Carolina	50	500
North Indiana	2,000	500
Northern New York	2,500	1,000
North Ohio	2,000	500
North-west German	2,000	2,000
North-west Indiana	2,000	500
North-west Iowa	700	2,500
North-west Swedish	400	1,200
Ohio	3,000	500
Oregon	800	1,500
Philadelphia	8,000	2,000
Pittsburgh	3,000	1,000
Providence	2,500	500
Rock River	4,000	1,000
St. Louis	1,000	2,000
St. Louis German	2,000	2,000
Savannah	150	1,200
Southern California	800	1,500
South Carolina	800	2,000
Southern Central	50	500
Southern German	800	1,500
Southern Illinois	1,500	1,000
South-east Indiana	1,500	500
South Kansas	1,000	2,500
Tennessee	100	800
Texas	200	1,500
Troy	3,000	1,000
Upper Iowa	2,000	1,000
Utah	100	1,000
Vermont	500	800
Virginia	200	1,000
Washington	500	1,500
Western German	1,500	1,500
West Texas	200	1,000
West Virginia	500	1,000
West Wisconsin	1,000	1,500
Wilmington	1,500	1,000
Wisconsin	2,500	1,500
Wyoming	2,000	1,000
Missions	....	10,000
Contingent fund	....	12,700
Office expenses	....	12,500
Total	$140,850	$140,850

The above list will be modified by the following resolutions of the General Committee:

1. That the Board be authorized to make appropriations within each Conference in proportion to the response of the Conference by its collections to the call made upon it.

The amounts authorized will be still further modified by the following:

2. That the amounts authorized to Conferences are to be furnished, as far as practicable, by a *pro rata* division of the collections. The Board may supplement, as far as practicable, the balance of the appropriations authorized, by loans from the Loan Fund.

3. That no application for aid from any church costing over $10,000 shall be entertained for a donation, unless such church shall have consulted the Board of Church Extension before commencing to build.

4. That no church costing over $20,000 shall, in any case, receive aid, either by donation or loan, from the funds of the Board of Church Extension.

5. That except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities nor for the payment of church debts, unless to avoid imminent and otherwise inevitable disaster in the loss of church property.

General News Items.

Nihilistic ideas are producing disorder in Bulgaria.

The Sligo prisoners will be tried at Carrick, on the Shannon, on the 11th inst.

The English mission has been offered to L. P. Morton, a New York banker.

The Presbyterian Church, corner Broad and Oxford streets, Philadelphia, burned. Loss, $150,000.

President Guillermo, of San Domingo, besieged in the capital by a successful revolution, is expected to resign.

The seventieth anniversary of the birth of Oliver Wendell Holmes was commemorated by a banquet in Boston.

Two hundred and fifty colored immigrants from North Carolina reached Washington on their way to Indiana.

The Huntsville and Alabama road was leased for thirty years to the East Tennessee and [illegible] Railroad Company.

The citizens of Indiana will vote next April on a constitutional amendment changing the time of State elections from October to November.

Twenty villages in the Rhodope mountains have risen in arms, and 500 insurgents have seized the local fund and made prisoners of the gendarmes.

The average salary of a certificated schoolmaster in England is now $593. About half the English teachers are provided with residences free of rent.

War has broken out between two rival chiefs in New Calabar, West Africa, and 200 persons have been killed and wounded, and prisoners murdered and eaten.

A memorial of citizens of Memphis asks for a special session of the Tennessee Legislature, and declares a willingness to fairly treat with the public creditors.

Senator Carpenter has introduced a resolution declaring it the opinion of the Senate that any legislation during the present session changing the existing system of finance would be inexpedient.

Corea, with its population of twelve or fifteen millions, which has been closed to the world two thousand years, has opened one of its ports to Japan, and a native church of Japan has arranged to send the Gospel there.

The Peruvians and Bolivians were completely defeated at Tarapuca, Peru, by the Chilians, who have taken possession of the town. The Chilian squadron is blockading the port of Arica. At the mouth of the river Loa 1500 Chilians were compelled to surrender to the allies.

Chief Colorow has surrendered. He and Jack led the Ute Indians in the Thornburgh fight. He said it was an accident, the troops being off the regular road, and their meeting with the Utes a surprise. The Mormons promised to assist the Indians in any war with the United States troops.

An attempt was made to assassinate the Czar of Russia on his entry into Moscow. A change in the usual order of trains, by which the one bearing the Czar arrived first, defeated the plot. The train containing baggage and servants was wrecked by an explosion of powder. Seven cars were [illegible] off the track, but nobody [illegible]

THE SOUTHWESTERN.

L. C. HARTZELL, D. D., Editor.

THURSDAY, DECEMBER 11, 1879.

Rev. S. Evans, Morgan City, La., has sent us one list of twelve subscribers for 1880.

Thanks to the Commissioner of Education for a copy of his report for the year 1877.

The last session of the Tennessee conference was a pleasant one. The conference is growing.

The Central Tennessee conference elected O. O. Knight as delegate, A. Hawkins, lay delegate; L. A. Hadsill, secretary.

Rev. L. H. Horn, at Cold Springs, Texas, was one of the first to send us a full paid list of subscribers for 1880. He starts off with five and promises to increase it.

The New York *Times*, the leading Republican daily, is heartily to be commended, as a pure, ably edited, [illegible] newspaper, without an equal in this country. Read the prospectus published to-day.

[illegible] the New York *Independent*; [illegible], the murderer of Dixon, has been elected sheriff of Yazoo county, in Mississippi. The people of that county have thereby endorsed this political murder."

"Did you shoot him in self defense?" asked a Texas judge of a man who was being tried for shooting his neighbor's dog. "No, Judge," replied the prisoner, "I shot him when he was getting over the fence."

[illegible] from the letters coming in from all parts of our [illegible], it was never so easy to [illegible] for the SOUTHWESTERN as [illegible]. Let the preachers make lists for 1880 at once, and [illegible] them with the cash.

[illegible] news on the canvass from Texas. At Houston, [illegible] Church, Rev. J. K. [illegible] has got his list for 1880 [illegible] and will increase it. At [illegible], Rev. Wm. Pullam [illegible] twenty-four for 1880, [illegible] more.

[illegible] Schluembach, general [illegible] of the German Christian [illegible], is coming to New [illegible] to organize a Young Men's Christian [illegible]. He will lecture Monday [illegible] in the lecture [illegible] Young Men's Christian [illegible].

[illegible] was nominated by [illegible] of the thirteenth [illegible] Legislature, and [illegible] of promi[illegible] leaders, withdrew [illegible] in order to allow [illegible] to be effected [illegible] State ticket. He [illegible] his motives to be [illegible] friends.

[illegible] Adams says of Arthur: "I find a [illegible] is natural [illegible] of climate. A [illegible] New York and [illegible], with a [illegible], which is [illegible] and only [illegible] nations [illegible] and [illegible] is a field [illegible] neglected on [illegible] heretofore. [illegible] of experience, [illegible] pastoral [illegible] there [illegible] $1200 to [illegible] a wonderful [illegible] who [illegible] for 15 [illegible] read on the [illegible]."

[illegible] on [illegible] "The [illegible] cold [illegible]. They [illegible] hundreds, [illegible] to [illegible]

Sabbath Observance.

There is no greater peril to our common Christianity in this country than the desecration of the Sabbath. The whole history of Christianity shows that where the Sabbath is observed religion flourishes; and that where it is not observed religion dies away and becomes extinct. Without the Sabbath all the means of grace would be at once arrested. Christians might, for a time, meet at irregular and distant intervals for prayer and praise; but the number of such meetings would rapidly decrease, and soon the last vestige of Christian worship would disappear. The argument to prove this is short and self-evident: The Sabbath is pre-eminently the day for religious worship; if it be given up to desecration, worship will soon cease.

In view of this obvious truth, all lovers of the cause of Christ must regard with serious apprehension the increasing violation of the law of the Sabbath: "Remember the Sabbath day, to keep it holy." Goldwin Smith prophecies a moral interregnum. To our mind the strongest indication of such an event is the alarming desecration of the Lord's day. In nearly all our larger cities and their vicinities this is a day of riot, of dissipation and licentiousness. It is probable that more is done to unsettle the habits of virtue, to propagate infidelity and intemperance, and prepare candidates for the penitentiary and gallows on this day than on all the other days of the week. The lowest theaters and drinking saloons are open, and ply their ruinous trades more successfully than on any other day of the week. The worst dens of infamy—gambling hells and brothels, finish the work of debauchery begun in the dram-shops and theaters. The leisure of Sunday exposes the laboring classes to greater temptations to spend their time and wages in places of vice. The result is that the Sabbath—which was instituted for the physical and spiritual well-being of men—has become the day on which more harm is done to the souls and bodies of men than in all the rest of the week.

The question before this nation to-day respecting the Sabbath is not whether it is to be a day of labor; that is settled by the law of the whole land, which prohibits the ordinary industries of the week on this day; but the question is, whether it is to be a day of religion, or a day of licentiousness; a day of virtue, or a day of sin; a day for God or a day for the devil. It is, whether this country can afford to have one day in seven a day of riot and disorder. No greater question can come before any nation than this. No nation can prosper that allows its people fifty-two days in the year of idleness and debauchery, when all restraints are withdrawn, and when the power of temptation is plied with all that art and skill can do to lead men in the way to ruin, and drag them down to hell. The nation may not be able to enforce the religious observance of the Sabbath, but it can shut up the sluts of iniquity, and by taking away the means of special temptation, make it a day of rest and sobriety, which of itself would go far toward bringing about the religious observance of the day, for then people would be more apt to resort to the house of God for entertainment and preoccupation, if for no higher motive.

But whatever may or may not be done by legislation, there is but one course for Christians to take; but one aim to be kept in view, and that is, to make the Sabbath what it was designed to be—a day of religion. No Christian can afford to hold lax views of the Sabbath, to plead, as is too often done, in entire perversion of its meaning, the saying of Christ, "The Sabbath was made for man, and not man for the Sabbath," as an excuse for engaging in or winking at the practice of devoting the day to pleasure. Christ uttered that profound and eternal truth as a justification for works of necessity, and not as a warrant for the gross perversion of the day which some pretend that it justifies. The Sabbath was primarily instituted as a day of rest, which is to be in all its occupations a type of the heavenly rest. And this fact serves to indicate with sufficient clearness the manner in which it should be observed. Whatever services are like those of heaven, or are best calculated [illegible] as for heaven, are the services most appropriate to this day. Worship, prayer, communion with God, are to be the eternal delights of heaven. Surely it is most fitting that those who expect to spend an eternity in these exercises should devote one day in seven to special preparation for them.

[illegible] should bear in mind [illegible] at the beginning, [illegible] of the life or [illegible] man [illegible] is in [illegible]

The Crime Against Popular Suffrage.

December 2, 1879, was the appointed day for an election in the State of Louisiana, to adopt or reject a new constitution, and to elect officials to serve thereunder. The importance of such an election should have brought into exercise the best judgment of the people, and the full powers of the government to protect the purity of the ballot-box. We regret to say, however, that this was not the case. Those whose consciences were awakened to the great crime being committed, either did not protest because they dared not or they would not. The result is that the decrees of corrupt officials, and of an unscrupulous political combination is to be recorded in lieu of a verdict by popular suffrage.

The political combination determined that the negro majorities of Louisiana should be destroyed, and all means to secure that end should be justified. It was well known in many of the Red River parishes that it was not safe to organize or lead the Republican majorities, and the leaders have for months been refugees from Democratic mobs, and from homes and property. Near 200 of them daily walked the streets of New Orleans, and the press both ignored their presence, and the crimes committed against them. It was with a full knowledge of this phase of the situation that S. D. McEnery, Democratic candidate for Lieutenant Governor, shamelessly announced in Lafayette square that his party would carry Louisiana by 50,000 majority. He said that North Louisiana, from Red River to the Mississippi, would be solid for the State ticket. In the parish of Onachita, a former Republican stronghold, at the last election only thirteen Radical votes were put in the box, and the persons who cast them were disgusted with politics. At the next election not a single Radical vote would be cast. Onachita was made to record 11 Republican votes.

In Madison parish says a dispatch, Dave Armstrong, colored, and president of the Republican club at Milliken's Bend, was ruthlessly murdered; Capt. R. H. Brown, a colored man and justice of the peace at Tallulah, was murdered, and body thrown into the bayou; Capt. H. W. Peck, whipped and stretched at Omega, and every leading colored Republican was forced to leave the parish before the day of election. In that way a Republican majority of 2,500 was disposed of.

Concordia, with 2800 Republican majority, was counted as giving 250 majority for the Democratic ticket.

In Tensas, where a Republican meeting was broken up at Waterproof, the mayor of the town fraternizing with the mob, and refusing protection to speakers, a Democratic majority of 1598 has been counted.

Ten or twelve other parishes were manipulated in like manner, making the whole affair a mockery of an election.

A Democratic mob at Gretna, Jefferson parish, destroyed two boxes to vitiate the election in that strong Republican parish. Ballot boxes were also destroyed at the courthouse of St. Mary parish, to throw the appointment of parish officials into the hands of the Democratic Governor, where Republicans had been elected by from 700 to 800 majority.

The crime upon popular suffrage, Christ's Kingdom. The conflict is to rage here. The wish of the Atheist, the infidel, the man of vice is to blot out the Sabbath, to obliterate it from the memory of man; and if it can be done, it will be done. If this day with its religious institutions and observances can be blotted out, a victory for Anti Christ will be achieved which the faggot and the stake, the arguments and ridicule of infidels have never been able to accomplish. The question for Christians to decide is, "Whether they shall abandon the day, or make an effort to save it; whether the virtuous and the pious shall yield the victory without a struggle, or whether they shall combine their efforts, and speak to the reason and conscience of their fellow-citizens of the hallowed institutions of the Sabbath, and of the rapid corruption of the public morals growing out of its desecration; whether they shall attempt to bring back the nation to such an observance of the day as would diffuse intelligence, soberness, industry and salvation all over the land; or whether, disheartened by the difficulties in the case, and overpowered by numbers, they shall give up in despair. On the position which each individual takes on these questions more may depend than on any other single step of his life; on his course with regard to the Sabbath will depend much of the peace or the sorrow of the bed of death.

enacted on December 2, cannot and will not be redressed within the State of Louisiana. The perpetrators control all departments of the government, the press, and all influences that in other States of the Union would be expected and required to champion the rights of citizens, suppress violence, and ensure law and order. In his last speech of the campaign, Judge Beattie, Republican candidate for Governor, at Odd Fellows Hall, New Orleans, warned all good citizens of the contemplated crimes to be committed by those who would have custody of the ballot boxes, and stated his belief that if unrebuked, 75,000 people would leave the State, and go to other parts of the country, where their liberties could be enjoyed, and their rights be protected. We believe they will and should do so. Besotted with a lust for power, blind to the effects of corrupt influences upon its own social fabric, the Confederate Democracy of Louisiana can give no pledge or guarantee that can be relied upon for the present or future protection of citizen rights.

Southern German Conference.

The Southern German Conference of the Methodist Episcopal Church met in Industry, Texas, Nov. 27. Bishop Merrill presided, and Rev. F. Shuler was secretary. A. Arnold was expelled from the conference for unchristian conduct in slandering his brethren, and in persistently stirring up strife. Rev. C. Urbank was elected ministerial delegate to General Conference and Bro. Blomberg was elected lay delegate.

The following were admitted on trial: Geo. Koch, Friede Bohnfalk, Adam Raeseuer, Joseph P. Rosenberk, Casper Herlein, Chas. Shuler. Besides these several young men will be used as supplies. All these brethren are from among our German churches of Texas, and indicate a healthy growth in ministerial force.

The conference was sorry to lose Rev. E. F. Stroeter, who goes to St. Paul, Minn., to take charge of a large and important church.

Dr. Walden, of Cincinnati, was present during most of the session, and added to its interest. Rev. Von Schluemback gave an interesting account of his work as general secretary of the German Young Men's Christian Association of the United States and Canada. His brethren disliko to spare him from Texas, but consent in view of his great usefulness.

The statistics of the conference show a small increase over last year. $1296.80 were contributed on benevolent collections, making over one dollar per member, including probationers.

The following are the statistics for 1879:

STATISTICS.

MEMBERSHIP.

Probationers	135
Full Members	1085
Local Preachers	14
Preachers appointed	32
Total	1276

BAPTISMS.

Children	152
Adults	1
Total	153

CHURCH PROPERTY.

Number of churches	25
Probable value	$38,040 14
Number of parsonages	41
Probable value	5,850 00
Total value	$43,890 14

SUNDAY-SCHOOLS.

Number of schools	32
Officers and teachers	176
Scholars of all ages	1134
Conversions	28
Expenses for the year	$615 25

BENEVOLENT COLLECTIONS.

Conference claimants	$97 90
For missions	1,064 95
Woman's Foreign Mi'ry Society	10 30
Board of Church Extension	45 15
Tract Society	17 70
Sunday-school Union	20 95
Freedmen's Aid Society	13 75
Education	10 80
Bible Society	15 30
Total	$1,296 80

GENERAL.

Raised for support of Bishops	$58 55
Raised to build and improve churches and parsonages	3,733 20
Indebtedness on churches and personages	3,775 25
Claims for ministerial support	11,080 00
Received on ministerial support	10,112 00
Raised for other churches	860 50

APPOINTMENTS FOR 1880.

DALLAS DISTRICT, F. Shuler, P. E.
Dallas and Palmer, C. Shuler.
Waco, F. Shuler, C. Herlein.
Fort Worth, To be supplied.
Falls, To be supplied.
Williamson, To be supplied.

SAN ANTONIO DISTRICT, H. Dietz, P. E.
San Antonio, O. Riebe.
Medina, H. Homburg.
Seguin and New Braunfels, W. Felsing and one to be supplied.
Cebolo, F. Bohmfalk.
Flatonia and Shulenburg, J. Ott.
Columbus, J. P. Rosenberg.
Cuero and Hochheim, C. Plunnecke.
Victoria, A. Raesener.
Fredericksburg, Geo. Koch.
Llano, J. C. Albrecht.

AUSTIN DISTRICT, C. Urbanke, P. E.
Austin, R. Bruck.
Giddings, J. E. Urbantka and one to be supplied.
Brenham and Washington, W. Pfeiffle and one to be supplied.
Spring Creek, H. Frantz.
Bear Creek, F. Ries.
Houston, G. Dosdall.
Galveston, To be supplied.
Industry, F. Mumme.
Round Top, To be supplied.

F. Von Schlumback, General Secretary of German Young Men's Christian Association and member of Waco Quarterly Conference.

E. F. Stroeter, transferred to North-west German Conference.

The Ute Indians fear they will not have a fair trial in Colorado.

THE CANVASS

FOR

1880!

LET IT BEGIN NOW.

We call the attention of our agents to the following:

1. Now is the time to push the canvass for *new subscribers* for 1880. At this season of the year the people have money. Begin at once.

2. Do not loose one *old subscriber*. See every one on your list for this year, and urge them to renew for 1880.

3. Collect money now due and forward it at once. Forward all you can now, and be prepared to settle up everything at conference.

4. The SOUTHWESTERN costs only $2 a year, that is about *four cents a week*. We pay the postage.

5. Send for specimen copies whenever you need them, and they will be sent free.

6. We give *no picture premium* next year. But we do better. We place within the reach of all our subscribers a most valuable book worth $2, for *50 cents*. Read the following carefully:

A Valuable Book

Offered to Yearly Subscribers of the SOUTHWESTERN for 1880,

AT A REDUCED RATE.

Home and Health and Home Economics,

A Cyclopædia of Facts and Hints for all Departments of Home Life, Health, and Domestic Economy.

—BY—

C. H. FOWLER, D. D., LL. D.,

—AND—

W. H. DE PUY, A. M., D. D.

The above-named book, a 12mo., 352 pages, bound in cloth, we offer to each yearly subscriber of the SOUTHWESTERN for 1880, who may send us $2.50 cash—$2 for the paper, and 50 cents for the book. It treats of everything necessary to make a happy, elegant, healthful Christian home. The purpose is to take the average Methodist home, where the parents earnestly desire the improvement, refinement, health, and spirituality of their children, and put within the reach of such a family the means necessary to secure these ends by a fair application of the principles laid down, and of the suggestions offered. The subjoined title and table of contents will show its scope. It has been prepared by a careful consultation of the highest authorities on the many themes treated.

TABLE OF CONTENTS:

The following are the headings under which the contents are arranged:

Home.
Marriage.
How to Perpetuate the Honeymoon.
How to be a Good Husband.
How to be a Good Wife.
Facts for Parents.
Family Government.
Suggestions to Children.
Members of the Family.
Servants in the Family.
Hints to Employers.
Mistress in the Family.
Superiors and Inferiors.
Training Children for Given Ends.
Choosing a Calling.
How to Conduct Family Prayer.
Grace at the Table.
How to Profit by Habit.
Hints and Helps in Conversation.
Good Manners.
Table Manners.
Church Manners.
Introductions—How to Give Them.
Salutations, and How to Make Them.
Receptions—Best Methods.
Visits and Calls.
Hosts and Guests.
Appointments.
Weddings.
Funerals.
Important Rules of Conduct.
Politeness.
Amusements—Their Importance.
Home Entertainment.
How and What to Read.
Health at Home.
Choosing a Physician.
Prevention of Disease.
The Blood—Its Relation to Life and Health.
Food and Health.
Hints About Healthful Eating.
Food for the Sick.
Water—Its Relation to Health.
Ice-Water and Health.
Summer Beverages.
Tea, Coffee, and Health.
The Air We Breathe.
Disinfectants—How to Prepare and Use them.
Sunlight and Health.
Care of the Eyes.
Care of the Ear.
Care of the Nose—Smelling.
Care of the Teeth.
Care of the Hair.
Care of the Feet.
Care of the Skin.
Bathing and Health.
Sleep and Health.
Clothing and Health.
Tight-Lacing and Health — Important Testimony.
Exercise and Health.
Crying, Laughing, and Singing.
Occupations and Health—Vital Statistics.
Dwellings and Health.
School-Rooms and Health.
Care of Children.
The Sick-Room and Health.
Alcohol and Health.
Tobacco and Health.
Opium-Eating and Health.
Climate and Health.
Temperament and Health.
Precautions and Health.
Antidotes for Poisons—Hydrophobia.
Antidotes for Poisons—Snake-Bites and Insects.
Antidotes for Poisons—Miscellaneous.
Emergencies—How to Meet Them.
Emergencies—Drowning.
Emergencies—Fractures.
Poultices and their Application.
Brief Cures for Various Diseases.
Miscellaneous Health Notes.
Home Economics.
Kitchen Furniture—Cleaning.
Soaps and Washing Fluids.
Washing Clothes.
Starching, Folding, and Ironing.
Removing Stains.
Whitewashing and Painting.
Polishing Furniture.
Articles for the Toilet.
Birds and Bird-Food.
Rules for Carving.
Paste and Cements.
Household Ornaments.

This offer we make to our readers to encourage them to push the canvass next year, and to introduce their church paper to thousands of homes which it has never visited before. Remember, on receipt of $2.50 by postoffice money order, registered letter, or express, we send the paper one year, and forward a copy of the book. Address

Phillips & Hunt,

106 CAMP STREET,

New Orleans.

Reports of Tennessee Conference.

FREEDMEN'S AID SOCIETY.

The Committee on the Freedmen's Aid Society report. With gratitude to God we acknowledge the grand work that has been done by the M. E. Church through this agency. Nearly a dozen colleges have been established, with full course of study, and all conducted by competent boards of instruction. About $300,000 worth of school property has been accumulated by this society, and is now used for school purposes. Besides these schools of high grade the society has sustained in whole or in part a multitude of schools of lower grade, until the necessity for this aid has passed away, by the ability of the people, with the aid of the public funds to sustain these primary schools, and the increasing security of life and liberty, enabling the people to obtain better remuneration for their labors. The long tried and efficient corresponding secretary of the society, Rev. R. S. Rust, D. D., has devoted the best energies of his active mind to the onerous duties imposed upon him, and we rejoice in the success which he has achieved. During the past year a new and beautiful building at Greenville, N. O., has been erected, and a new impetus given to our educational work in that State. A new building has been commenced for Clark University at Atlanta, Ga., which will be superior to any building hitherto erected by the society. It will be completed next year, and will open a career of usefulness to the University that will prove a power for good to both church and State. Another building, both substantial and beautiful, is nearly completed for the growing Meharry Medical Department of the Central Tennessee College, and which, as the first building erected for a medical school for the freedmen in the Mississippi Valley, is entitled to special mention in this report. This building is situated in Nashville, near the other buildings of the Central Tennessee College, and is of brick, about 40x60, four stories high, including basement and mansard story, and when completed and furnished will be an honor to the family (Meharry) whose name it bears, and to Dr. Rust, through whose personal responsibility it has thus far progressed. It will prove a great blessing to the colored people in meeting what is a felt need among themselves.

Already the graduates from this school have been honored by the profession wherever they have practiced, and have proved conclusively their ability to command respect of the different races for their professional skill. These buildings will add greatly to the efficiency of the freedman's work in the South, and about $50,000 to the value of the property of the society. We take pleasure, in view of the results already accomplished by this noble society under its wise management, in expressing our gratitude to God for the good done by this society, and also to the church in the North that has contributed to aid in our education and elevation so that we may be better able to discharge the responsible duties we owe, as freedmen, to ourselves our families, our country, our church, and to our God. We recognize the duty of our people to contribute liberally to aid in this enterprise, and the Freedmen's Aid Society has claims upon our contributions, for the present, at least, equal, if not superior, to every other enterprise of the church. As this society is already in debt, and those new buildings so necessary to the success of the educational work, we think that this conference should make a special effort to aid the new building at the college in Nashville. Therefore,

Resolved, That the members of this conference hereby pledge themselves to make an earnest effort to raise $500 as Freedmen's Aid collection during the coming conference year, to be appropriated with the consent of said Freedmen's Aid Society, to the Meharry Medical Building of the Central Tennessee College.

Resolved, That the month of December be set apart in which to take up this collection, and that it be forwarded to Dr. Rust or the president of the college in Nashville.

Resolved, That we heartily endorse the management of the Freedmen's Aid Society, and that we realize more and more its necessity as an organized agency of the church, and that we will labor and pray for its continued existence and its increased power for good.

REPORT ON TEMPERANCE.

WHEREAS, Intemperance is a great evil, debasing both soul and body, inducing poverty, wretchedness and crime, and its use as a beverage is only evil, blighting the social happiness of thousands of homes, stirring up passion, and inciting to crimes of deepest dye, and,

WHEREAS, The expense of this indulgence keeps even the moderate drinker poor, and

WHEREAS, It is written that "No drunkard can inherit the kingdom of heaven." Therefore,

Resolved, That as members of the Tennessee Conference we will preach against this evil, and urge our people to observe the rule of our Discipline that forbids drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

TOBACCO.

WHEREAS, The use of tobacco is very prevalent and popular, both in and out of the church, and,

WHEREAS, It is a practice both filthy and expensive, and we have reason to believe injurious to soul and body. Therefore,

Resolved, That as members of the Tennessee Conference we pledge ourselves to abstain from its use in all its forms, and to use our influence both in the pulpit and in our social and pastoral visitations to discountenance its use by all our people, and especially by the children and youth of our Sunday-schools and congregations.

REPORT ON EDUCATION.

The capacity to be educated is seconded by the command, "Train up a child in the way he should go;" also "Bring up your children in the nurture and admonition of the Lord." These words show clearly the word of God on the subject of education. The church recognizes the obligation to aid in this work. The M. E. Church has built and sustained schools, seminaries, and colleges which are scattered in nearly every State and Territory of the Union. There are several in this State for both races. We rejoice in the schools open for the whites, and bid them God speed. We have special interest in those in our own bounds, which, while they are open for all, are more especially designed for the colored people. These are the Central Tennessee College and the West Tennessee Preparatory School. The latter, located at Mason, Tenn., is under the charge of Rev. C. E. Alexander, and is doing most excellent work and meeting with fair success. The Central Tennessee College has had a prosperous year. The enrollment the past year was 287. Of these 16 were in the College class, 11 in the Preparatory course, 114 in the Normal and 45 in the Theological class. The school has accomplished great good, and is still doing a noble work for the elevation and Christian education of the colored people. There,

Resolved, That we repeat our former commendation of the West Tennessee Preparatory School located at Mason, and urge our people to sustain it cheerfully, and as far as is advisable, build and support similar schools in other parts of the State.

Resolved, That we rejoice in the prosperity and growth of the Central Tennessee College, and cordially commend it to our people, and especially the Theological and Medical Departments, which have already added greatly in giving us better preachers for our pulpits and physicians for our sick.

Resolved, That the pastors at Memphis, Galoway and Mason be appointed a visiting committee for the West Tennessee Preparatory School, and E. Provine, H. Primm and L. M. Moores for the Central Tennessee College.

OUR DISTRICT CONFERENCES.

Resolved, That the presiding elders are hereby requested to submit the question of discontinuing the district conferences in their respective districts to the district and quarterly conference in accordance with the ninety-second paragraph of the Discipline.

A Teacher Threatened.

BUTLER, Freestone Co., Texas Dec. 1, 1879.

DEAR EDITOR—I would very respectfully state that I am at present engaged in teaching school for the colored people of this neighborhood. I am doing all in my power to enlighten both parents and children, morally and mentally. I have in connection with my every day school, a flourishing Sabbath-school in which both old and young are deeply interested. You have been in the South sufficiently long to know how our labors among the colored people are appreciated by our Southern white friends. Nevertheless, regardless of popular or private opinion, I sincerely believe that we are engaged in a good and noble cause; for in what nobler cause can man engage than in endeavoring to instruct and enlighten a certain class of his fellow beings who have been so long compelled to live in obscurity and darkness? Who have been so long shut out from the glorious light of civilization, which enables man to look with reason and admiration upon the marvelous works of his divine Creator; which enables him to look from the things of earth, and behold with the eye of faith that celestial and happy land which God Almighty has created for those who keep His commandments.

I send you the enclosed notice, served on me on the 29th ult. In order that yourself and friends may have some idea of the inducements offered the colored people to remain in Texas. As far as I am individually concerned, I heartily forgive the author or authors and sincerely trust that my heavenly Father will for Christ's sake bring them to see the errors of their ways ere it is forever too late.

Trusting that I have not trespassed too much on your valuable time, I remain your obedient servant,

THOMAS QUINCY.

[The following was enclosed in an envelope, postmarked Butler, Nov. 29.—ED.]

MR. QUINCY. *Sir*—This is to notify you that you are not wanted in this country, and if you want to remain healthy I would advise you to move within 30 days.

November, 1879.

Our South'n Methodism

TEXAS.

W. D. Connell, Denton: "I reached home safely and much encouraged to commence work this conference year."

C. M. Mays, Gonzales: "When I came here I found six members scattered about, with no place of worship. Thanks for $100 from the Church Extension Board, we were able to go to work and build a house that when finished will be worth $600 at least. We have held one of the most successful meetings in Gonzales; 10 converts and 4 reclaimed."

MISSISSIPPI.

E. Collins, New Hope: "I have three appointments — New Hope, New Salem and St. Morris, and have been successful this year; 35 conversions, 108 probationers, 11 adults and 15 children baptized, 3 exhorters licensed. The SOUTHWESTERN has greatly benefited the work this year. Elder Campbell held my fourth conference Nov. 15-16. The collection was $23, and for the quarter $33.50. The benevolent cause will be remembered."

LOUISIANA.

A. Luster, St. Martinsville: "We had a basket meeting for the benefit of the church in New Iberia. We raised $58, and gave New Iberia $40. The storm blew my bell down, and broke the arm and wheel."

Two hundred and ninety persons partook of the eucharistic feast last Sunday night at Wesley Chapel. The house was filled to overflowing, and great religious enthusiasm prevailed. A protracted meeting is in progress; some are converted and others crowd the anxious seat. The Lord is visiting his people at Wesley.

Foreign Missions.

DENMARK.—Sup't Schow, of Denmark gives us the following paper: Quite an awakening has in late years taken place in the Denmark State Church. Home mission work of every kind has been organized, and Sunday-schools established. What a part Wesley and Methodism has had in this movement may be seen in the following extract from a book published by the Rev. Mr. Beadel, one of the most prominent Lutheran preachers in Copenhagen. He says much is being done in our day for Home Missions: Wesley is truthfully called the Father of Home Missions; he has the great honor of having called to life in the Evangelical Church the neglected work of deacons, and to have them employed on a large scale. He awoke and employed those latent powers in the church, and knew how with success to use lay members as Christian co-laborers in the service of the Church. Wesley had already pointed out all the directions in which the Home Mission is now working. He labored for the instruction and enlightenment of the common people, organized Sunday-schools for children and adults, published tracts, distributed Bibles at very low prices, took care of the orphans and founded hospitals. His home mission work organized in every detail, and those lay-members he employed were experienced men and women.

LIBERIA.—Late letters give account of the presence of marked revival interests. Rev. Mr. Osgood reports having met with great favor from a native king, Je. Russell, who had sent some thirty of his principal men to accompany him to their country and open a mission and mission school under the protection and patronage of the King.

JAPAN.—Our friends at home and abroad will unite in gratitude to the Heavenly Father who hath put it in the heart of a Baltimore brother to give $10,000 for the support of the mission school and training institution for native preachers.

Twelve States have adopted civil damage laws as a check upon liquor selling. Wife, child, or even a stranger sustaining damage from an intoxicated person, property, or means of support, may recover damages from the person selling the liquor, and in some, if not all of these States, from the owner of the property on or in which the liquor is sold.

Sunday School.

Dec. 14, 1879.—THE HEAVENLY CITY.
SCRIPTURE.—Rev. 21 : 21-27 : 22 : 1-5.

GOLDEN TEXT.—"For he looked for a city that hath foundations, whose builder and maker is God."—Heb. 10 : 10.

TOPIC.—The Inhabitants of Heaven.
(Condensed from the National S. S. Teacher.)

The Connection.—The marriage of the Lamb has been consummated, the marriage supper celebrated, the devil finally bound forever, the dead, small and great have been judged, and death and hell have been destroyed. A new, sinless earth, under brighter heavens, rises to our view, together with a city in which there is neither death, nor sorrow, nor any more pain.

Its Glory (21-23).—Every several gate was of one pearl. How different from the narrow, lustreless wicket-gate at the beginning of the Christian's journey, through which many hesitate so long before entering. The street of the city was pure gold. It does not mean to say that it has only one street, or that only one of its streets is paved with ideally pure gold, transparent as glass. And I saw no temple therein. The temple was the glory of the ancient Jerusalem. A city of God, without a temple, to a Jew, would be one of the first things that he would notice after his recovery from the dazzlement occasioned by so much overpowering splendor. [illegible] the Lord God Almighty and the Lamb are the temple of it. And the glory of God did lighten it, and [illegible] was the Lamb. In the [illegible] lesson that we had in the Book of Revelation, the countenance of [illegible] was described "as the sun [illegible] in his strength." God [illegible] "in the light which no [illegible] approach unto." The nations of them which are saved shall walk in the light of it. Governments will yet find the Word of [illegible] their best statute book, and [illegible] their most efficient safeguard. For those who have right [illegible], or who have ought to [illegible], those pearly gates never [illegible] shut, for there is no night there. All that is of real [illegible] and honor to the nations will [illegible] in to add to the glory [illegible] city. On the [illegible] of the picture a shadow [illegible]. Not all can enter there. [illegible] excluded, not by force, [illegible] own natures. There [illegible] enter into it any[illegible]. It is a place of [illegible]. No characters that [illegible] whom they touch [illegible] through those open [illegible] shall have the [illegible] is offered by the [illegible] who now take it, [illegible] shall write in [illegible]. All others are [illegible] and sins, and [illegible] the rolls of the [illegible]. The "river of [illegible]" is described by [illegible] as crystal. [illegible]. Refreshing as [illegible] spring water is to [illegible] out of the [illegible] of the Lamb. [illegible] river, which [illegible] of the golden [illegible] of life. Bare [illegible]. Yielding [illegible] month. The [illegible] for the heal[illegible]. And there shall [illegible]. For ages the [illegible] troubled by the [illegible] into [illegible] paral[illegible]. But [illegible] no more [illegible] one no [illegible] of God and [illegible] he is. His [illegible]. And [illegible]. He name [illegible]. And [illegible] ever. [illegible] over[illegible]

5,000 for 1880.

Shall we have 5,000 subscribers for the SOUTHWESTERN for 1880?

We ought to have them, and will, if the preachers in our territory do their duty in presenting the claims of the paper to their people.

All we ask is for every preacher to make a canvass among his congregation and his outside friends, telling them of the SOUTHWESTERN and its value as a church, family and general news paper. Brother, will you not do this?

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The SOUTHWESTERN *gives large attention to the Sunday school.* Every issue contains a commentary on the International Sunday-School lesson for the following Sabbath. Every officer and teacher in the Sunday-school should study this.

The SOUTHWESTERN *is fearless in its denunciation of wrong, no matter whether it be in churches or political parties.* It has steadily demanded that the rights of all people, irrespective of race or color, shall be maintained. This it will continue to do. The gospel is not only a matter of theory, but must be carried into practice. The SOUTHWESTERN demands that the golden rule shall not only be preached from the pulpit and in political platforms, but that it shall be practiced in the pew, on the plantation and at the ballot-box.

The SOUTHWESTERN *has discussed the Negro Exodus* in all its bearings, and has given the facts of this great movement to the world, when other papers have refused to discuss it, and sought to keep the facts from the people.

The SOUTHWESTERN during May 1880, will publish the proceedings of the General Conference of the M. E. Church, to meet that month in Cincinnati, O. All our people will want to read that.

The SOUTHWESTERN *will help to make a good church wherever it is taken.* It will help the preachers and official members and all the people by teaching them of the work of the great Church to which they belong, and giving them news of the progress of Christ's kingdom.

Brother, shall we not have 5,000 subscribers for 1880?

Marriages.

At Handsboro, Miss., Nov. 20, 1879, by Rev. John Gaston, Mr. Jackson Louis to Miss Susan Thomas.

At Meridian, Miss., Nov. 5, 1879, by Rev. M. Adams, pastor of St. Paul M. E. Church, R. N. Key to Miss Ellen Calwell; Nov. 20, Patterson Jones to Mary James; Nov. 27, Richard Thomas to Miss Amy Cook, all of Meridian, Miss.

Deaths.

Edmond Proctor, a faithful member of the M. E. Church for 44 years, died in the triumph of faith, aged 62 years, at Brandon, Miss.

R. A.

Betsey Marshall died Nov. 3d, 1879, at the residence of her son, Jacob Marshall, in Millican, Brazos county, Texas. She was the wife of Washington Marshall; her age [illegible] years. She leaves eight [illegible] children to mourn her loss. [illegible] in full triumph of faith. [illegible] been a consistent member [illegible] Baptist Church for many [illegible].

Washington Marshall died April [illegible], at the residence of his son, [illegible] Marshall, in Millican, Brazos county, Texas. He died in full triumph of faith. He had been a con[illegible] member of the Baptist [illegible] for many years before he [illegible] to cross the river of [illegible] left eight children to [illegible]. He had been a [illegible] for Mr. Peter [illegible] county, [illegible] removed to Texas [illegible] the remain[illegible] about sixty [illegible]

NEW BOOKS.

MORDECAI'S TENANTS. By Miss A. D. Walker. New York; Phillips & Hunt. Illustrated, 16 mo., price 75 cents. Portraying the character of a stern, unlovely pawnbroker.

THE YOUNG FOLKS OF RENFREW. By Miss M. E. Taneyhill. New York; Phillips & Hunt. Price $1.

A 16 mo., illustrated story book, in the interests of the missionary cause.

—An illustrated edition of "Stories and Ballads for Young Folks," by Mrs. E. T. Alden, is in preparation for early issue by the American Book Exchange, N. Y.

A TREATISE ON THE HORSE AND HIS DISEASES. Dr. B. J. Kendall & Co., Enosburgh Falls Vt. Price 25 cents.

Gives the causes and treatment of horse diseases, with illustrations and recipes.

LIGHT FOR LITTLE ONES. By Martha Van Marter. Cincinnati; Hitchcock & Walden: New York; Phillips & Hunt.

A very neat holiday book of stories and pictures, with ornamented pasteboard covers. Price $1.25.

—"The Life and Words of Christ," by Geikie, heretofore published at $6, is just brought out in a handy volume, good type and handsomely bound, for the price of 50 cents, by the American Book Exchange, New York. A fine edition, wide margins, half Russia binding, gilt top, is sold for $1.

—Volume three of the "Library of Universal Knowledge," recently issued, contains 864 pages, covering topics between the words Bira and Caterpillar. The publishers announce that it has already reached a sale of nearly 10,000 copies. American Book Exchange, New York.

NEW PUBLICATIONS.

—The Advocate of Christian Holiness for December is at hand.

—The Sunday School Quarterly for first quarter 1880 has been received from W. A. Wilde & Co., Boston, Mass.

—Subscribe for the National Temperance Advocate for 1880. Price $1. Address 58 Reade street, New York. The December number gives the proceedings of welcome to John B. Gough.

—The American Missionary for December has "The Negro in America," by E. H. Merrell, D. D., and "Church Work in the South," by Rev. C. L. Woodworth.

—The Library Magazine of select foreign literature is to be increased to 192 pages monthly, and the type enlarged, for the year 1880. American Book Exchange, New York. $1 a year.

—The Youth's Companion gives more than two hundred stories yearly by noted and gifted authors, besides one thousand articles on topics of interest, anecdotes, puzzles, sketches of travel, poems, incidents humorous and pathetic. Its subscribers are nearly 140,000 in number. Send $1.75 to Perry Mason & Co., Boston.

—The Christmas number of St. Nicholas contains 100 pages, 95 pictures and 12 short stories by J. T. Trowbridge, Washington Gladden, J. W. De Forest, Maurice Thompson, Sarah Winter Kellogg, and others. There is a Christmas Play for Festivals, by Edward Eggleston; an account, with twelve pictures, of the life and doings of New York Telegraph Boys. Price, $3 a year, 25 cents a number. Scribner & Co., 743 Broadway, New York.

—The International Review for December opens with "Technical Education the Supplement of Free Trade and Protection," by Hon. Lyon Playfair; "Catullus," by Wm. Everett; "The Paris Salon" (with illustrations), by Ch. Giudriez; "The Art of Casting in Plaster among the Ancient Greeks and Romans," Part II, by W. W. Story; "Prince Bismarck and Protection," by J. C. Curran; "Johannes, King of Kings, and his Christian Empire in Africa," by C. DeLeon; "The Smithsonian Institute, by H. W. Elliott. It is published by A. S. Barnes & Co., New York. Single copies 50 cents —$5 per year.

—The Popular Science Monthly for December opens with a portrait of Heinrich Willism Dove, and "Recent Anthropology," by E. B. Tyler, the great English anthropologist. The researches of Crookes on the "Radiant Matter," are brought to a close. A novel paper is by Prof. J. Le Conte on "The Genesis of Sex." Lieut. Lyons discusses "Ocean Metereology." Dr. Granville illustrates brain action. The editor speaks of Goldwin Smith's manifesto of the breakdown of morality, caused by evolution. New York, D. Appleton & Co., $5 per year, 50 cents per number.

—Haus und Herd, our German monthly, Henry Liebhart, D. D., editor, is in all respects well qualified to be recommended as a family and Sunday-school magazine, and ought to be in every German Sunday-school library and German family. The December number contains a splendid selection of articles and illustrations. Methodism is represented by two illustrated articles: "Martin's Institute, at Frankfort-on-the Main," and "Pioneers of German Methodism." The steel plate "At Home," a picture without words, is of merit. The Sunday-school department is well provided for. The number is a complete success, and promises to satisfy every one. Subscribe immediately for next year. Hitchcock & Walden, Cincinnati.

—Wide Awake for December is so good that the Christmas number [illegible] be better. "Sammy [illegible] Bunny" is one of the [illegible] Edward A. Rand's [illegible] followed by Mrs. [illegible] "Bergetta's Mis[illegible] fortunes. A very interesting paper is by Miss Harris, about "The New Chinese Professor at Harvard," giving portraits of the Mandarin and his two sons. No. 12 of Mr. Benjamin's American Art Series is about David Neal. There is a charming Southern story by Mrs. Mollie Moore Davis, "Why Mammy Delphy named her baby Grief." "A Model Sewing School," by Mrs. Lillie, is written from the English point of view. There are several beautiful poems. Palmer Cox gives one of his fine animal pictures, and there are puzzles and letters for little folks, and a piece of Christmas music. Only $2 a year. Now is the time to subscribe. Ella Farman, editor. D. Lothrop & Co., publishers, Boston.

—The fact that Littell's Living Age has had a successful career of over thirty-five years against much competition, is proof sufficient that it meets an undoubted want of the public. It furnishes what is essential to American readers in a great and indispensable current literature—a literature which embraces more and more every year the work of the ablest thinkers and writers of the day. As the only satisfactorily complete and fresh compendium of this literature, its importance and value have steadily increased. It enables the reader, at trifling expense, to keep pace with the best thought and literary work of our time; and its great convenience to every intelligent person or family can therefore hardly be over-rated. The extra offer to new subscribers for 1880, and the reduced clubbing rates, are worthy of note in the prospectus published in another column. The magazine is well worth the attention of those who are selecting their reading for the new year. As the multitude of periodicals increases more and more beyond the means and leisure of readers, the value of such a comprehensive one as this becomes more and more apparent.

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Conference Notices.

NOTICE.

The classes for examination on the Conference studies are requested to meet on the 19 and 20th of January, at Wesley Chapel, on Liberty street between Perdido and Poydras streets, as they cannot be examined after Conference sits.

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Lewisburg, Nov. 29-30; Springhill, Dec. 6-7; Franklin, Dec. 13-14; Mill Creek, Dec. 20-21; Gallatin, Dec. 27-28; Hartsville, Jan. 3-4; Mitchellville, Jan. 11-12; Springfield, Jan. 18-19; Dickson, Jan. 25-26; Dover, Feb. 1-2; Nashville Circuit, Feb. 8-9; Clark Chapel, Feb. 15-16; Lebanon, Feb. 22-23.

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Episcopal Visitation.

Spring Conferences of 1880.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Florida	Fernandina	Jan. 7	Simpson
North India	Cawnpore	" 7	
South India	Allahabad	" 7	
Mississippi	Macon	" 14	Harris
South Carolina	Charleston	" 21	Simpson
Louisiana	New Orleans	" 21	Harris
Liberia		" 21	
South'n Central	Concord	" 28	Simpson
North Carolina	High Point	Feb. 4	Simpson
Mexico	Mexico	" 4	Harris
Arkansas	Russellville	" 4	Merrill
Little Rock	Jacksonport	" 11	Merrill
South Kansas	Ottawa	M'ch 3	Foster
Virginia	Norfolk	" 3	Merrill
Baltimore	Baltimore	" 3	Andrews
Washington	Washington	" 3	Peck
New Jersey	Camden	" 10	Scott
Kansas	Topeka	" 10	Foster
Philadelphia	Phil'delphia	" 10	Merrill
Central Pa.	Altoona	" 10	Haven
St. Louis	Sedalia	" 17	Foster
Wilmington	Dover	" 17	Andrews
Missouri	Trenton	" 24	Foster
Newark	Phillipsb'rg	" 24	Wiley
Kentucky	Danville	" 24	Haven
New York	New York	" 31	Wiley
New York East	Brooklyn	" 31	Bowman
New England	Boston	" 31	Andrews
Lexington	Paris	" 31	Haven
Troy	Burlington	" 31	Peck
East German	Brooklyn	April 7	Scott
Providence	Norwich	" 7	Bowman
North Indiana	Union City	" 7	Haven
Maine	Saco	" 14	Bowman
Wyoming	Scranton	" 14	Harris
Vermont	Barton L'd'g	" 14	Wiley
New Hampshire	Great Falls	" 14	Andrews
Northern N. Y.	Ilion	" 14	Peck

By order and in behalf of the Board of Bishops. W. L. HARRIS, Sec.

Seabright, N. J., Nov. 4, 1879.

The GREATEST LIVING AUTHORS, such as Prof. Max Muller, Rt. Hon. W. E. Gladstone, Jas. A. Froude, Prof. Huxley, R. A. Proctor, Edw. A. Freeman, Prof. Tyndall, Dr. R. B. Carpenter, Frances Power Cobbe, The Duke of Argyll, Wm. Black, Miss Thackeray, Mrs. Mulock-Craik, Geo. MacDonald, Mrs. Oliphant, Jean Ingelow, Mrs. Alexander, Thos. Hardy, Matthew Arnold, Henry Kingsland, W. W. Story, Turguenief, Carlyte, Ruskin, Tennyson, Browning, and many others, are represented in the pages of

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—THE—

New York Times,

FOR 1880.

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—BY—

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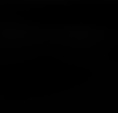

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... papa; but I ... time. The deer ... can go to-mor- ... very particular er- ... said the little

... dear!" asked the

... La.

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time I heard from them they bad gone to Marshall, Texas. Sister Betsy and brother John went with T. Lange. Sister Juno, and brothers William and Tom went witb Edward Lange to Texas. Any information about them will be giadly received. Address me in care of A. E. P. Albert, Houma, Terrebonne parisn, La.

DIANA LANGE.

DEAR EDITOR—I wish to make inqniry tbrough your valuable columns for my mother, Mary Brown. I saw her right after freedom. Then she was in the city of Houston, Texas, but soon after left for San Jacinto connty. I learned since that she was seen in New Orleans. The name I went hy then was Winnie Sellers, but is now Winnie Blakeley. My aunts' names are Lucinda Davis, Lottie McClenau and Sarah McClenan. My nncles' names were Sam Warren and Berry McClenan. My grandfather's and grandmother's names were Nathan and Jennie McClenan. I am very anxious to learn their whereabonts. Any information wiil be thankfnlly received. Direct your letters to Calvert, Roberson Co., Texas, in care of J. W. Robinson or Dr. G. N. Mead. Ministers of every cbarge wbere tbis paper visits please read this anxious inquiry and oblige, yours truly,

WINNIE BLAKELEY.

MR. EDITOR—I desire some information about my mother. The last time I saw her I was in Alexandria, Virginia, about the year 1852 or 1853. Her name was Hannah. She belonged to Lawyer Tibbs who sold her when I was qnite young to a trader named Bruthing. Lather Tibbs lived at Leesburg, Va, when he sold mother to Bruthing, and afterwards Tibbs moved to Alexandria, Va., and swapped me to Bruthing for another boy. Bruthing pnt me in jail and I cried, so be told me if I would hush he would bring my motber there next morning, which he did; but I was so young mother hardly knew me, so Bruthing stood four or five boys in a line and asked her which one of them was her boy. She stood a few moments and then said I was the boy. Mother then brought me some cake and candy, and that was the last time I saw her. I now go by the name of Henry Tibbs. I remember the names of two of Tibbs' sons, Abner and Kennedy. Bruthing hrought me to New Orleans, La., and sold me to a man named M. Pickett. If mother is found please address me at Deasonville, Yazoo county, Miss., in care of Rev. James Allen.

HENRY TIBBS.

MR. EDITOR—I desire to inquire through your valuable paper about my relations. I was bred and born in Virginia, but am unable to name the county, for I was so young that I don't recollect it; but I remember I lived twelve miles from a town called Danville. My master was James Ferrill, and my mistress Martha Ferrill. I was sold to his brother, a speculator, whose name was Wm. Ferrill, and was brought to Mobile at the age of 10 years. To my recollection my father's name was Joseph, and my mother's Milly, my brother's Anthony, and my sister's Maria. We belonged to James Ferrill, except one sister, Julia, and I don't know who she belonged to. Any information of the above named persons will be thankfully received. My name was Annie Ferrill, but my owners changed my name to Caroline Rodes. All Christian papers please copy, and all preachers in charge will please assist me in finding my long lost friends. Direct your letters to 185 Coraparu St., New Orleans, and oblige your obedient sister in the Lord.

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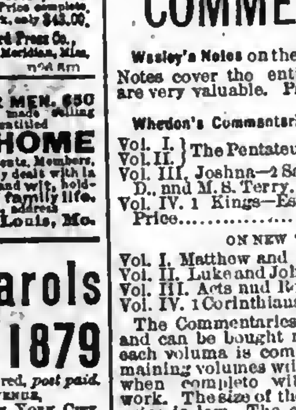

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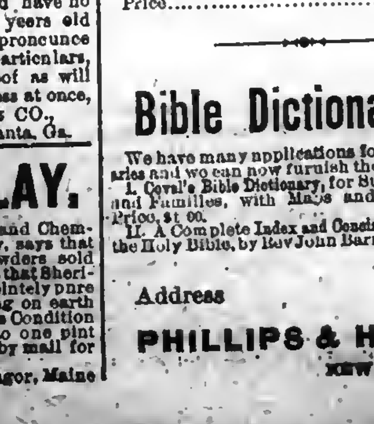

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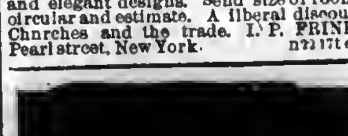

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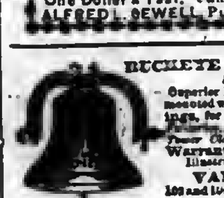

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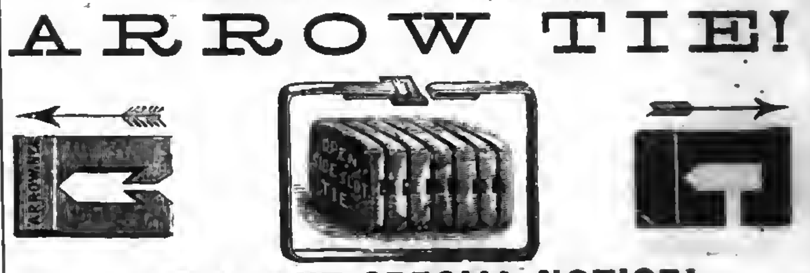

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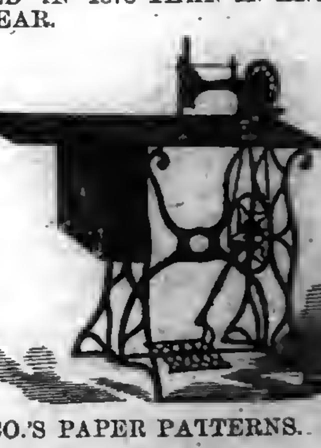

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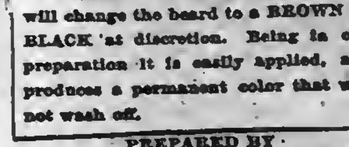

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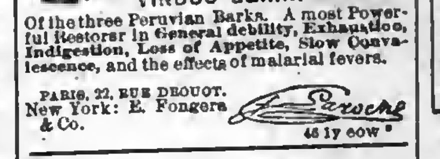

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[illegible] home, [illegible] to find is gone; [illegible] down till night, [illegible] dawn. [illegible] will arise [illegible]—and so I found [illegible] my joy [illegible] my heart, [illegible] that it had fled, [illegible] my Lord [illegible] dead. [illegible] I will arise [illegible] of self and sin; [illegible] have lost [illegible] me." Each day [illegible] to restore; [illegible] with my Lord [illegible] more.

[illegible] for the Negro.

[illegible] of the colored [illegible] I thought [illegible] not last long, [illegible] go; but since I [illegible] have gone [illegible] go, and all [illegible] forced to say [illegible] home for [illegible] after that [illegible] held in the [illegible] poor, op[illegible] his [illegible] live in [illegible] pleased [illegible] sadly mis[illegible] election [illegible] of colored [illegible] were voted. [illegible] I know, for I [illegible] day of [illegible] man and [illegible] so ex[illegible] insulted, [illegible] at ball[illegible] after [illegible] gun policy" will have been laid down.

I ask no more of my fellow man than justice, and when he denies it me—then I lose confidence in all the pledges he may make thereafter. What we colored people want is our rights and representation as free men. We have made the South what she is to-day; and then for us to be considered incompetent, and to be ignored when we ask for representation, is an outrage. May the time speedily come when the Southern white man's eyes will have opened, and his heart, so full of prejudice, will fill with friendship, and he will be willing to take the colored man by the hand and recognize him as his colored brother. I believe that in the West, where the poor negro can say, feel and exercise his freedom, get paid for his labor, he will do well. Thousands will go next spring, and on account of the "shot-gun policy" many a plantation whose soil has been tilled by the black man will lie waste. Ah, think how kind the negro was to the white man when he left home to fight in the late war! Think how, when he was hundreds of miles from home, the down-trodden negro protected his family; yes, hid his produce, drove his stock in the swamps, and there staid till the Federal troops had left his master's premises.

"Oh, shame, where is thy blush" for such treatment as the negro has received in return for his kindness? The negro has had too much experience here of Southern bulldozing, any longer to put faith in what the white man tells him about giving him protection. The story has got old, and to the negro's ear it has no sound.

I bear no prejudice toward the Southern white man, but for reasons that I cannot give, his heart is filled with prejudice toward me and my race.

Now, I would advise all who desire to go to Kansas to see that you are well provided for before you start, and when you get there get homes and go right to work, and do not throw your money away for unnecessary things. You will find plenty of work, and you will get paid for your labor; and you can also educate your children there. And one important thing in Kansas—you can vote without fear of molestation. I do not ask for revenge for the wrongs done my people, but I do say:

> Stop, stop thy bloody deeds,
> And let the negro go free;
> He asks you in the name of God,
> Can you not hear his plea?

Let the negro go to the ballot-box and vote for who he pleases, or he will go to Kansas.

Some Democratic papers in this State say the reason the negro is going to Kansas, Colorado and Indiana, is "to vote for the President;" now that speaks bad for the Democrats, because if they are such friends to the negro they ought to see that he is allowed to vote here, without going anywhere else to do so.

Trusting that ere long bulldozing here and elsewhere will cease, and that peace and harmony will prevail in this, our beautiful country, I am your friend,

W. W. HENDERSON.

Jackson, Miss., Dec. 9, 1879.

For the SOUTHWESTERN.

Letter from Lonoke.

LONOKE, Ark., Nov. 27, 1879.

DEAR EDITOR—I was appointed [illegible] this charge in February by [illegible] Andrews. I arrived here [illegible] in March, and found a "faithful few." I have worked as best I [illegible] all this year, and my labor, [illegible] a certain extent, has been re[illegible]. This town numbers about [illegible]. There are four churches [illegible]—two white and two colored—[illegible] South, (white,) two, [illegible] Baptist and our own [illegible]. The people, as a general [illegible] civil and law-abiding. [illegible] is mostly prairie. The [illegible] lie south, and are very [illegible] rather unhealthy. [illegible] of cotton is [illegible] Lonoke is quite a cen[illegible] staple. We own [illegible] circuit. We [illegible] appointments. [illegible] organized more, but [illegible] the time of [illegible] and not being [illegible], I have been [illegible] to my appoint[illegible]

[illegible]

night, and raised sufficient funds to cancel the same. This relieves the society of its burden. We also raised funds to do about forty dollars' worth of work on the church. There was collected on this circuit one dollar missionary money, and the preacher in charge was paid $25. Will have over $30 benevolent money this year. We have a membership of between 65 and 70. We have received in the church this year between 35 and 40 members.

The SOUTHWESTERN is a welcome visitor to nine families in this circuit. A great many more want it, but are not able to take it. They all love the paper. Methodists love it; Baptists love it; sinners love it.

I often think of the teachers of Shaw University, and pray for them. Their instructions have done much for my benefit. I want to go there again next spring, and may the Lord help me. I seek nothing higher or lower than to preach God's Word intelligently to the people. This is what we need in this country. May God convert the people and send them home.

Your brother in Christ,

E. ROBERTS.

For the SOUTHWESTERN.

Missionary Work in Arkansas.

Let us keep the "missionary boom" going! Our good and faithful Bro. Roberts, P.C. of the Lonoke circuit, is leading in the van so far. He reported nearly as much benevolent money at his third quarterly conference as any charge in the conference paid last year, while it will be remembered that this circuit paid last year less than $5 for all causes. There is a brother in our work who has a certain amount of money to give to the various benevolent causes of the church, and proposes to give it in the way of premiums to workers in the field, and therefore makes the following propositions:

1st. The pastor in the Little Rock conference who raises the most benevolent money per member, according to his annual report of members, including probationers, and brings it to conference, having taken all the collections, shall have the Illustrated History of Methodism, price $4.

2d. He who raises the next largest amount, including the other collections mentioned above, shall have the same book bound in cloth, price $3.

3d. *To the White River district only.* The first offer is made including same conditions, and to the one that is ahead shall be given Moody, in best binding, instead of the History. Thus you may get both the History and the Moody book, price $2.75. 2d. On the same conditions, to the brother who raises the next most shall have Moody in cloth, price $2. 3d. The third one in the race shall have Hints to Self-Educated Ministers, by Porter. Price $1.25.

4th. The pastor who brings the largest list of subscribers to any of our church papers, in proportion to the number of members and probationers on his work, shall have his own paper free.

5th. *To the White River District only.* The brother who brings the largest list of subscribers to any one of our church papers, in proportion to the number of church members and probationers on his work, should he not get the conference premium as offered in the 4th proposition, shall have his own free, and the *Christian Advocate*.

6th. The one that brings the next largest number, with the other conditions complied with, shall have his own *Advocate* free.

Remember, you must have subscribers for 1880 and you must have the money in advance, so if you have not sent it to the publishers and have something to show that you have done so, you must pay it over at the conference. Now I will help in every possible way I can that each brother may have an equal chance, and no doubt Bro. Crawford will do the same on his work. Thus each preacher may have the influence of his Presiding Elder in the effort to get a reward for labor.

Brethren, let us make the Little Rock Conference the banner Conference in the South. The assessments to our Conference are less than 50 cents per member. In the above propositions for subscribers you are not tied to any one paper. They are all good, but you can get [illegible] as many for some of [illegible] for others.

I. G. POLLARD.

[illegible] Dec. 4, 1879.

For the SOUTHWESTERN.

Letter from Holly Springs.

HOLLY SPRINGS, Miss., Nov. 29, 1879.

DEAR EDITOR—I suppose some of your many readers would be pleased to hear from Abbeville circuit. We have had glorious meetings since I last wrote, resulting in the conversion of twenty precious souls. All joined the church and were baptized. Mr. N. G. Dankins, a prominent school teacher, teaching in one of our churches, professed and joined not long since, and promises a bright future with the other happy converts. We have three Sabbath-schools on the circuit, and it would make one's heart leap for joy to hear some of our recitations. Our last quarterly conference was held some time since. Our presiding elder, J. Y. Johnson, was present. After holding the quarterly on Saturday he highly interested the young people in a lecture. On Sunday morning he preached at eleven o'clock; also at night. More than a hundred communicants were at the table and renewed their covenant. After the morning service we went to Bro. Burgess Logan's, and administered the sacrament of baptism and the Lord's Supper to Bro. L.'s mother, who is 107 years old. The sister gave evidence that she was truly moved by the spirit during the services. May she cling to the faith like a wrestling Jacob until she is safe within the vale.

We have recently collected $44 with which to complete our new church at Providence. We have paid the elder all his salary—$30. We have $8.50 for benevolent purposes, collected at Buford Chapel, and we hope to get more before conference. We intend to work for the SOUTHWESTERN. Pray for us.

Yours, A. M. TROTTER.

For the SOUTHWESTERN.

Dallas District Fall Work.

MR. EDITOR—The ministers and Presiding Elder of the Dallas district are all at their places of labor. We are pulling for the shore of this conference year's voyage. As I am now holding my last quarterly meetings I can say that the Lord has been with us all the year. The brethren are most too slow, some of them, about their collections. The times are hard, I know, but not to give twenty-five cents for benevolent purposes. If we don't come up with our collections I fear the times will be harder next year than they have been this year. The excuse has been all along, wait till the cotton is gathered. The crops are out and sold, and the Lord has not gotten his part yet. Brethren, remember the children of Israel that God said robbed him in tithes and offerings (see Malachi, 3d chapter, 8th verse to the end of the chapter). It seems like the windows of Heaven have been shut up this year, and I am anxious to have you try the Lord by bringing His part of what you have made into the conference and let us send it to the storehouse at New York, and may be the Lord will pour us out a blessing next year.

Now about the SOUTHWESTERN. No man who spends his $2 for that paper will regret it after he has read a half a dozen copies carefully. Of course if he takes it home and don't read it he will soon get tired of it, and say it is of no use to him. I can not do without the SOUTHWESTERN. When I fail to get it at its regular time, I feel like quarreling with somebody about it. You have been reading about Kansas this year and you will want to read about it next year, and every year until there is not a colored man left in these Southern States. The General Conference meets next May and you will want to read about it. We don't know who will be our delegate, but we hope he will tell us something about the General Conference and its worth, and the best way he can do it will be through our paper. The greatest reason why we should take this paper and as many others as we can, is because we cannot keep up with the times without reading the papers. The only way to be wise is to use the means God has given to make us wise. There is no use of praying to God for wisdom unless we use the papers and books he has given us. I hear people praying for God to make them wise, and if you follow them home you will find that they have not a book or paper to read. I would not do without my library of books and my papers for anything in this world. If everybody had books and papers, and would read them, we could preach much better and in half the time. Sometimes the preachers will have me spend two or three hours in telling the stewards, leaders, trustees, exhorters, local preachers and even some of them, their duties, when it is all laid down in the Discipline, from a private member to a Bishop. I never trouble my elder with such as that when I am in a station or on a circuit. If the officers will take the SOUTHWESTERN and read it, they will find the books they need, the price and how to get them. Now, brethren of the Dallas district, we have been asleep for nearly fifteen years. Our nap ought to be out by this time; let us start off on the double quick next year, and see if we can't make up some of the time we have slept away.

Since my wife began to get well I feel like a new man. It is not any trouble at all for me to do my work now. She is most well. We feel very thankful to God for his mercy, and our many friends at Austin for the good care taken of her during the first four months of this year, while I was away on my work. So, Mr. Editor, we are all moving on nicely.

C. L. MADISON.

Waco, Texas, Oct. 27, 1879.

For the SOUTHWESTERN.

Letter from Denison.

DENISON, Texas, Dec. 1, 1879.

During the recent session of the Austin Conference at the city of Denison, Texas, a Conference Woman's Foreign Missionary Society was organized. Although there is as yet but one Auxiliary Society within its bounds, viz: the one at Denison, it is hoped that during the current conference year others may come into being, thus bringing the Methodist women of Texas who still love and cling to the mother Church and the old flag into line with their Northern sisters in our Lord's grand army of conquest.

Though this is to some extent a mission field, and these beginnings are the "day of small things," it is believed that this, "little one shall become a thousand, and this great country with its splendid possibilities be not only itself redeemed to Christ, but become an important agency in the world's evangelization. The officers are as follows: Mrs. Dr. Brush, of Austin, president; Mrs. L. H. Carhart, of Clarendon; Mrs. Causey, of Ennis; Mrs. Underhill, of Dallas; Mrs. Dr. Chess, of San Antonio; Mrs. Rev. Webb, of Austin, vice presidents; Mrs. F. A. Shulze, of Denison, recording secretary; Mrs. M. A. Daugherty, of San Antonio, corresponding secretary; Mrs. Bingham, of Denison, treasurer.

MRS. M. A. DAUGHERTY,
Secretary.

For the SOUTHWESTERN.

Letter from Macon.

DEAR EDITOR—On the night of the 24th ult., at St. Michael's Chapel, Ex Prairie circuit, five miles east of Macon, we had a Sabbath-school exhibition, which resulted in the collection of $8.50 for the purchase of books for the school library. The school is in good condition. I have worked hard to build it up. The number has increased from 50 to 80, with a good corps of teachers. Four regular classes are named Cross Bearers, Happy Pilgrims, Busy Bees and Lambs of the Flock. Mr. E. P. Simmons, late of Shaw University, F. L. Dantzler and myself are the teachers.

On the night of the exhibition the church was nicely decorated. Over the altar were the words, in the shape of a half moon, "Deeds, not Words." Our programme was varied. I. C. Spann, Penn and Charles Orr, James Dantzler, B. R. Dantzler, Messrs. Clayton and Pratt, Miss A. McLeod, A. Spann, Miss C. McLeod, H. Lewis, F. L. Dantzler, Mrs. M. Dantzler, Miss B. Spencer, and other ladies, participated. Fraternally yours,

W. B. DANTZLER,
S. S. Sup't.

Though the Word and the Spirit do the main work, yet suffering so unbolts the door of the heart that both the Word and the Spirit have easier entrance.—*Baxter.*

The gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious.—*Lady Powerscourt.*

An American citizen, under the American flag, is safer to-day in Afghanistan than he is in the South, if he is a freedman and undertakes to vote an unpopular political ticket. —*Rev. Joseph Cook.*

Board of Education.

The Board of Education of the M. E. Church held its annual meeting at the office of Hon. O. Hoyt, in New York, Nov. 12. There were present: Bishop Simpson, president; Dr. E. O. Haven, Corresponding secretary; O. Hoyt, treasurer; Dr. C. A. Holmes, recording secretary; Bishop Bowman, Drs. D. P. Kidder and J. W. Lindsay, C. C. North, of New York, and H. Long, of Philadelphia. The corresponding secretary made an annual report, of which the following is a summary:

The work of the Board has been to aid students by loans of small sums, not larger than $50 semi-annually, or $100 a year, mostly in our theological schools and colleges.

A detailed report was given, showing that the students aided were in thirty-two of our institutions of learning. The sum appropriated for this purpose during the year was $8,000, of which $7,956 was expended for the assistance of about one hundred students.

Gratification was expressed that the Sunday-schools that observe "Children's Day" were increasing in number. It is impossible to report just how many observe the day and send their collections to the Board, as some of them report at conferences, and the money comes to the Book Concern or one of its branches in the aggregate without specific mention of the schools, and some report to the treasurer and some to the corresponding secretary. One hundred and fifty-nine Sunday-schools in forty-nine conferences have reported to the corresponding secretary collections amounting to $776.82. Fifteen schools reported to the treasurer $141.13. There was received from the Book Concern since last June, $1,153.77, which probably came from about three hundred Sunday-schools. This would give an estimated total of four hundred and seventy-four Sunday-schools which took collections for the Board of Education on "Children's Day" this year. If all the schools would do it they would themselves be benefited, and the Board could meet many more of the earnest requests for help, that come from needy young men and women seeking a higher education to fit them for missionary and other Christian work.

The corresponding secretary, also, reported the donation of $5,000 to the Board during the year, the interest of which is to be paid to the donors during life.

The report of the treasurer showed that the balance one year ago was:

Balance	$2,132 26
Received from collections since	3,386 76
Received interest on Fund	7,140 00
Received interest current	521 50
	$13,180 48

Expended during the year:

Traveling expenses, etc.	$91 00
Taxes on land	33 98
Annuity on a donation	175 00
Appropriations for students	8,000 00
	8,229,98

This leaves in the treasury $4,880.50. It will be observed that of the $8,000 appropriated for students the corresponding secretary reported that $7,956 was so used. The balance of $44 was expended for postage, stationery, etc.

The Board authorized an expenditure of $8,000 during the coming year, but recommended that preference should be given to students in colleges and theological schools. The Board also instructed the corresponding secretary hereafter to require notes from those receiving loans, to become due two years after the beneficiary completes his school education, and to bear interest from that date.

The Board of Education is organized for all time. It is as safe as any human institution can be to receive trusts from benevolent persons, and every year will undoubtedly witness an improved and enlarged work.—*N. Y. Advocate.*

A Lady Missionary in Mississippi.

[Mrs. S. B. Merrill, the lady referred to in the following article, which appeared in the *American Missionary* for November, has been compelled, we regret to learn, to leave the field of labor to undergo treatment for one of her eyes, in Mobile. It is hoped she will soon return.—ED.]

A BLESSING AND A LESSON.

Comparatively few Christians know the power of a wise use of printed truth in connection with personal work for souls. A Northern woman of large experience and observation, providentially residing in a city of Mississippi, found a wide field for usefulness among the colored people. She solicited and received some co-operation there, and has been liberally aided during the past eighteen months by grants of tracts from the Society.

We rejoice greatly in the hopeful conversions reported, and are comforted and strengthened, that by the light thus given another soul has been added to those praying for the direction and success of Christ's kingdom as carried forward by this Society:

"The Lord has blessed in a wonderful manner the distribution of your tracts in the conversion of souls. A young girl, fifteen years of age, read one entitled, 'Come to the Supper of the Lamb,' and was converted, giving good evidence that she had found the Savior.

"Another was given to a poor old man at a revival of religion in the country. He came forward and asked a minister if he was too old to have religion. Upon inquiry it was found that he had been convicted of his sins by reading the tract that was given to him at the gate a few weeks before.

"A young lad, during the same revival, said he had sought the Lord and found him. He read a tract, and was immediately under conviction.

"A lady came to see me this week who was present during these meetings, and said, 'Sister M., you have no idea the good your papers and tracts are doing. A little boy came up to me and asked if I had "more of those little books to give away."' Again she says, 'It is a power for good that none but God knows.' Never before, until I went into this work here, did I realize what a blessing the Tract Society is. Now I can pray with all my heart for its officers and for the men who write the tracts. Again and again I say, God bless the American Tract Society. It seems to me like a dear old friend. 'He that watereth shall be watered.' I fully realize that precious promise for I have myself been greatly blessed in reading such tracts as 'Looking unto Jesus,' and 'How to Pray in the Closet,' and my faith has been strengthened to a degree I never before experienced.

"I received a note this morning from a young colored girl asking me to pray for her. She is going into the country to earn an honest living. She adds, 'I have no father, and would like to be under your instruction. Although I shall be out of your sight, I shall not be out of God's.'

"I need cards with the Commandments on them, also small cards to give as rewards for good lessons to the little children. I have given away all my tracts, and there is a greater demand than ever. The Lord incline his people to give their money for his glorious cause."

Constitution of Teachers' Institute.

ARTICLE 1. This organization shall be called the "West Tennessee District Sunday-school Teachers' Institute," having for its object the increase of Sunday-school interest and efficiency throughout West Tennessee District.

ART. 2. The officers shall be elected annually at the first district Institute of the conference year, and shall consist of a president, three vice presidents, four secretaries, who, with the presiding elder of the district, shall constitute a board of managers whose duty it shall be to regulate the Institute meeting at each convention, and to attend to the sub-district Institute.

ART. 3. A meeting of the Institute shall be held during each convention of the district. Each sub-district shall have an Institute at such time as the president and secretaries shall determine.

ART. 4. The president shall be elected by ballot, and shall preside at all sub-district Institutes, and his expenses be provided for by each sub-district Institute.

ART. 5. The officers and teachers of the several Sunday-schools in each sub-district are members, ex officio, of their Institute, and their names shall be reported by each pastor to the secretary of the Institute.

ART. 6. The order of exercises shall be determined by a business committee appointed for this purpose at each Institute.

ART. 7. This constitution may be altered at any regular meeting of the District Institute by a vote of two-thirds of the members present.

Presented by JESSE P. PRICE.

General News Items.

Miss Maud Archibald is the school superintendent-elect in Mills county, Iowa.

Judge Ward Hunt will retire from the Supreme bench, and be succeeded by Senator Edmunds, of Vermont.

Gov. St. John, of Kansas, has been elected President of the National Christian Temperance Association.

Rev. L. W. Winn, colored, of Cherokee county in this State, was elected State Senator, to fill the unexpired term of Col. Hallowell. Good for Kansas.—*Topeka Citizen.*

The Romanists in Sydney, New South Wales, are putting forth the most strenuous efforts against the present system of education, [illegible] in favor of denominational schools.

The Co-operative Colony Aid Association of New York has determined to establish the first colony in the Cumberland plateau of East Tennessee.

Henry Laws Selwyn, a full-blooded Sioux Indian and a son of a leading chief of the Yankton tribe, has been ordained pastor of the church at Yankton agency.

Dr. Helen M. Bissell, a graduate of the New York Medical College, has been appointed to the charge of the female department of [illegible] insane asylum at Kalamazoo.

Mrs. Elizabeth Thompson [illegible] prepared a tract which shows [illegible] people of United States pay [illegible] $700,000,000 a year for [illegible] and fermented liquors, and $48,[illegible] 000 for religion.

Mr. Stanley is making a series [illegible] shore explorations of the rivers [illegible] bouching on the east coast of [illegible]rica, near Zanzibar. The [illegible] opinion is that his ultimate [illegible] nation is the Congo.

The Senate confirmed [illegible] pointment of Hon. Geo. [illegible] Crary to be United States [illegible] eighth circuit; also that of [illegible] Alex W. Ramsey, of Minnesota, [illegible] be Secretary of War.

The Rev. Daniel S. Helton [illegible] Baptist preacher of Roane county, Tenn., is eighty-eight years [illegible]. He had sixteen sons in the Union army and two in the rebel [illegible] and says: "My sympathies [illegible] with the Union by fourteen majority."

The *Central Advocate* advises the three Methodist Episcopal Churches (composed of colored membership) [illegible] consolidate. There are no material differences to keep them separate. Organic union would make [illegible] strong church with a membership of about 500,000 souls. Why [illegible] unite?—*California Christian Advocate.*

John N. Galliher, D. D., [illegible] of Zion Church, New York [illegible] elected Bishop of the Episcopal Diocese of Louisiana, over [illegible] Hugh Miller Thompson and Dr. [illegible] F. Girault, a native of Kentucky, was a general in the South[illegible] army and entered the ministry [illegible] 1868. He is about forty years [illegible] age.

Lady Lubbock, wife of Sir J[illegible] Lubbock, whose death was recently announced, participated in the [illegible] entific tastes and tasks of her [illegible] band, and was the author of [illegible] valuable articles in the scien[illegible] literary periodicals. Some [illegible] ago she published an account of [illegible] researches among the shell-mounds of Denmark.

The Readjusters have control [illegible] the State government of Virginia. Corbin M. Reynolds succeeds [illegible] M. T. Hunter as State treasurer. R. F. Walker is superintendent [illegible] public printing, and Samuel [illegible] Williams, Jr., superintendent of the penitentiary. One white and [illegible] colored Republicans have be[illegible] given positions in the State [illegible]tal. The Confederate office-[illegible] are indignant at these changes.

The University singers, of [illegible] Orleans, having completed a [illegible]cessful tour in New England [illegible] the direction of their condu[illegible] Rev. Dr. and Mrs. W. D. God[illegible] will return to this city on Sat[illegible] next. The large and enthu[illegible] audiences which greet them e[illegible] where are increasingly del[illegible] with their fine rendering of the [illegible]tive African songs, and of [illegible] styles of music. They will [illegible] two of their rare and grand [illegible]certs at Plymouth Church, [illegible]lyn, Monday and T[illegible] ings, Dec. 8 and 9.—*[illegible]cate.*

SOUTHWESTERN.

[illegible], D. D., Editor.

[illegible] DECEMBER 18, 1879.

[illegible] subscription for 1880. [illegible] neighbor to subscribe.

[illegible] has been assigned [illegible] police force of Brook[illegible].

[illegible] Ex-Gov. Henry A. [illegible] graceful speech, moved [illegible] colored lawyer to practice [illegible] Supreme Court of Vir[illegible].

[illegible] friend in Houma, La.: [illegible] is daily [illegible] public favor. The gross [illegible] attack of the *Demo*[illegible] Rev. Hartzell, is making [illegible] for the ADVOCATE [illegible].

[illegible], Missionary Secre[illegible] underwent a severe [illegible], is improving. [illegible] up a little, but is [illegible]. He sees but few visi[illegible]. Dr. Reid [illegible] control of the Mission [illegible].

[illegible] that sought to make [illegible] in connection with [illegible] Eliza Pinkston, on [illegible] poisoning her hus[illegible] to mention that [illegible]. A dispatch to [illegible] *Courier-Journal* says [illegible] arrest was prompt[illegible].

[illegible]ville, Carroll Co., [illegible] mite' of $5 has [illegible] response to the [illegible] aid of the Teche [illegible] by storm. [illegible] to do what she [illegible] suffering ones," [illegible] be not pub[illegible] be more ac[illegible] a gift?

[illegible]

Good Out of Evil.

Three theories have prevailed with reference to the evil that is in the world,—the pessimist, the optimist and the Christian. Pessimists teach that the essential nature of all things is evil, that there is nothing good in the world, but everything is bad in itself, and in the end or object of its creation; that there are no possible compensations for evil, no good to be wrought out by it, and, therefore, that existence is an unmitigated curse. Optimists teach that evil is only good in disguise, or tends to final good. If it were not for suffering and sin there could be no appreciation of joy and virtue. More than that, the essential condition of all good is what we call evil. There is a curative power in evil itself to keep men in the path of virtue.

"Sorrow must prune each passion shoot.
And pain, each lust infernal;
Or human life will bear no fruit
To life eternal."

In short, the optimist theory is that there is no such thing as evil except as the condition of good which must inevitably follow. What is called sin is not an evil, but a blessing, because, by the suffering it produces, it leads men to the paths of virtue in order to escape suffering.

It is easy to see that both of these theories are equi-distant from Christianity. The pessimist makes creation a mistake, a blunder, and produces the recklessness of despair. There is no good to be attained in life; therefore, we may live as viciously as we please, the result will be the same,—no worse than as if we live virtuously—evil and only evil, and that continually. The optimist reaches the same conclusion with regard to practice, but by a directly opposite method. All evil including what is called sin is blessed in its results; therefore, the more evil we do and suffer, the better the results will be for us; the conclusion always being: "Live as you please, you were made to live so."

Christianity teaches that the production of evil was no part of the original design in the creation of the world; that when God created the heavens and the earth and all that in them is, from inert matter to His crowning workmanship, man, He pronounced them all good. It teaches that evil is solely the result of man's transgression. "God created man upright, but he sought out many inventions,"—went contrary to the purpose and plan of God, and brought sin into the world, and all our woe. This is the source of evil which is, instead of a blessing in disguise, a blotch, an excrescence on God's creation, solely of man's producing. It teaches that sin has no redeeming features, no curative power in itself. Men are never made good and pure by suffering alone. Without the grace of God, which bringeth salvation, men may suffer in time and eternity, and instead of becoming better, grow worse forever.

And this brings us to that most [illegible] doctrine of revelation that [illegible] may be sanctified to our [illegible]. What is the meaning of that [illegible]? It is certainly the farthest remove from the optimist [illegible], that evil itself has inherent power to make us better. That is [illegible] false. Moral evil tends to multiply and increase itself. It is exasperating, debasing and destructive in its influence on the soul. The only stay and corrective [illegible] can hinder evil from working [illegible] ruin of body and soul is the grace of God. It is this that [illegible] the affliction. But how? By leading us to repent of the sins [illegible] produced the evils; by bringing us back through the gateway of repentance and faith in our Lord Jesus Christ, into the straight and narrow path of holy living. It is not the evil itself that works [illegible], but the Spirit of God [illegible] and working in the [illegible] suffering soul.

[illegible] the light of these principles, [illegible] to understand fully [illegible] paradoxical utter[illegible], and to see that [illegible] a paradox of optimism, [illegible] in them: "All things [illegible] together for [illegible] love God." The [illegible] saving, sanctify[illegible]. "We glory in [illegible]. Why? Not because [illegible], but because [illegible] tribulation worketh [illegible] experience, [illegible] hope [illegible] the [illegible] which [illegible]

[illegible] "through great tribulation," not as the result of great tribulation, but in spite of it, and because "they had washed their robes and made them white in the blood of the Lamb." So, in all those passages where good seems to be ascribed to the ministrations of pain, there is always, expressed or implied, the fact that the sanctifying power is the grace of God.

How precious is the scheme of human redemption in this point of view, that in a world of evil and suffering which men have brought upon themselves, and which tend to drag them down to hell, we are lifted above their debasing power, and have complete deliverance in Jesus Christ; insomuch that no earthly disaster or suffering can touch the heart of that life that is hid with Christ in God; and we may say with all the confidence of the great Apostle: "Who shall separate us from the love of Christ? Shall tribulation, or disasters, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The Negro Exodus from Texas.

The departure of negroes from Texas to Kansas and the North has assumed large proportions the past few weeks. On an average from 1000 to 1200 have gone every week. As a rule, they are of the better class, and have money to pay their fares or to go on teams, and have something left to buy homes with. While the larger numbers go by railroad, many are going with teams. In one camp one of our ministers counted two hundred going thus, leisurely and comfortably. On the International Railroad over two hundred tickets were sold at a small station in one day. The company had been several days gathering at that point. We went into one car and counted *ninety* men, women and children. They all had first-class tickets—the railroad will sell no others to them—and the fare of that company in that one car amounted to over $1000. Just now the tide flows from Waller and Grimes counties. Private meetings are being held in many other counties, and every indication is that there will be a much greater movement in the spring than even the one going on now.

And still the leading men of Texas seem blind to the great significance of this movement, and to the disaster which because of it, threatens large portions of the State. The best newspapers simply note the fact that large numbers are going, while many ridicule the "exodusters," and say, "let them go." Some few people are beginning to realize the danger, but the great mass do not see it, and still talk about "emissaries from the North among the negroes," and that the present movement is only temporary, and those who have gone will soon come back, if they do not freeze or starve to death. What shocking stupidity! We have concluded that the best thing is for the exodus to continue until the whole South sees that the negroes can go; and until the Southern land owners learn that they can find friends and homes, and a fair chance to enjoy the fruits of their labor throughout the North.

The efforts thus far made in the South to prevent this movement have been of a character to increase it. Railroads, as a rule, give no reduction from highest local rates. One railroad official told us that he had been instructed to put on the highest possible rates for fare, so as to keep as many as possible from going. In the country regions leading colored men suspected of intending to go, are arrested on slightest pretexts, and put under bonds. In Sabine county a few days since, a colored man was reported to be preparing to go. He had bought a horse, and owed a small amount on it yet. On a Sunday while the people were at church, suddenly a body of armed men surrounded the building, and levelling their guns over the congregation, told all to be still. One of the men entered and searched for the colored man, but did not find him. The armed band then went to a neighboring Baptist Church, and doing the same thing, found the man they were hunting. He was arrested on a suit for what he owed, and put under bonds, and several leading colored men were selected and made to go his bond. No doubt the trial will be postponed indefinitely, and the bonds [illegible] so none so bold dare leave, [illegible] fear of severer penalties.

A [illegible] agricultural society [illegible]

The Austin Conference.

The Austin Annual Conference met at Denison, Texas, Nov. 20, Bishop Merrill presiding. Some thirty members were present. Rev. M. A. Daugherty was elected secretary. This was the third session of the conference, and it embraces the white charges of the State. Churches are being built in the centers of population. Denison, Sherman, Fort Worth, Dallas and Austin have good churches, and one is building in San Antonio.

Rev. Wm. Brush was elected delegate to the General Conference, and Rev. L. H. Carhart, reserve; John A. Mann, of Dallas, lay delegate, and Col. R. M. Moore, of San Antonio, reserve. The members of the Lay Electoral Conference were invited to seats in the Ministerial Conference, and Bishop Merrill greeted them with an appropriate speech.

Two were elected to deacon's orders, and one into full membership, and seven were admitted on trial into traveling connection. Rev. H. H. Brooks was received on his credentials from the M. E. Church South.

The love feast on Sunday morning was full of interest. Bishop Merrill and Rev. Dr. Hartzell, Editor SOUTHWESTERN, made the addresses at the Missionary anniversary. Rev. Dr. J. M. Walden, of the Western Book Concern, represented the work of the Church Extension Society. Rev. H. R. Miller, of St. Louis Conference, filled one of the pulpits on Sunday. James A. Looke, of Jerseyville, lay delegate of S. Illinois Conference, was also present.

After a session of unusual harmony and interest, the conference closed on Monday, Nov. 24. The appointments are as follows:

AUSTIN DISTRICT, Wm. Brush, P. E.
Austin, H. Webb.
Austin Circuit, W. J. Bassett.
Round Rock, G. S. Clark.
Burnett, To be supplied.
Dallas, W. P. Armstrong.
Dallas Circuit, G. E. Nels.
Rice, C. H. Botkin.
Denton, W. B. Cornell and one to be supplied.
Fort Worth, H. H. Brookes.
Weatherford, J. Scoville.
Eastland, H. P. Mann.
Waco, W. M. Lemen.
Palestine, H. Skewes.
Jacksonville, J. W. Taylor.
G. O. Richardson, Principal of Austin Seminary.

DENISON DISTRICT, L. H. Carhart, P. E.
Denison, To be supplied.
Sherman, C. Haney.
Lawrence, J. W. Otterman.
Terrell, W. J. Grant.
Whitesborough, H. W. Hawkins.
Henrietta Circuit, To be supplied.
Clarendon, W. A. Allen.
Wichita, W. H. Zellers.
Gainesville, To be supplied.
Cambridge, C. H. Foland.

SAN ANTONIO DISTRICT, M. A. Daugherty, P. E.
San Antonio, M. A. Daugherty.
Kerrville, S. C. Lockett.
Mason, To be supplied.

Shall We Have a Colored Bishop.

BY REV. A. E. P. ALBERT.

Of all the questions of interest that will engage the attention of our next General Conference, none will be watched by our colored membership with such intense solicitude as that of the election of one or more bishops of African descent. Before this question all others sink into comparative insignificance: "Shall we have a colored Bishop? Over 200,000 members, nearly 1,100 traveling ministers, with about 100,000 Sunday-school children, join in this question to our next General Conference, praying while waiting for a favorable response. I want a colored bishop, and it is my honest conviction that there is not a man, woman or child of my race in this country but what would rejoice and praise God to see one elected; thereby levelling the last mountain of distinction in our church. We want not a missionary or a set-apart-for-special-work bishop, but one that may freely move among both Jews and Gentiles, and perceive that Christ's disciples, like Himself, are not respecters of persons. We do not object to the election of a German bishop, if the Church needs one, but we do insist that the true interest of our Church demands the election of a colored one. Do this and thousands, yea, tens of thousands, who are this day waiting for our full recognition, will come flocking to our fold. This is not a race issue, as some uncharitably assert, but rather one involving important and much volved principles.

We ask for representation on the Episcopal bench in consideration of our number, our fidelity and our patience. We want to stamp as false the assertion of our enemies that the M. E. Church will never elect a colored bishop. We are laboring for the pulling down of the massive walls of prejudice that stand between us and the Episcopal bench. The laws of our church are right on this question, as well as on other questions, but the practice is yet wrong in this case, and we are asking that it be righted.

Bro. John W. Ramsey, of Central Tennessee Conference, says that the colored bishop timber is yet to be grown. What does the brother mean? Does he mean to say that in 115 years Methodism has made such slow progress among her sable children that not one is prepared to enter the Episcopal office? But we are rather inclined to think that it is the prejudice of just such men as this Bro. R. that has kept colored men from being elected bishops so long; and before the war prevented all of my race from receiving any ordinations at all. Let our old mother church assert herself once more. She that stood so nobly in the cause of freedom in former days; suffering her right arm to be cut off in 1844, and is still doing so much good for our people, let her now stand up for full recognition of her sable sons and daughters Speak out brethren, and let the church know what we need. We want representation on the Episcopal bench; and whenever the walls of prejudice are battered down the Church will see competent men of our own communion to give us the desired representation.

We rest our cause not on might, but right, and the gospel that we preach tells us that right shall prevail. Therefore we respectfully, though most earnestly, pray that our next General Conference elect a colored bishop. In the mean time we'll await its action, and abide by its decision.

Our South'n Methodism

MISSISSIPPI.

T. A. Cotton, Landerdale: "My protracted meetings resulted in 7 converts, 20 accessions; baptized 10 adults and 10 children. Sunday-schools are fair."

C. McLemore, Lafayette Springs: "We have had a glorious revival on the work. Twenty souls were happily converted, and the church is greatly revived. We are building a church 25x30 feet, and will have it completed soon. We are poor; yet, by the help of the Lord, we intend to do what we can for His cause. Two of our faithful members have been called away, and we miss them. Elder Johnson visited us Sept. 6, and was welcomed."

T. J. Burton, Granada: "When appointed to this work by Bishop Andrew I began my pastoral labor under difficulties. I have to preach in four places each month. The people were scattered, and but few attended meeting; but I called them together and formed them into classes, and established Sunday-schools at each church. A church was built at Duck Hill 25x40 feet. A protracted meeting in Gonn Chapel closed with 66 converts; at Duck Hill 17 converts, 31 probationers; at Spring Hill 17 were brought to Christ; at Hickory Grove 3 were converted. In all 130 converts on Granada circuit this year, 99 baptized. I am studying how to sow the seed of the gospel in the hearts of the unconverted."

LOUISIANA.

T. G. Montgomery, Gross Tete: "Our fourth quarterly conference was held Nov. 30. We had a good time. During the quarter I organized a Sabbath-school and congregation at Munson Station, which has all the appearance of success. To the many subscribers of the SOUTHWESTERN we have added 3. Nelson Gray is our delegate to the annual conference. We have received into full membership this year 10, baptized 9 infants, received on probation 14; deceased, 1."

B. J. Donnell, Franklin: "We have rebuilt our parsonage, which was blown down by the late storm. The value now is $600. We have also repaired the damages done the church here by the storm. My work is prospering spiritually. I can't say that it is doing as well financially, as a large portion of the members are sugar-making, as it is their usual custom at this season of the year. We held love feast on Sunday night, and it excelled all others I have ever seen. The spirit of the Lord was present. I have not visited Centreville for several months, owing to the fever which has caused considerable scattering there. I hear that it has nearly all abated now. I shall be with the good people there as soon as possible."

TEXAS.

W. Medlock, Groesbeck: "The Lord has taken from me one of my little babies. It died on the 21st ult., aged 2 years. It is the first of my family to enter Bright Glory, and I feel that one day I will meet her around the throne. Her name was Mary. I am glad to say that my work has prospered this year. I have taken 74 in the church, baptized 18 children, and feel that the Lord has blessed my labor."

TENNESSEE.

J. C. Houston, Jasper: "Sent here five months ago. I have had 15 conversions, 8 added to the church. I praise God for this number."

The New York election returns have been canvassed. Hoskins was declared elected Lieutenant Governor.

Foreign Missions.

MEXICO.—Superintendent Drees reports the arrival of Rev. Bro. Umplehy and wife, with Miss Warner, at Orizava on Thursday, Nov. 13, and as getting settled in their new abode.

Rev. Carroll S. Long, of the Holston Conference, has been appointed a missionary to Japan.

SEED UPON MANY WATERS.—In connection with our missions to the Norwegians in New York, we have a colporteur whose business it is, as far as possible, to visit every ship of the Scandinavian nationalities which enters the port of New York. He is to see that the men and officers are supplied with the scriptures, and, as far as he has opportunity, to converse and pray with those of the cabin and forecastle. Now see some of the figures of the field: The number of vessels arrived, from October 1, 1878, to October 1, 1879, was 1117. To these have been given or sold, or both, since May 15, 1879, to December 1, 1879, or six months and fifteen days, 5577 copies of Bibles and Testaments. This "seed" is now upon the "waters." Look again: there have come to Castle Garden 19408 Scandinavian emigrants from October 1, 1878, to October 1, 1879. Among these, also, he distributed the Scriptures, tracts and religious books—inviting them when they stay over Sabbath, to attend the worship at the Missions. The meeting of these strangers by a loving friend of their own country, we regard as a most blessed event in the life of these new comers to our land.

BULGARIA.—This country becomes increasingly attractive to Christendom. Sup't Challis, in his late letter to us, says: "The city of Rusgrud, not far from Rustchuck, has chosen as its representative to the National Assembly, a gentleman who was educated in America, and is now a teacher in the theological school at Samokoff. He is well known as a leading Protestant. Now you may ask why more of the people do not come to hear us preach? 'Because,' said a friend in Tirnova, 'those in office are afraid of diminishing their popularity, and those not in office are afraid of diminishing their prospects.' Neither class, in general, cares for the orthodox church except as a means of political advancement. So low is the general estimate of the moral worth of the church, that since the coming of the missionaries has shown them the light, the churches are very generally neglected and their priests not half supported. In the villages not at all I might say, since their entire income from their office is not generally over $50 per annum. Give us the Press and the School, and the Lord will do the work. I hope you all, at home, understand the situation: we must advance, or retreat from the field entirely.'

Bulldozers Trying to Stop the Exodus in Texas.

MR. EDITOR—You have seen it mentioned in the papers that two thousand freedmen were leaving Nacogdoches, San Augustine and Sabine counties. As it has been said, when the colored people leave their present homes there is a forcible reason for it. A Baptist preacher took the liberty to speak in favor of Kansas, and he was persuaded by his friends to go there sooner than he wanted to.

A few weeks ago, in Sabine county, on Sabbath when the preacher was in the stand, the people heard a noise and looking out at one side of the house they saw fifty or more men riding up with shot guns, and looking out at the other side they saw as many more. They rode up and surrounded the house, and some of them presented their guns over the congregation. Not finding the man they wanted, half their number staid and the others went to where the Baptists were holding a meeting and there found the man they were after, who, they said, had bought a horse and had not quite finished paying for it. They arrested him and made a number of leading colored men who had talked of going to Kansas go on his bond. Then, thinking they had done a good Sabbath-day's work, they went home. It is not likely the man will be brought to trial very soon, and the men on his bond need not undertake to go to Kansas until he has paid out to their satisfaction. *

Texarkana Benevolent Society

TEXARKANA, Texas, Nov. 18, 1879.

MR. EDITOR—We organized a benevolent society with 13 members. Now we have 20. We gave a supper on the 8th inst., and have $16 on hand. Misses Crecy Johnson and Mary J. Perry deserve credit for their services at the supper. We will improve our society. Our chaplain, Rev. Taylor Moore, will soon leave us. We shall regret his departure. Respectfully,

W. R. JENKINS, Pres't.

THE CANVASS

FOR

1880!

LET IT BEGIN NOW.

We call the attention of our agents to the following:

1. Now is the time to push the canvass for *new subscribers* for 1880. At this season of the year the people have money. Begin at once.

2. Do not loose one *old subscriber.* See every one on your list for this year, and urge them to renew for 1880.

3. Collect money now due and forward it at once. Forward all you can now, and be prepared to settle up everything at conference.

4. The SOUTHWESTERN costs only $2 a year, that is about *four cents a week.* We pay the postage.

5. Send for specimen copies whenever you need them, and they will be sent free.

6. We give *no picture premium* next year. But we do better. We place within the reach of all our subscribers a most valuable book worth $2, for *50 cents.* Read the following carefully:

A Valuable Book

Offered to Yearly Subscribers of the SOUTHWESTERN for 1880,

AT A REDUCED RATE.

Home and Health and Home Economics,

A Cyclopædia of Facts and Hints for all Departments of Home Life, Health, and Domestic Economy.

—BY—

C. H. FOWLER, D. D., LL. D.,

—AND—

W. H. DE PUY, A. M., D. D.

The above-named book, a 12mo., 352 pages, bound in cloth, we offer to each yearly subscriber of the SOUTHWESTERN for 1880, who may send us $2.50 cash—$2 for the paper, and 50 CENTS for the book. It treats of everything necessary to make a happy, elegant, healthful Christian home. The purpose is to take the average Methodist home, where the parents earnestly desire the improvement, refinement, health, and spirituality of their children, and put within the reach of such a family the means necessary to secure these ends by a fair application of the principles laid down, and of the suggestions offered. The subjoined title and table of contents will show its scope. It has been prepared by a careful consultation of the highest authorities on the many themes treated.

TABLE OF CONTENTS:

The following are the headings under which the contents are arranged:

Home.
Marriage.
How to Perpetuate the Honeymoon.
How to be a Good Husband.
How to be a Good Wife.
Facts for Parents.
Family Government.
Suggestions to Children.
Members of the Family.
Servants in the Family.
Hints to Employers.
Mistress in the Family.
Superiors and Inferiors.
Training Children for Given Ends.
Choosing a Calling.
How to Conduct Family Prayer.
Grace at the Table.
How to Profit by Habit.
Hints and Helps in Conversation.
Good Manners.
Table Manners.
Church Manners.
Introductions—How to Give Them.
Salutations, and How to Make Them.
Receptions—Best Methods.
Visits and Calls.
Hosts and Guests.
Appointments.
Weddings.
Funerals.
Important Rules of Conduct.
Politeness.
Amusements—Their Importance.
Home Entertainment.
How and What to Read.
Health at Home.
Choosing a Physician.
Prevention of Disease.
The Blood—Its Relation to Life and Health.
Food and Health.
Hints About Healthful Eating.
Food for the Sick.
Water—Its Relation to Health.
Ice-Water and Health.
Summer Beverages.
Tea, Coffee, and Health.
The Air We Breathe.
Disinfectants—How to Prepare and Use them.
Sunlight and Health.
Care of the Eyes.
Care of the Ear.
Care of the Nose—Smelling.
Care of the Teeth.
Care of the Hair.
Care of the Feet.
Care of the Skin.
Bathing and Health.
Sleep and Health.
Clothing and Health.
Tight-Lacing and Health — Important Testimony.
Exercise and Health.
Crying, Laughing, and Singing.
Occupations and Health—Vital Statistics.
Dwellings and Health.
School-Rooms and Health.
Care of Children.
The Sick Room and Health.
Alcohol and Health.
Tobacco and Health.
Opium-Eating and Health.
Climate and Health.
Temperament and Health.
Precautions and Health.
Antidotes for Poisons—Hydrophobia.
Antidotes for Poisons—Snake-Bites and Insects.
Antidotes for Poisons—Miscellaneous.
Emergencies—How to Meet Them.
Emergencies—Drowning.
Emergencies—Fractures.
Poultices and their Application.
Brief Cures for Various Diseases.
Miscellaneous Health Notes.
Home Economics.
Kitchen Furniture—Cleaning.
Soaps and Washing Fluids.
Washing Clothes.
Starching, Folding, and Ironing.
Removing Stains.
Whitewashing and Painting.
Polishing Furniture.
Articles for the Toilet.
Birds and Bird-Food.
Rules for Carving.
Paste and Cements.
Household Ornaments.

This offer we make to our readers to encourage them to push the canvass next year, and to introduce their church paper to thousands of homes which it has never visited before. Remember, on receipt of $2.50 by postoffice money order, registered letter, or express, we send the paper one year, and forward a copy of the book. Address

Phillips & Hunt,
106 CAMP STREET,
New Orleans.

General News Items.

Congressman Lay, of Missouri, died.

More disastrous floods are reported in Hungary.

The mineral uranium has been discovered in Colorado.

Public schools in Petersburg, Va., were closed for want of funds.

Gen. Grant was received in Louisville, Ky., with great enthusiasm.

Gov. Garcelon, of Maine, and the Democratic council are counting out Republican members of the Legislature elect.

The combination of Afghan tribes against the British is formidable. Gen. Marcy was attacked by Mahmond Jan's force of 10,000 Sepoys, and lost 18 killed and 25 wounded.

A Texas grand jury indicted Lieut. H. Flipper and Capt. Nelson, of the 10th U. S. cavalry, for unlawfully furnishing troops to Deputy U. S. Marshall Johnson, with which to make arrests.

Prince Alexander, of Bulgaria, is growing more unpopular. The Assembly was dissolved because it refused to modify its address or to allow the Prince any voice in the formation of a new cabinet.

Letter from Holly Springs.

DEAR EDITOR—On the night of the 4th inst. Mr. Jos. J. Johnson, of Ripley, Tippah county, Mississippi, and Miss Fannie A. Lumpkins, of Holly Springs were joined together in holy matrimony. The large audience room of Asbury Chapel was filled to its utmost capacity. In token of the great respect in which the couple were held by the entire community; the church was beautifully decorated. Miss Fry presided at the organ, and Rev. J. M. Shumpert officiating. A magnificent reception was given them at the residence of the Hon. Logan Gorman. The couple will leave about the 15th inst. for Forest City, Ark., and will engage in teaching school. May peace and happiness attend them through life.

The fourth quarterly conference for Asbury Chapel was held on the 6th and 7th inst. Rev. J. G. Johnson presided. Reports from the pastor, leaders, stewards and trustees, show the church to be in a prosperous condition. The delegate elect to the lay electoral conference, to be held in Macon next January, was instructed to vote and instruct the delegate elected from their body to the general conference, to be held in Cincinnati, Ohio, next May, to ask for the election of a bishop of African descent.

The many friends of Prof. Frank P. Hill, throughout the State, will rejoice to learn that he has been appointed deputy U. S. Internal Revenue collector for the sixth district in this State, embracing the counties of Alcorn, Tishamingo, Prentiss, Union, Pontotoc, Lee and Itawamba. Mr. Hill is a brother of the Hon. James Hill, ex-secretary of the State of Mississippi, and Internal Revenue collector for the State at large.

Mr. Frank P. Hill is a young man of fine ability. He was educated at Oberlin University, though Holly Springs is his native home. For several years he has been an acceptable school teacher in Marshall county, and for the last three years he has been principal of the public school taught in Asbury Chapel. He has labored earnestly and successfully, and is honored and respected by all citizens. He is a member of Asbury Chapel, and is our assistant Sunday-school superintendent. We predict for this young man, Mr. Hill, a brilliant future. Fraternally yours,

J. M. SHUMPERT.

Holly Springs, Miss., Dec. 11, 1879.

Marriages.

December 6th, by Rev. Regan, Mr. J. S. Nickerson to Miss Lorenza Reid, both of New Orleans.

Near Granada, Miss., August 29, 1879, by Rev. T. J. Burton, Mr. Lum Sawyer to Miss Flora Thomas. Sept. 1, Mr. Holly Johnson to Miss Angeline Janes; June 28 Mr. Henry Bland to Miss Caroline Early; Aug. 29, Mr. John Grantham to Miss Elizabeth Crowder.

Probably no one preparation has received so much praise from its patrons, nor is so much deserving of commendation as Hall's Hair Renewer! We but echo the voice of the millions who have used it when we pronounce it *the best Hair Dressing in the world.* It stands unrivalled. Those who are affected with diseases of the scalp accompanied with itching or irritation, find relief and renewal in this valuable remedy. When the hair is inclined to fall off, a moderate use of the Renewer will strengthen the roots of the hair, and preserve it, and if it exhibits a tendency to turn gray it will restore the natural color.—*Fulton (Mo.) Telegraph.*

[illegible] School.

THE LAST WORDS.

[illegible] Memorize 18-21.

[illegible] grace of our Lord Jesus [illegible] you all.—H.

[illegible] Invitation to Heaven.

[illegible] the National S. S. Teacher.)

[illegible] opens with the assurance [illegible] the revelation was given [illegible] unto his servants things [illegible] must come to pass." [illegible] -school: "Blessed is he [illegible] keepeth the sayings of the [illegible] of this book." The final [illegible] near. The revelation was [illegible] the angel who had been [illegible] John's instructor. With[illegible] this is the same angel [illegible] in chap. 21: 9, proba[illegible] the same with 17: 1, and [illegible] who has been called, "the [illegible] of the Revelation," men[illegible] in the first verse. He was [illegible], and nothing more. [illegible] he says, "Behold, I come [illegible]," and "I am Alpha and [illegible]," etc.; he is repeating the [illegible] of his Master. It is Christ [illegible] speaking, but he is speak[illegible] his ambassador. When [illegible] thunders uttered their [illegible] the seer was about to write, [illegible] was commanded, "Seal up [illegible] which the seven thun[illegible] and write them not." [illegible] There were some things in [illegible] that he was forbidden to [illegible]. It is not implied, by [illegible] sealed, that there are [illegible] that cannot be [illegible]. There are some [illegible] be understood, still [illegible] in it understood or [illegible] that makes it [illegible] comforting books [illegible]. Had it been [illegible] never have had [illegible] new Jerusalem, [illegible] another death; nor [illegible]; we should never [illegible] a glimpse of the [illegible] white robes, fed [illegible] led by him to [illegible] of living waters; we [illegible] ignorant of the [illegible] are given to [illegible] and we should [illegible] we get there, [illegible] song, and of [illegible] are in [illegible]

[illegible]

Regarding the book. The first warning is against adding anything thereto. The penalty is a severe one. God shall add unto him the plagues that are written in this book. 2. Regarding Christ's coming. It is fitting that one of the very last thoughts of the Revelation should be concerning the coming of Christ. It leaves us with faces turned toward the dawn. We watch for the coming of a brighter day, and the gathering beams denote that soon the sun of righteousness will arise with healing in his wings. The grace of our Lord Jesus Christ be with you all. Grace now will fit us to be with Christ then. Grace will give peace, comfort, and power to overcome. Those who have this grace will not fail to receive all of the promises that make this book shine with radiant splendor.

5,000 for 1880.

Shall we have 5,000 subscribers for the SOUTHWESTERN for 1880? We ought to have them, and will, if the preachers in our territory do their duty in presenting the claims of the paper to their people.

All we ask is for every preacher to make a canvass among his congregation and his outside friends, telling them of the SOUTHWESTERN and its value as a church, family and general news paper. Brother, will you not do this?

The SOUTHWESTERN *is a good religious paper.* Look over any issue, and you find religious reading for almost every member of the family.

The SOUTHWESTERN *is a Methodist paper.* It is not only an official organ of the Methodist Episcopal Church, but its Publishers and Editor believe in the doctrines and polity of that church.

The SOUTHWESTERN *gives large attention to the Sunday-school.* Every issue contains a commentary on the International Sunday-School lesson for the following Sabbath. Every officer and teacher in the Sunday-school should study this.

The SOUTHWESTERN *is fearless in its denunciation of wrong, no matter whether it be in churches or political parties.* It has steadily demanded that the rights of all people, irrespective of race or color, shall be maintained. This it will continue to do. The gospel is not only a matter of theory, but must be carried into practice. The SOUTHWESTERN demands that the golden rule shall not only be preached from the pulpit and in political platforms, but that it shall be practiced in the pew, on the plantation and at the ballot-box.

The SOUTHWESTERN *has discussed the Negro Exodus* in all its bearings, and has given the facts of this great movement to the world, when other papers have refused to discuss it, and sought to keep the [illegible] from the people.

The SOUTHWESTERN during May 1880, will publish the proceedings of the General Conference of the M. E. Church, to meet that month [illegible] Cincinnati, O. All our people [illegible] want to read that.

The SOUTHWESTERN *will help to [illegible] a good church wherever it is [illegible].* It will help the preachers [illegible] official members and all the [illegible] by teaching them of the [illegible] of the great Church to which [illegible] belong, and giving them news [illegible] the progress of Christ's king[illegible].

[illegible], shall we not have 5,000 [illegible] bers for 1880?

Deaths.

[illegible] Horton died in Shu[illegible], Dec. 2, leaving a [illegible] and one child to mourn [illegible] was a member of the [illegible], and passed away [illegible] of faith.

[illegible] Fanny Lipscomb departed [illegible] 20, in full triumph of [illegible] Mattie Williams was [illegible] death from a bed of [illegible] ascended to the land [illegible] Penny performed [illegible] both. G.H.B.

[illegible] the deaths [illegible]. Both [illegible] were [illegible] Smith died [illegible] Nov. 9. [illegible] WELL.

[illegible]

She had been a consistent member of the Baptist Church for many years. *

Washington Marshall died April 5, 1870, at the residence of his son, Jacob Marshall, in Millican, Brazos county, Texas. He died in full triumph of faith. He had been a consistent member of the Baptist Church for many years before he was called to cross the river of death. He left eight children to mourn his loss. He had been a slave for many years for Mr. Peter Dudley, in Spattsylvania county, Virginia, and was removed to Texas in 1860, where he lived the remainder of his life. He was about sixty years of age. *

DEAR EDITOR—It is our mournful duty to record the death of Rev. Benj. James, one of the local preachers of the M. E. Church at this place. After a long, continued illness, which he bore with meekness and patience, he died Nov. 14, 1879. In answer to a question by one of the brethren just before he died, as to whether he was prepared to go, he said: "It is not just now that I've got prepared. I have been prepared many years; my sky is clear—there is no cloud before me. I am going to heaven." Bro. James was a native of South Carolina. He came to Mississippi about 35 years ago, and was converted some 20 odd years ago, and soon after professed a call to preach the Gospel. He was connected with the M. E. Church South until 1875, at which time he and the whole church at this place became connected with the M. E. Church. He was ordained deacon by Bishop Haven in the Mississippi annual conference, on the 23d of January, 1876. He leaves a wife, a son, and a daughter to mourn his loss. In the death of Bro. James his family is bereft of an affectionate husband and devoted father. The church has lost an earnest and true Christian member, and this community a good citizen and kind neighbor; but we are consoled when we know that our loss of him here is his gain of everlasting life of happiness and peace. He has only fallen asleep in Jesus, and will be one among the number who will rise first to meet the Lord, and will be ever with Him.

M. LEVY.

Conparia City, Miss., Dec. 4, 1879.

NEW BOOKS.

ONE HUNDRED YEARS OF A NEW ENGLAND CHURCH. Boston; Lee & Shepard. Price 20 cents.

A centennial discourse, delivered in Worcester, Mass., Sept. 1879, by Dorus Clark, D. D.

THE METHODIST YEAR BOOK, for 1880, Phillips & Hunt, 805 Broadway, N. Y.

A volume of statistics of the church. A compend of information useful to pastors, officials and members. Edited by Dr. W. H. DePuy.

EMPTY CHURCHES AND HOW TO FILL THEM. By Rev. J. Benson Hamilton. New York; Phillips & Hunt. Price 25 cents.

A readable book of 107 pages, printed for the author, and in its second thousand. Earnest advice.

MARGARETHE: A Tale of the Sixteenth Century. By Emma Leslie. New York; Phillips & Hunt. Price $1.50.

This is one of the church history stories, by the author of "Ayesha," "Leofwine, the Saxon," etc. It covers a period just preceding the Reformation.

HISTORICAL SKETCHES OF WOMAN'S MISSIONARY SOCIETIES. Boston: Mrs. L. H. Daggett. Price—paper, 50c.; muslin, 75c.

Sketches prepared by representatives of various societies, and presented by authority, with a view to publication. They form a cheering indication of the work of the Holy Spirit on the hearts of the women.

BOYS' POCKET LIBRARY. Phillips & Hunt, New York. [6 vols. in box, 24 mo., $2.]

Vol. III is devoted to "Men of Iron," "Three Great Potters," "The Prussian Vase." Vol. IV—"Popular Delusions," "The Mississippi Scheme," and other stories. Vol. V—"Strange Stories about Strange People." The series form a capital juvenile library.

RODERICK ASHCOURT. By Daniel Wise, D. D. Boston: Lee & Shepard: New Orleans: J. C. Eyrich.

This is a story, showing how a manly boy and a noble girl bravely battled with great troubles. It is from the pen of an eminent writer, and one who has had some experience in writing to please the young folks. It is given in a 12 mo. volume, large print, 289 pages, with an illustrated title, and belongs to the Winwood Cliff Series, being the third book issued.

A FOOL'S ERRAND. By One of the Fools. New York; Fords, Howard & Hulbert. Price $1.

This tale of life at the South since the war, caused the Raleigh Observer to say that it was powerfully written, and it feared it was destined to do as "much harm in the world as 'Uncle Tom's Cabin.'" This is a high compliment, indeed. There is much of wit and wisdom in the book, to entertain the lovers of fiction. Historical facts are skillfully arrayed and perform good service.

ADAMS' SYNCHRONOLOGICAL CHART; or, Map of History. T. W. Woodbridge, Cincinnati, O.

The object of this chart is to picture history; to so arrange and [illegible] the subjects of history that [illegible] and nations may be [illegible] as the school atlas [illegible], to enable the reader [illegible] the contempo[illegible] of the whole world, [illegible] by [illegible] time, by simply tracing the dated lines across the face of the chart. It is only sold by subscription. The chart is 22 feet long, and near 30 inches wide. Space is made to measure time. The rise and fall, and the conquests of every historic nation, the succession of the rulers of each, the lives of noted men, the occurrence of marked events, explanatory illustrations, with colored portraits of renowned personages, and all that goes to make up what we call history, are so placed that the location of each on the chart shows its correct historic date, and the relative chronological position of one to another. It is a marvellous combination of ingenuity, study and practical execution, and must be seen to be appreciated. Hon. E. F. Noyes, U. S. Minister to Paris, writes: "I have examined with care, and have purchased a copy of 'Adams' Historical Chart.' I regard it as a most valuable assistant to students of history, and my own copy is in constant use by my whole family. This chart appeals directly to the eye, and embodies more information than can be gleaned from a small library of books." This criticism of Gov. Noyes' is exactly just, and in accord with our own estimate of the work. It is accompanied by a key, giving a full explanation. This chart is put up in three styles: On rollers for schools and families; portfolio, half morocco and cloth; elegantly framed for wall or easel.

NEW PUBLICATIONS.

—The International Committee of Young Men's Christian Associations have published "300 Topics for the Prayer Meetings of 1880."

—The Guide to Holiness for December (W. C. Palmer, 43 Bible House, New York) has "Bible Pictures of the Christ-Life," by Rev. G. Hughes.

—The Scholar's Quarterly, first quarter 1880 (John D. Wattles, 725 Chestnut street, Philadelphia), a help in the study of the International lessons, has 13 pieces of music for Sunday-school service.

—The Louisiana Journal of Education for December opens with an article on "The Public Schools of New Orleans," pointing out the features of the new constitution, beneficial and otherwise, to their prosperity. There is a gratifying number of topics, making the number equal if not superior to its predecessors.

—The following is a part of the contents of the Preacher and Homiletic Monthly for December: "God's Providence," by A. B. Jack, D. D.; "Christ's Texts as a Preacher," by Joseph Parker, D. D.; "Holy Love Superior to Gifts," by Rev. A. H. Coolidge; "Christ, the Smitten One," by Rev. Charles H. Spurgeon; "Brotherly Talks with Young Ministers—Paper No. III," by Theodore L. Cuyler, D. D.; "A Busy Clergyman—An Interview;" Clergymen's Sore Throat—A Remedy;" "Cheap Stationery," etc., etc. The Monthly has attained to great popularity. I. K. Funk & Co., New York. Price $2.50 per year, 25 cents per single number.

—The numbers of The Living Age for Nov. 29th and Dec. 6th contain Pascal and his Editors, Quarterly; Mozart, Edinburg; History and Politics, by Prof. Seeley; and A Mathematician's View of the Theory of Evolution, Maximillian; The Maronites of Syria, Blackwood; Matthew Arnold's Selections from Wordsworth, Fortnightly; Hunting for Sharks at Lyme Regis, Temple Bar: A Village Idyll, Fraser; The Criminal Code of the Jews, Pall Mall; The Bis.Cobra, the Gob-Samp and the Scorpion; and The Silk Goods of America, Nature; with instalments of Mrs. Oliphant's new story, "He Who Will Not when he May." To all new subscribers for 1880, the six numbers of 1879, which contain part of Mrs. Oliphant's new story, and also the opening chapters of "Adam and Eve," will be sent gratis. For fifty-two numbers, sixty-four large pages each, the subscription price ($8) is low. Littel & Co., publishers, Boston.

Now is the time to subscribe for Frank Leslie's Sunday Magazine, as the January number, just issued, commences the seventh volume. It is a brilliant holiday number. Among the more solid articles are, "The Persecution of the Huguenots," by Alfred H. Guernsey; "Antioch in Syria," by Godfrey A. Hudson; "Caves and Cave-dwellers," by Arthur Grahame, etc. Those who enjoy lighter reading will be delighted with "Chrysalis and Butterfly," "The Governor's Dinner" by Edward Everett Hale; "Be be, the Nailmaker's Daughter," "Miss Olive's Boys," by Mrs. Robert O'Riley; "Christmas Day," and "Santa Claus." Young people have not been overlooked. Two new features, we see, have been introduced, "Obituary Notices," and Recreations for Sunday Afternoon." The 128 quarto pages abound with articles of merit, and the illustrations number about 100. The price of a single copy is 25 cents; the annual subscription $3. Address Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

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Good for Babies.

We are pleased to say that our baby was permanently cured of serious protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents, University Ave., Rochester, N. Y. See another column.

In Topeka, the capital of Kansas, the colored people constitute about one third of the population. They have three large churches and two smaller ones, and a very creditable newspaper edited by a colored clergyman.

We have examined some fourteen pages of signatures,—some of the best in this city, State, and the South,—vouching for the effectiveness of the New Louisiana Remedy, for coughs, colds, etc. We have heard from persons who have used it words of praise. It is a valuable medicine, prepared at home, and not a quack nostrum imported from abroad. Read the advertisement in another column.

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SERIAL STORY BY LOUISA M. ALCOTT,

"Jack and Jill," written in the author's best vein; the second installment of a

A CAPITAL SERIAL FOR THE BOYS,

by William O. Stoddard, to run some months. (A long story, also for boys, by Noah Brooks, author of "The Boy Emigrants," will begin soon.)

JOHN GREENLEAF WHITTIER.

contributes a long poem, while Lucy Larcom and Mary Mapes Dodge are also represented in verse. There is

A CHRISTMAS PLAY FOR FESTIVALS,

by Edward Eggleston, who has written several taking home and school plays for young people; an illustrated art paper on Thorvaldsen, the great Danish sculptor, with his portrait and engravings of his principal works, and an account, with twelve pictures, of the life and doings of New York Telegraph Boys.

Gustave Dore, Knaus, Mary Hallock Foote, Kelly, Dielman, Bunsell, Sheppard, Eytinge, Jessie Curtie and Addie Ledyard are among the artists whose labor has helped to make beautiful this number of

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as St. Nicholas may now properly be called. Its circulation here has steadily increased until the present edition is 75,000. It is growing in popularity in England, where it is published by Sampson Low, Marston & Co., of London. An edition in the French language is to be issued in Paris by M. Charles Delagrave; and "Baby Days," made up from St. Nicholas, is to be translated into Arabic for the delight of the little Moslams. Encouraged by this continued success, heavier paper and wider margins are now used, and

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South India	Allahabad	" 7	....
Mississippi	Macon	" 14	Harris
South Carolina	Charleston	" 21	Simpson
Louisiana	New Orleans	" 21	Harris
Liberia	....	" 21	....
South'n Central	Concord	" 28	Simpson
North Carolina	High Point	Feb. 4	Simpson
Mexico	Mexico	" 4	Harris
Arkansas	Russellville	" 4	Merrill
Little Rock	Jacksonport	" 11	Merrill
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Virginia	Norfolk	" 3	Merrill
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Washington	Washington	" 3	Peck
New Jersey	Camden	" 10	Scott
Kansas	Topeka	" 10	Foster
Philadelphia	Phil'delphia	" 10	Merrill
Central Pa	Altoona	" 10	Haven
St. Louis	Sedalia	" 17	Foster
Wilmington	Dover	" 17	Andrews
Missouri	Trenton	" 24	Foster
Newark	Phillipsb'rg'	" 24	Wiley
Kentucky	Danville	" 24	Haven
New York	New York	" 31	Wiley
New York East	Brooklyn	" 31	Bowman
New England	Boston	" 31	Andrews
Lexington	Paris	" 31	Haven
Troy	Burlington	" 31	Peck
East German	Brooklyn	April 7	Scott
Providence	Norwich	" 7	Bowman
North Indiana	Union City	" 7	Haven
Maine	Saco	" 14	Bowman
Wyoming	Scranton	" 14	Harris
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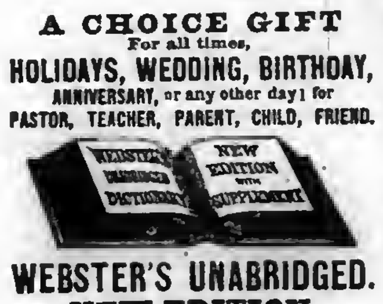

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Lost Friends.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

John F. Friend, now in Morgan City, La., desires information of his father, Rev. Solomon Friend, a Methodist; last heard from in Brazos county, Texas, twelve years ago.

DEAR EDITOR—I beg leave to make one more inquiry through your valuable paper as to the whereabouts of my brother, Calvin Alston. He left us in the year 1865 in company with a regiment of Federal soldiers. When last heard from he was at Shreveport, Texas. Please address me at Kosciusko, Miss. D. D. ALSTON.

DEAR EDITOR—I desire to learn of one who is a brother of our church. He left John Lear's place July 24, 1877. His name is Eugene Boyds, but we all called him Jack Boyds. He has a brother named Charley Mills and another named Nathan Boyds. His mother's name is Louisa Boyds, father's Jack Boyds. His father and mother want to see him very much. If found, address me at Yazoo City, Miss. JAMES WILSON.

DEAR EDITOR—I want to make some inquiry about my brothers and sisters who were sold in South Carolina in 1860. We all belonged to Daniel McCachen, who lived in Simmonsville, South Carolina. Daniel McCachen sold Harkles and his brother William, Bermiller and Sidney to John McCloud, in South Carolina. William was about 19 years old, Harkles 14, Bermiller 10 and Sidney 10, when they were sold. We all went by the name of McCachen before the war. I have a brother named Costolow, one named Adam, one named Edward, one named Henry and one named Joe. The baby was named Perry, after our father, and mother named it Miley. If found please address me at Yazoo county, Miss. JAMES WILSON.

MR. EDITOR—Allow me to inquire through your valuable paper for my two cousins, Green and John Dubose, brothers. During the outbreak of the war Green was taken as a servant for one J. J. Dubose in the Confederate army. His parent received a letter from him once, I heard, in 1868—then he was said to be in Leavenworth, Kansas. John was captured by the Southern soldiers at the battle of Pine Bluff, in 1863, and has never been heard from since. Any information will be gladly received. Their father and mother belonged to Dr. A. D. Dubose. All are now in Pine Bluff, Ark.—Humphrey and Alcy Dubose, one son and one daughter—Miller and Carolina. They now go by the name of Cox. Address Miller F. Cox, Pine Bluff, Ark., or myself at St. Andrew's Chapel, Memphis, Tenn. J. N. MOON.

DEAR EDITOR—I desire to make some inquiry through the SOUTHWESTERN about two brothers of mine whom we have not seen nor heard from for several years. Their names are Thompson and John Haney. Father's name is John and is nick-named Jake Haney. He belonged to Jemmie Haney. Mary Haney was mother's name. She belonged to a widow woman, Mary Ann Haney, who lived in Yell Co., Arkansas. There were seven children of us, Nathan, Jordan, Benton, Thompson, John, Elveria and Greenville. Any information in regard to their whereabouts will be thankfully received. Please address me at Little Rock, Ark. JORDAN H. HANEY.

A new Spanish ministry has been constituted: Premier, Senor Canovas del Castillo; minister of foreign affairs, Senor Lerano; minister of [illegible] Senor Echeverria; minister of [illegible], Admiral Polo; minister of [illegible], Senor Bugallal; minister of [illegible]; minister of [illegible], Senor Lasala; minister of [illegible], Senor Elduayen; [illegible] of Ansoats, Marquis de [illegible].

[illegible] caught a sparrow, and was [illegible] to devour it; but the sparrow said, "No gentleman eats till [he] washes his face." The cat, [struck] with this remark, set the sparrow down and began to wash his face with his paw, but the sparrow flew away. This vexed [puss extre]mely, and he said, "As [long as] I live I will eat first and [wash my] face afterward"—which [cats do] to this day.

[illegible] Wish.

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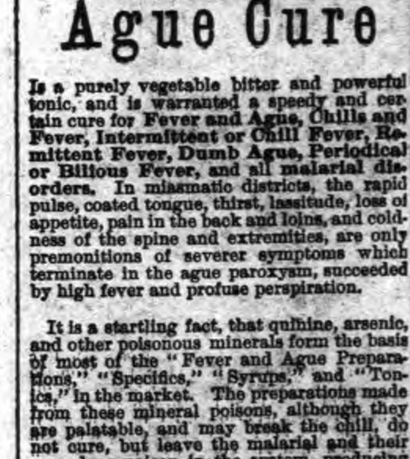

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Southwestern Christian Advocate

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THE SOUTHWESTERN,

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and in so loud a tone that all you say shall be heard without effort. Guard, on the one hand, against fatiguing the attention of those who listen to you by the excessive rapidity of your utterance, and on the other against furnishing them with an apology for going to sleep, by your extreme deliberation. In a word, let it be your aim to read in such a manner as most deeply to impress the sentiment of your author, and of course most effectually to secure the attention of your hearers. Next to reading comes the equally simple art of spelling. It is true of this as of every other elementary branch, and if I mistake not, in a higher degree than any other, that if it be not learned at a very early period, it will probably never be learned at all; and hence it is not common to find men whose early education was neglected, but who, by their own subsequent exertion, have risen to the most elevated stations, leaving evidence through life upon everything they write, that they do not understand the art of making words out of letters. This, indeed, may be excused when there has been the want of early advantages; but nothing else can render it tolerable. I beg you will make it a point, therefore, as early as possible, to possess yourself of a correct system of orthography. This is a thing to be learned partly by rule, but in a much greater degree by practice; and without much of the latter I assure you that you can never arrive at much perfection in this simple but necessary department of knowledge. Let me advise you in writing never to run the hazard of committing an orthographical error in any case, in respect to which you are in doubt. Always settle the point on the spot where it is practicable, by a reference to some standard authority. In this way you will acquire a habit of correctness, and a particularity of information which will soon make you independent of dictionaries; whereas by adopting the opposite course, you will not only run the hazard of committing an error in a case in which an error, to say the least, is hardly decent, but you will acquire a habit of inattention to your orthography which may ultimately make it a task for your literary friend to read your composition.

As for penmanship I cannot say that I regard it so important that you should attain to high excellence in it as in either of the preceding branches; and yet I am desirous that your attainments in this department should, at least, be respectable. I should be glad to see you write an easy and graceful hand, and above all, I would have it possess the attribute of being legible. A more odd conceit never entered a human head than seems to have got possession of some at the present day—that a hand which puts ones inventions to the torture is a sure mark of genius. If that be the test, I will only say that I choose to have you run the hazard of being considered a dunce, rather than torture me and your other friends with illegible communications. How much truth there is in the doctrine held by some,—the handwriting indicates the intellectual or moral character, I will not undertake to decide, but I earnestly hope that you will take up no doctrine nor practice on this subject that will prevent you from being a neat, plain, and if you please, elegant writer. I hardly need say that you can lay no claim to the character of an accomplished scholar until you can speak and write with correctness your own language; and in order to do this you must gain a thorough knowledge of English Grammar and Rhetoric. These branches should be so familiar to you, that you will, as a matter of course, and without even being conscious of it at the time, [illegible] every composition you read [illegible] according to grammatical [illegible] rules; that you will [illegible] detect an error in syntax [illegible] taste, as a delicate ear would notice a confusion in musical sounds. I know, indeed, [illegible] those who have [illegible] with great power, and even [illegible] who have known nothing of Rhetoric or Grammar, except as they were taught by nature. Those [illegible] would pour out thoughts [illegible] in words that burn, [illegible] the same apparent ease [illegible] [illegible]

and at any rate they are exceptions from a general rule, and therefore furnish no ground for any general conclusion. You will not understand me as prescribing any exact order for your studies when I mention next arithmetic. I need hardly say that this is important; not so much in the common acceptation of the word, as an accomplishment, as it is for the every day practical use.

Jackson, Miss.

For the SOUTHWESTERN.

The Family of Man.

BY LUTHER LEE, D. D.

The doctrine of the Bible is that all men constitute one brotherhood. Some contend that more than one race was created, and that consequently there are different families which sustain no blood relation to each other. This view is mainly based upon the science of comparative anatomy. This science is too uncertain to stand at all against the overwhelming evidence drawn from the Bible. Waving every other question and side issue, let us examine the subject in the light of the holy Scriptures. If they positively teach the unity of the human family, none but infidels will pretend to confront them with the conclusions drawn from the crooks found in certain bones. The following may be accepted as the substance of the arguments drawn from the Bible in support of the doctrine of the unity of the human race:

1. The fact that the Bible, in its wide range of subjects, never once alludes to more than one creation, or to more than one race of human beings, is very conclusive that the writers had no knowledge of the existence of more than one race. If Moses had been in possession of the slightest knowledge of a race created prior to Adam, or contemporary with Adam, or subsequent to Adam, it is not possible that he should not have noted the fact in the book of Genesis.

2. The Scriptures affirm the descent of the whole human family from a common father and mother —Adam and Eve. "And Adam called his wife's name Eve, because she was the mother of all living."—Gen. iii, 20. If there was a prior race of men, this text asserts what was not true. "God hath made of one blood all nations of men for to dwell on the face of the earth."—Acts xvii : 26. It cannot be doubted that Paul meant to assert the unity of the human family: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression."—Rom. v : 12-14. This text makes all sinners the descendants of the first sinner, Adam, and makes the human family one brotherhood of sinners.

3. If there had been prior races, the flood would have wiped them out, so that all humanity extant must have descended from Noah, and comparative anatomists have only the bones of one race to speculate upon, after all. Of course they deny the universality of the flood, and consequently insist that parts of the earth may have remained inhabited by different races, but this is to deny the truth of the Bible and raise another issue. The Scriptures teach that the flood was universal.

1. The reason for the flood was universal. "All flesh had corrupted his way upon the earth."

2. God declared his purpose to destroy all men. "God said unto Noah, 'The end of all flesh is come before me.' Behold I, even I, do bring a flood of waters upon all flesh." "And every living substance that I have made will I destroy from off the face of the earth."

3. It is declared that all were destroyed except what were in the ark. "The waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered. And the mountains were covered, and all flesh died that moved upon the earth, both of fowl and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man; they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark."—Gen. vii : 12-23.

4. The Gospel proceeds upon the assumption that there is but one race of man, who have descended from one common father.

The [illegible] are the fallen [illegible] descendants of Adam—the first Adam; the Redeemer is, after the flesh, of the same race, the second Adam. As all fell in Adam, so all are redeemed by Christ. The care with which the sacred writers have maintained the relation between Christ and Adam, and traced back his genealogy to Adam, shows that they regarded the blood relation of Christ to all the redeemed family fundamental to his office and work of Redeemer. If, then, there are other races of men, not of Adam's lineage, Christ is not and cannot be their brother and Redeemer, and the first work of our missionary societies should be to appoint a committee of comparative anatomists to determine which of the nations be of Adam's race, that they may know to whom the Gospel belongs.

The Texas Conference.

The Texas Conference of the Methodist Episcopal Church met in the Tabernacle Church, Galveston, Dec. 10, and finished its business Saturday night, but the appointments were not read until after the Sunday night services. Bishop Merrill presided and W. Wesley was secretary. The pastor of the Tabernacle, Rev. V. M. Cole, and of East Church, Rev. P. Douglas, together with Presiding Elder Cushman, did the work of entertaining the Conference well.

The following delegates to the General Conference were elected: *Ministerial*—Rev. V. M. Cole, Rev. B. M. Pullam, with reserves, Rev. W. L. Molloy and Rev. W. Rippetoe. *Laymen*—Gabriel Todd, Jr., and J. E. Freeman, with reserves, J. R. Price and Larkin Clough.

The following were received on trial: Wm. Allen, Joseph Smith, Robert Williams, James R. Price, Anderson Williams, G. C. Cook, Green Johns, C. C. Minegan, A. C. Culbreth, J. L. Smith, B. M. Taylor, James Dalton, A. Alexander, Abner Thomas, D. Gage.

T. W. Lincoln was transferred from the North Indiana Conference, and B. F. Williams and A. Campbell were transferred from the West Texas Conference. G. Todd was re-admitted on his certificate of location.

The following were admitted into full connection: J. W. H. Moore, Daniel Atkins, Taylor Moore, J. Jackson, Henry Johns, Wade Hamilton.

On the Sabbath a class of seven Elders and a class of seven Deacons were ordained.

The supernumerary preachers are Charles Gordon, Stephen Custis, Larkin Eckford, W. R. Fayle, S. M. Kingston, S. Lawrence, G. Todd, H. Patterson, W. Van Hook, J. Sessum, Willis Coleman, Elijah Wells.

The superanuated preachers are Wm. Burley, Elijah Blair, Caleb Wells, B. O. Watrous, B. F. Williams.

The characters of all the preachers were examined. None were located. None had withdrawn.

The next Conference will be held at Houston.

STATISTICS FOR 1879.

MEMBERSHIP.

Probationers	1624
Full Members	7361
Local Preachers	197
Preachers appointed	80
Total	9262

BAPTISMS.

Children	1063
Adults	1195
Total	2258

CHURCH PROPERTY.

Number of churches	93	
Probable value		$64,262 00
Number of parsonages	16	
Probable value		5,515 00
Total value		$69,777 00

SUNDAY-SCHOOLS.

Number of schools	118
Officers and teachers	515
Scholars of all ages	5402

BENEVOLENT COLLECTIONS.

Conference claimants	$44 00
For missions	280 70
Woman's Foreign Mi'sy Society	6 85
Board of Church Extension	227 15
Tract Society	11 45
Sunday-school Union	45 40
Freedmen's Aid Society	48 55
Education	22 80
Bible Society	12 15
Total	$697 05

GENERAL.

Raised for support of Bishops	$79 15
Claims for ministerial support	17,711 01
Received on ministerial support	10,145 77
Indebtedness on churches and parsonages	2,503 90
Raised to build and improve churches and parsonages	4,746 50

APPOINTMENTS FOR 1880.

PALESTINE DISTRICT, W. Rippetoe, P. E.
Palestine, P. Morgan.
Palestine Circuit, John Brown.
Crockett, John Bailey.
Fairfield, W. Fletcher.
Trinity Circuit, To be supplied.
Cotton Gin, A. W. Brown.
Jewett, W. Harmes.
Leona, P. G. Brown.
Madison Circuit, supplied.
Henderson, supplied.
San Augustine, Wm. Allen.
Mineola, D. Morris, J. Lacy.
Union Circuit, Peter Thompson.
Tyler, supplied.

JEFFERSON DISTRICT, W. L. Molloy, P. E.
Jefferson, W. McKenzie.
Jefferson Circuit, supplied.
Marshall, W. Wesley.
Marshall Circuit, J. W. H. Moore.
Woodlawn, James Price.
Marion, John Jackson.
Cypress, H. Johns.
Pittsburgh, D. Benjamin.
Queen City, L. Woodward.
Texarkana, Smith Pratt.
Texarkana Circuit, C. Luster.
Clarksville, R. Roberts.
Blossom Prairie, G. W. Gill.
Paris, Taylor Moore.
Paris and Red River Circuit, supplied by Henry Smith.
Cooper and Sulphur Springs.
Mount Pleasant, Green Johns.
Bonham and Honey Grove, A. Williams.
Choctaw Nation, Lewis Richards.
Brookston and Red River, supplied by W. Pollard.
Bowie County, supplied.
W. H. Davis, President; T. W. Lincoln professor in Wiley University, and members of Marshall Quarterly Conference.

HOUSTON DISTRICT, L. P. Cushman, P. E.
Houston—Trinity, P. Douglas.
Houston—Mt. Vernon, Jesse Shackleford.
Houston—St. James, O. Watrous.
Houston Circuit, E. Roscoe.
Harrisburgh, E. Dibble.
Clear Creek and Highlands, supplied.
Lynchburg, F. Norwood.
Galveston—St. Paul's, J. K. Loggins.
Galveston—Tabernacle, V. M. Cole.
Stafford, supplied by J. Smith.
Chenango and Oyster Creek, Spencer Kelly.
Chances Prairie, Joseph Smith.
Columbia, W. Childs.
Richmond and Walker, R. Williams.
Frost's Chapel and Pittsville, A. C. Culbreth.
Thompson's Switch, supplied by Isaac Giohan.
Spring Station, A. Harris.
Sandy Center, W. Thomas.
Hockley, A. Gillum.
Oak Hill, D. Gage.
Matagorda, A. Thomas.

HUNTSVILLE DISTRICT, W. Pullum, P. E.
Huntsville, Jeremiah Smith.
Huntsville Circuit, E. Jefferson.
Walker Circuit, B. M. Taylor.
Danville and Grand Lake, R. Williams.
Montgomery, Duncan and Willis; M. Reddick.
Cold Springs, C. C. Minegan.
Liberty and West Liberty, J. Harden.
Wallisville, S. Allen.
Orange and Beaumont, J. E. Shackelford.
Jasper and Newton, Jeremiah Wesley.
Moscow, L. Horne.
Livingston, A. Logan.
Lovelady, A. Adair.

NAVASOTA DISTRICT, F. C. Moore, P. E.
Navasota and Millican, John Guess.
Brenham, S. Hardwell.
Brenham Circuit, T. Jackson.
Hempstead, Edward Lee.
Hempstead Circuit, J. L. Smith.
San Felipe, L. Lane.
Belleville, Aaron Alexander.
Courtney, A. Campbell.
Plantersville, P. Noble.
Anderson, F. D. Bookman.
Red Top, D. Adkins.
Bryan, W. W. Brown.
Bryan Circuit, James Dalton.
Brewer's Hill, Wade Hamilton.
Hearne, J. S. Whitaker.

The West Texas Conference.

This Conference met at Victoria Dec. 3, and adjourned Dec. 9. Bishop Merrill presided. The session opened with a full attendance, notwithstanding the fact that nearly all the ministers came in private hacks or on horseback. Victoria is on the railroad running from Indianola on the gulf, to Cuero, seventy miles northwest, and thirty miles from the latter place. To reach Cuero a stage ride of fifty miles must be taken from Harword on the Sunset Route, running from Houston to San Antonio. People came from towns and villages fifty miles distant, to attend conference.

Victoria is one of the oldest towns in Texas, and is in the midst of a rich farming and grazing district. The Victoria *Advocate* is the paper, and is a sprightly sheet. The Presbyterians have the principal church among the white people, and the pastor, Rev. Mr. Johnson, has our thanks for kindly favors, as has also Dr. Moore, a prominent physician of the place, and member of the M. E. Church South.

Morton Lott, B. F. Williams and Merritt Anderson were readmitted on their certificates of location.

None were received on trial.

George Sawyer, C C. Robinson, Porter Carmichael and Emanuel Henderson were continued on trial.

Granville Norman, T. Watkins, W. J. Mitchell, J. Caesar, J. A. Hall, J. Jarmon, D. Humphries, C. Hart, S. Gibbs, J. Harrold, P. Wilson, V. B. Banks, W. H. Davis and C. Chase were admitted into full connection.

On the Sabbath six were ordained deacons, and ten were ordained elders.

The following are the superanuated preachers: A. J. Burris, H. Melton, N. Caswell, P. Scruggs, C. King, J. Johnson and Archy Johnson

The conference roll numbers seventy-five, and the character of each preacher was examined.

The next session of the conference will be held in Austin. The delegates to General Conference were instructed to secure, if possible, the organization of the North Texas Conference, to include the northern part of the State, and to be composed of parts of the Texas and West Texas Conferences.

The delegates to the General Conference were elected as follows: *Ministerial*—Samuel Gates and C. L. Madison. Reserves, G. W. Richardson and Mack Henson. *Laymen*—R. Deux, of Austin, and B. Lott, of Goliad. Reserves, Jackson John and John Brothers.

The SOUTHWESTERN was most heartily endorsed, and the first Sabbath in January was set apart as SOUTHWESTERN DAY, when it was made the duty of every one having an appointment to make a public canvass for subscribers for 1880.

We will speak of the general matters of the conference at another time.

STATISTICS FOR 1879.

MEMBERSHIP.

Probationers	671
Full members	5705
Local preachers	94
Preachers appointed	64
Total	6634

BAPTISMS.

Adults baptized	557
Children baptized	566
Total	1123

BENEVOLENT COLLECTIONS.

Missionary Society	$300 80
Woman's Foreign Mis'nary Society	6 85
Board of Church Extension	94 20
Sunday School Union	28 20
Tract Society	19 25
Freedmen's Aid Society	34 90
Education	18 55
Bible Society	2 60
Conference claimants	37 20
Total	$542 05

SABBATH SCHOOLS.

Number of schools	95
Officers and teachers	354
Scholars of all ages	[illegible]
Total	[illegible]

MINISTERIAL SUPPORT.

For support of Bishop	[illegible]
Claims	9,1[illegible]
Receipts	9,6[illegible]
Indebtedness	1,858 45
Raised on buildings	6,107 56

CHURCH PROPERTY.

Number of churches	45	
Probable value		$78,710 00
Number of parsonages	7	
Probable value		3,430 00
Total		$82,140 00

APPOINTMENTS FOR 1880.

AUSTIN DISTRICT, S. Gates, P. E.
Austin—Wesley Chapel, D. Gregory.
Austin—Simpson Mission, G. Norman.
Austin Circuit, I. Smith.
Georgetown and Round Rock, E. Coggswell.
Burnett, To be supplied.
Lampasas, Charles Shanks.
Taylorville and Pond Springs, J. W. Robinson.
Rockdale and Davilla, C. C. Robinson.
Belton, George Sawyer.
Giddings and Burton, J. Jarman.
Cunningham and Winchester, D. Mucker.
La Grange, G. W. Smith.
La Grange Circuit, P. Carmichael.
Bastrop and Cottonwood, M. Lott.
West Point and Flower Hill, C. Hart.
J. W. Robinson, Financial Agent Austin Seminary.

WACO DISTRICT, C. L. Madison, P. E.
Dallas and McKinney, H. Swan.
Waco—St. James, B. F. Smith.
Gatesville Circuit, W. Graves.
East Waco, A. Taylor.
Waco Mission, R. P. Brown.
Bremond and Long Branch, J. A. Hall.
Marlin and Big Creek, P. Wilson.
Groesbeck Mission, D. Humphries.
Spring Hill Circuit, G. Wilson.
Milford and Grand View, E. Henderson.
Denton and Pilot Point, A. Lockhart.
Marlin Circuit, W. J. Mitchell.
Calvert, A. M. Gregory.
Port Sullivan and Milan Grove, S. Smith.
Cameron, supplied.

SAN ANTONIO DISTRICT, M. Henson, P. E.
San Antonio, P. Gates.
Pleasanton Circuit, supplied.
Boerne, S. Gibbs.
Lavernia, W. H. Moseby.
Nockernut and Riddleville, T. August.
Mount Vernon, L. Morris.
Floresville, supplied.
Belmont, R. Deux.
Cuero and Mission Valley, D. Harper.
Victoria, A. R. Norris.
Indianola and Centerville, J. Caesar.
Corpus Christi, H. Christmas.
Goliad, C. Mays.
Brownsville, supplied.
Texana, and Morales, W. Goodwin.
Hondo, M. Anderson.

COLUMBUS DISTRICT, G. W. Richardson, P. E.
Columbus, L. Carper.
Columbus Circuit, C. Young.
Alleyton, E. E. Cooper.
Eagle Lake, C. Chase.
Industry, V. B. Banks.
Oakland and Brown's Chapel, P. Johnson.
Boxville, J. Oakman.
Hallettsville, S. Morgan.
Flatonia and Shulenberg, T. Watkins.
Luling, E. Nesbit.
Lockhart, W. H. Davis.
Seguin and Mt. Pleasant, J. Wright.
San Marcos, G. W. Townsend.
Wharton and Cana, B. F. Williams.
Peach Creek, J. Harrold.
Gonzales, J. Henderson.
W. O. Sheely transferred to Austin Conference.
S. J. Bundy transferred to Austin Conference.
A. Campbell, transferred to Texas Conference.

For the SOUTHWESTERN.

The Work at Columbus, Miss.

MOBILE, Ala., Dec. 14, 1879.

DEAR EDITOR—I am laid aside from my work for a few weeks, owing to inflammation of one of my eyes. It is a trial; I only pray that it may be the means of my growing in grace, and being better fitted to take it up again. Cheering news comes from Columbus through a Christian worker. She writes that a colored Sunday-school has been organized in the Presbyterian Church, which meets Sunday afternoon at 3½ o'clock, after the other schools are over—about 60, including teachers. The pastor of that church, Rev. Dr. McClintock, organized it, and is greatly interested. Members of his church, male and female, are the teachers, assisted by earnest workers from the Methodist Church. My dear Christian friend writes that all stiff formality is thrown away among the teachers, and they grasp each others hands and rejoice together in what God has wrought. Bro. H. remarked to her that this was in answer to prayer.

My friend, Rev. Mr. Penny, of the Methodist Episcopal Church, writes that his church is prosperous; that he has received in full membership this year 75 persons—on probation 100—and that much good solid work has been done in the Sunday-school. He states that when he went to Columbus that only two families of his church took the ADVOCATE—now they get from the office about 40 papers. I think it would be a public calamity to remove him. His influence is felt all over the city—such is his love of order and system.

I heard Dr. McClintock say in one of his church meetings that he was a pious man, worthy of his position as a minister of the Gospel.

Yours respectfully,

S. B. MERRILL.

Our Work in Mexico.

Our work was begun in Mexico in 1873. Bishop Haven reached Mexico with the beginning of that year, and Dr. William Butler, the founder of the India Mission, was the first missionary and superintendent sent to Mexico by our church. Our mission stations ha[illegible] been wisely selected. Start[illegible]

[illegible] country. Thence our field extends northward along the great highway between the capital and Texas. Three hundred miles from the city of Mexico on this northern route we are at Guanajuata, Leon and other important centers. Another great section extends from the capital through the Ameca Meca Valley to Miraflores. From Vera Cruz to Leon is five hundred miles. We occupy eighteen different positions, yet our proportion of missionaries is only one to a million and a quarter of people.

City of Mexico. In the capital of the country we have an English congregation and two Spanish congregations and the Mission Press and Book Room. Miraflores is the head of a circuit having seven appointments. Two-thirds of the congregation were Roman Catholics when the church here was dedicated. Ameca Meca on this circuit is a city of 10,000 inhabitants. There are a number of small Indian villages in this region.

Puebla has joined with it Los Reges and Apizaco. The State of Puebla stands third in population in the Republic. It has a large number of prosperous towns, is an agricultural and manufacturing district, having numerous cotton and flour mills, glass factories, etc. We have here a theological training school to prepare native preachers for their work, also the boy's orphanage and day-school.

Orizaba circuit is an old city having a population of 14,000. The shops of the railroad company are located here. Cordova is included in this circuit. It is eighteen miles nearer Vera Cruz, and our nearest point to the Gulf of Mexico.

Pachuca circuit. The population of Pachuca is about 9,000. It is thirty-two miles from the railroad in the center of the southern silver region. Rea del Monte, seven miles distant, with 4,000 inhabitants, is on this circuit, and Chico six miles further.

Querataro circuit embraces the State of this name, which is agricultural and mining. Maxamilian was shot in this city. It contains 32,000 population, and has elegant edifices. It is one hundred and ten miles northwest of the city of Mexico. We have only begun at this place. A missionary should be settled here.

Guanajuata circuit comprises Guanajuata and Leon. Guanajuata has a population of 65,000. It is our extreme northern station. It lies in a fertile valley, and is surrounded by numerous cities. We were seriously threatened by mobs here at the beginning of our work. Now we are protected and the public sentiment is largely in our favor. Leon, on this circuit, has a population of about 6,000, and is fifty miles northwest of Guanajuata.

We have now in Mexico over 500 members on probation, and more than a thousand attendants on public worship. During 1878 our mission press issued over a million and a quarter of pages of tracts, books and periodicals. We have fifteen native Mexican preachers and twenty preaching [illegible]—*Northern.*

Believe, and i[illegible] that insig[illegible] mutes fa[illegible] the [illegible]

General News [illegible]

Addison, N. Y., was visit[illegible] $100,000 fire.

The Spanish ministry will [illegible] the bill for the abolition of slav[illegible] in Cuba.

Gen. Wm. Mahone was elec[illegible] U. S. Senator from Virginia by the Readjusters.

The first through train on the Cincinnati Southern railroad [illegible] Cincinnati on the morning of the 16th.

The new Queen Christina, of Spain, is to receive a curious present from an inhabitant of Madrid [illegible] this is nothing less than a pair of stockings made from onion peel.

In the one item of land alone the negroes have added [illegible] acres to their possessions during the last year, making a total of 341,199 acres owned by the neg[illegible] in Georgia.

The returns from [illegible]

[illegible] Gladstone [illegible] children. His eldest son is a m[illegible] ber of Parliament, his second [illegible] is rector of Hawarden, his third son is in business. His eldest daughter, Mrs. Wickham, is the wife of the head-master of Wellington College. His eldest brother, Sir Thomas, is a decided Conservative.

The Governor and Council of Maine, in the interests of Democracy, have issued certificates to 61 Republicans, 78 Fusionists, (12 vacancies) in the House; [illegible] sionists, 11 Republicans in [illegible] ate. The Legislature is th[illegible] to the Democratic party [illegible] nicalities, and in defiance [illegible] wishes of the majority of [illegible] ple.

Advices from Lima to Nov[illegible] 25 state that Gen. Beunda [illegible] the Chilian army on the [illegible] ninth ultimo, at [illegible] Francisco, on [illegible] stretches [illegible] that [illegible] [illegible] Before [illegible] allies burned the town and blew up the fortifications.

The two colored missionaries sent to Bakunda, Africa, by Mr. Spurgeon's church last year ha[illegible] a good beginning. Through the influence of the King, all the boys in the village of 1,000 people have been sent to their school. The King made his will, commending his youngest son to the care of the missionaries, and commanding his subjects to obey them, and pro[illegible] tect them and their wives.

Says a correspondent writing from Blacksville, S. C.: "On the night of the 24th the brother of our postmaster was shot and dangerously wounded by a ruffian, as I learn for no cause; and again on last night, the 25th, another one of those fellows shot and killed another colored man, and already I hear it remarked that nothing will be done with him. With this state of things the liberty of the colored man in South Carolina is a farce."

The Atlanta *Methodist Advocate* says: "We learn from Rev. E. H. Vaughn, of the Virginia Conference, that the Supreme Court of that State has confirmed the decision of the court below in the church property cases in Loudon county, Va. The property was built before the division of 1844, and the members adhered to the Methodist Episcopal Church at that time, but in 1861 they went with the seceding Baltimore Conference and [illegible] with the Methodist Epis[illegible] Church South in 1866, and claimed the church property, but repeated decisions have been given [illegible] the Methodist Episc[illegible] This is another in [illegible] tion. The case had [illegible] ten years. This [illegible] of the cases of [illegible] ginia and Mary[illegible] adjusted by [illegible] suggested at [illegible] ple have [illegible] in those S[illegible] in law, in [illegible] fraternity, [illegible]

The Advent of Christ.

From the earliest period of the world's history, the advent of Christ had been the absorbing theme of prophecy. The pages of Holy Writ teem with prophecies and promises of his coming. Close upon the genesis of the world and of sin, comes the promise of the genesis of the world's Redeemer: The seed of the woman shall bruise the serpent's head. This promise was renewed in the covenant which God made with Abraham at Mount Moriah, saying: "In thy seed shall all the nations of the earth be blessed;" and again by Jacob when bestowing his last blessing on his sons. To Judah he said: "The scepter shall not depart from Judah, nor a law giver from Israel, until Shiloh come; and unto Him shall the gathering of the people be." In Numbers we find this prophecy: "There shall come a star out of Jacob, and a scepter shall rise out of Israel;" and Job, in the midst of his afflictions could say: "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." The Psalms of David are full of the thought of the coming of the deliverer. Still more definite and clear are the prophecies of Isaiah. As we read his pages, vividly does the vision of the "man of sorrows," who "was wounded for our transgressions and bruised for our iniquities, that by [illegible] Christ should be born: "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth that is to be a Ruler in Israel."

Thus we see that the Advent of Christ was not an unlooked-for event. "From that hour when the first promise of a Savior broke the fearful gloom that had spread its dark curtains over Paradise, down to the auspicious moment when the celestial choirs poured upon the ears of the wondering shepherds their new and ravishing song of deliverance, the Jews had been expecting and the world had been preparing for the coming of Christ.' At length, in the fulness of time, He who was "the Divine of all nations" came; the Star of the promised prince ushered in His glorious reign, and the angel proclaimed the "good tidings of great joy;" "unto you is born this day in the city of David, a Savior, which is Christ the Lord."

Good tidings, indeed, were those which the angel brought;—tidings of salvation to a lost world. Christ, the Savior of men, had come. He who was "in the form of God, and thought it not robbery to be equal with God, took upon him the form of a servant and was made in the likeness of sinful flesh." "He who was rich for our sakes became poor, that we through his poverty might be made rich."

"Thus did the Holy and the Just,
The Sovereign of the skies,
Stoop down to wretchedness and dust
That guilty man might rise."

No human tongue or pen can fitly portray the magnitude and significance of the event which we are permitted to commemorate at this Christmas time. It was the greatest of all the events in the world's history. What gratitude and love should swell the Christian's heart, as he reads the sublime words of the Record: "Christ Jesus came into the world to save sinners." It is the theme of the blood-washed in heaven, and deserves to be celebrated with eternal songs of praise by adoring angels and redeemed men. Well might the "multitude of the heavenly host" unite in that celestial song: "Glory to God in the highest, and on earth peace, good will toward men." It is our privilege to join in that song to-day.

"Angels assist our mighty joys,
Strike all your harps of gold!
But when you raise your highest notes,
His love can ne'er be told."

The Son of God had a poor reception on his natal day, from the [illegible] of men. He was laid in a manger, because there was no room for Him in the inn. What welcome are we to give Him on this anniversary of His birth? Have we room for Him in our hearts? That is [illegible] "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." He [illegible]

The New Orleans Democrat and the Exodus.

On returning from a month's trip in Texas, our attention has been called to an editorial in the New Orleans *Democrat* of Dec. 3, in which the Editor of the SOUTHWESTERN is referred to as "A reverend slanderer;" as "not merely a Christian," but "something more —a Radical; not a mere ordinary, tame and inoffensive Radical, but the bluest of the blue, and of the regular hard shell, died-in-the-wool kind," etc., etc. Among gentlemen where there is difference of opinion on any great subject, that fact does not prevent but rather insures mutual respect. If the *Democrat* entertains views differing from us personally, or with us editorially, it has the privilege of dissenting, and presenting counter views, but journalistic blagardism can only injure those who descend to it. The SOUTHWESTERN has more readers than the *Democrat*, and has a standing with the religious and secular press of the nation which that journal might well covet, and can never have until freed from the shackles of political rings and bourbon bigotry and prejudice.

The occasion of the *Democrat's* ire is an article published by us in a leading American *Quarterly Review*, last October, on "The Negro Exodus." The editor of the *Democrat* seems never to [illegible] seen any extended part of the [illegible]cle himself. Either his exchange [illegible] is small, or when writing upon [illegible] topic in which his prejudices [illegible] likely to be touched he does not care for light. That article has been quoted from and commented upon by over thirty prominent secular and religious papers of the country. Not all have agreed with the views presented, but it is left to the New Orleans *Democrat* to do the dirty work of questioning the motives of the author, and without discussing the merits of the article, descend to personal abuse and misrepresentation.

Among the prominent papers which have referred to our discussion of the Exodus is *Harper's Weekly*. The editor, George William Curtis, stands among the foremost in modern journalism, and that he should commend our paper on the Exodus as timely and able, seems especially to have aroused the *Democrat's* wrath. The *Democrat*, quoting from *Harper's Weekly*, referring to us, says:

The following excerpt from the reverend politician's article will serve to show its untruthfulness and injustice:

> The causes of the negro Exodus may be grouped under a single head, namely, the conditions of financial, political and social distress in which the negroes find themselves after fifteen years of freedom; and the conviction that their former owners, who, with their allies, now control every Southern State, have in the past opposed their advancement, and do not now give sufficient evidence of good desire toward them to insure their present and future welfare."

We occupied twenty-five pages in the *Quarterly Review* last October in setting forth reasons which led us to believe these statements were true. We quoted from official records, and gathered our facts from every possible source. The *Galveston News* of Dec. 14, referring to the Exodus, says: "It is clear that there must be something profoundly uncongenial in their present industrial and social relations, or they would not be so eager to go." Even the *Democrat* itself, in a subsequent editorial, says: "Evidently there are great changes in process (among the colored people) and, in speculating at to what they be, the idea is naturally suggested that the Kansas exodus movement is the cause. * * It is reasonable to infer that the colored people are animated by some powerful motive, *of the nature of which we are ignorant.*" We are very sure that had the *Democrat* read our article before writing its second editorial, it would not have been compelled to confess its ignorance. And we are also sure that had the editor of the *Democrat* been animated by a real desire to inform its readers of the nature of the present movement among the colored people, when writing or approving the editorial of Dec. 3, he would have addressed himself to the merits of the subject, and not disgraced his columns with the personal abuse of a brother editor.

In its editorial of Dec. 3 the editor of the *Democrat* refers us to the factory operatives and laborers of the North. It asks:

> Are the factory operatives and the lower orders of laborers in the North any richer to-day than they were fifteen years ago? Are they [illegible]

bad treatment of another class in the South?

The *Democrat* also says referring to us:

> He knows, too, that since the accession to power of the Democracy the colored race has been treated with kindness in Louisiana and throughout the South, and in this State their every right has been protected, and the laws administered with rigid impartiality.

This is the old misrepresentation revamped for present use. During slavery we were told the colored people had their "every right," and were where God intended they should be. After the war their "every right" did not include, according to bourbon parlance, the ballot or schools, much less the privilege of holding office; and, now with the same class, their "every right" includes just enough to maintain the forms of law, as enforced by the Constitutional Amendments, and yet in no way to interfere with the complete supremacy over them by their political enemies. Every form of violence, from social ostracism to murder, has been justified in several parishes of Louisiana, and in portions of other Southern States, to accomplish the complete political subjugation of the colored people. Where they and their friends are in a hopeless minority, or in an occasional spot where their organization is strong enough to compel respect, they vote as they choose, but nowhere else. The nearly 1,000,000 colored voters in the Southern States have been completely deprived of all political prestige or power by the Democracy. In New Orleans there are scores of colored men who dare not go to their homes in the country, unless to suffer persecution, and perhaps death, at the hands of their political enemies, who fear their influence.

As to the Exodus movement, its magnitude and profound significance is coming to be realized by all thoughtful people. Only those who are blinded by prejudice, or are driven on by a mad infatuation, fail to see the danger it threatens to the whole South. We have advised no colored person to leave the South, but have been determined that both white and colored people should know the truth. Hence our article last October, and hence the publication in the SOUTHWESTERN of facts and opinions bearing on the movement.

We believe there is enough sense and patriotism and righteousness in Louisiana to redeem it from the effects of slavery and the war, provided that sense, and patriotism and righteousness can be brought to the front, and placed in power. But while the blind and stupid Bourbonism which characterizes the conduct of the *New Orleans Democrat* prevails, we are without hope.

Christian Railroad Men at Work.

The International (Y. M. C. A.) Committee issued the report of the Conference of Railroad Young Men's Christian Associations held at Altoona, Pa.; 116 Christian railroad men from all grades in the service were present.

Papers approving and advocating the work were read from prominent railroad managers. The aim of the committee has been to organize Christian railroad men at the leading centers, and to open reading rooms, placing them, and the social and religious work conducted in them, under the charge of competent railroad secretaries.

There were present at Altoona secretaries and delegates from New York, Chicago, Cleveland, Columbus, Indianapolis, Louisville, Detroit and other railroad centers.

Full reports were made of the methods and usefulness of the work of seventy of these organizations. So strongly does this work commend itself wherever it is wisely prosecuted that in almost every instance where railroad secretaries are employed, the railroad companies and officials co-operate in the support and in the maintenance of the social and religious work of which they have charge.

New Orleans University.

The first term of the present scholastic year of the New Orleans University closed December 19. The term's work has given general satisfaction. About sixty have been in attendance. These are all advanced students. President Bailor has already gained the affection and respect of the students and has no superior among our educational workers in the South. Eleven have been in attendance in the Theological department, which is in charge of Prof. A. A. Johnson. Mrs. Johnson has taught half the time during the term. The next term opens January 5, being the first Monday of the month.

Our South'n Methodism

LOUISIANA.

H. Green, pastor First St. Church, New Orleans, reports a protracted meeting. Nine have professed faith in Christ. The meeting is still in progress.

Rev. Anthony Ross, Thompson Chapel, New Orleans, gives a cheering account of his three years' labor soon to close in that charge. The Church property has been very much improved. The building has been painted throughout, new gutters have been put around the roof, a large cistern has been built, and a new fence built in front. During the past year a gracious revival has visited the church, and twenty-seven were converted and joined the church. Financially the people have been pressed, but have taken care of their pastor, whom they love and respect. A new communion set has been bought and paid for.

MISSISSIPPI.

A fair was given in the M. E. Church, Meridian, Miss., for the benefit of the pastor, Rev. M. Adams, and the church, Nov. 18 22, at which $74.40 was cleared. Much credit is due to the committee, Sisters M. V. Keever, M. Powell, N. Oliver, A. Nelson, E. Moore and J. Pippens. A fair on the 27th, and continued several nights, for the benefit of the teacher and school building, cleared $17.70. It was conducted by Sisters Fizzens, E. Pack and C. Hopson.

Foreign Missions.

JAPAN.—"I am thankful to be able to say that the work of our Mission continues to advance. We have difficulties sufficient to convince us that our work is conducted in the interests of Christ and holiness and truth, as opposed to error, corruption and the devil; and the success which crowns our efforts is gratifying evidence that He that is with us is superior to all his foes. Our Training School, (now the Conference Seminary,) has entered on its career most satisfactorily. Bro. Vail is admirably fitted for his position as principal of the seminary, and gives promise of great influence in Japan."

Letter from Murfreesboro.

MURFREESBORO, Tenn., Nov. 6, 1879.

MR. EDITOR—The spiritual condition of the charge is good. The benevolent collections were all raised, with an increase over last year, notwithstanding the heavy burden on the charge in raising money to build a new church. For this purpose they have raised between $600 and $700. Glory to God, and all honor to the faithful membership. There have been 90 conversions and 200 additions to the church during the year.

The circuit is also doing well. I held the last quarterly conference by the request of the presiding elder, and found everything moving finely. The preacher in charge, W. Lillard, is an excellent laborer. There have been 105 conversions and 95 additions on the circuit during the year, and an increase in benevolent collections. The Murfreesboro, Stone River and Woodbury circuit, under the leadership of Revs. B. James, Lillard and Robinson, have done good work.

Our last district conference was held at Shelbyville, Sept. 17, Elder Manson presiding with love and ability. The evenings were spent in religious services, which resulted in the conversion of over a dozen souls, and 15 or 20 additions, and the church greatly revived. The missionary anniversary was held on Friday, and speeches were delivered by the writer, Rev. Rippetoe, Musgroves and others. Rev. Franklin, of the A. M. E. Church, Judge Caldwell and Rev. Carter made interesting speeches. Bro. Ramsey, of Holston conference, was spoken of with indignation. We don't want our Freedman's work interfered with under any circumstances, and we believe the doctrines of Bro. R., if adopted, would cripple it. We are satisfied with the working and management of Central Tennessee College under the leadership of Dr. Braden and his faithful teachers. The college is doing a work that no other department of the church can do. We that are under the fire understand the situation better than Bro. R., or any one else, and I am satisfied that nine-tenths of the members of the M. E. Church think as I do. However, I am sorry to say that there are a few members of our church that would be glad to see our colored work ruined, but I am glad they are like the angel's visits—a few and a long ways apart.

H. W. KEY.

FOR RELIEVING THROAT TROUBLES, "Brown's Bronchial Troches" have a world-wide reputation, as they contain nothing [illegible]

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LET IT BEGIN NOW.

We call the attention of our agents to the following:

1. Now is the time to push the canvass for *new subscribers* for 1880. At this season of the year the people have money. Begin at once.

2. Do not loose one *old subscriber*. See every one on your list for this year, and urge them to renew for 1880.

3. Collect money now due and forward it at once. Forward all you can now, and be prepared to settle up everything at conference.

4. The SOUTHWESTERN costs only $2 a year, that is about *four cents a week*. We pay the postage.

5. Send for specimen copies whenever you need them, and they will be sent free.

6. We give *no picture premium* next year. But we do better. We place within the reach of all our subscribers a most valuable book worth $2, for *50 cents*. Read the following carefully:

A Valuable Book

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Home and Health and Home Economics,

A Cyclopædia of Facts and Hints for all Departments of Home Life, Health, and Domestic Economy.

—BY—

C. H. FOWLER, D. D., LL. D.,

—AND—

W. H. DE PUY, A. M., D. D.

The above-named book, a 12mo., 852 pages, bound in cloth, we offer to each yearly subscriber of the SOUTHWESTERN for 1880, who may send us $2.50 cash—$2 for the paper, and 50 CENTS for the book. It treats of everything necessary to make a happy, elegant, healthful Christian home. The purpose is to take the average Methodist home, where the parents earnestly desire the improvement, refinement, health, and spirituality of their children, and put within the reach of such a family the means necessary to secure these ends by a fair application of the principles laid down, and of the suggestions offered. The subjoined title and table of contents will show its scope. It has been prepared by a careful consultation of the highest authorities on the many themes treated.

TABLE OF CONTENTS:

The following are the headings under which the contents are arranged:

Home.
Marriage.
How to Perpetuate the Honeymoon.
How to be a Good Husband.
How to be a Good Wife.
Facts for Parents.
Family Government.
Suggestions to Children.
Members of the Family.
Servants in the Family.
Hints to Employers.
Mistress in the Family.
Superiors and Inferiors.
Training Children for Given Ends.
Choosing a Calling.
How to Conduct Family Prayer.
Grace at the Table.
How to Profit by Habit.
Hints and Helps in Conversation.
Good Manners.
Table Manners.
Church Manners.
Introductions—How to Give Them.
Salutations, and How to Make Them.
Receptions—Best Methods.
Visits and Calls.
Hosts and Guests.
Appointments.
Weddings.
Funerals.
Important Rules of Conduct.
Politeness.
Amusements—Their Importance.
Home Entertainment.
How and What to Read.
Health at Home.
Choosing a Physician.
Prevention of Disease.
The Blood—Its Relation to Life and Health.
Food and Health.
Hints About Healthful Eating.
Food for the Sick.
Water—Its Relation to Health.
Ice-Water and Health.
Summer Beverages.
Tea, Coffee, and Health.
The Air We Breathe.
Disinfectants—How to Prepare and Use them.
Sunlight and Health.
Care of the Eyes.
Care of the Ear.
Care of the Nose—Smelling.
Care of the Teeth.
Care of the Hair.
Care of the Feet.
Care of the Skin.
Bathing and Health.
Sleep and Health.
Clothing and Health.
Tight-Lacing and Health — Important Testimony.
Exercise and Health.
Crying, Laughing, and Singing.
Occupations and Health—Vital Statistics.
Dwellings and Health.
School-Rooms and Health.
Care of Children.
The Sick-Room and Health.
Alcohol and Health.
Tobacco and Health.
Opium-Eating and Health.
Climate and Health.
Temperament and Health.
Precautions and Health.
Antidotes for Poisons—Hydrophobia.
Antidotes for Poisons—Snake-Bites and Insects.
Antidotes for Poisons—Miscellaneous.
Emergencies—How to Meet Them.
Emergencies—Drowning.
Emergencies—Fractures.
Poultices and their Application.
Brief Cures for Various Diseases.
Miscellaneous Health Notes.
Home Economics.
Kitchen Furniture—Cleaning.
Soaps and Washing Fluids.
Washing Clothes.
Starching, Folding, and Ironing.
Removing Stains.
Whitewashing and Painting.
Polishing Furniture.
Articles for the Toilet.
Birds and Bird-Food.
Rules for Carving.
Paste and Cements.
Household Ornaments.

This offer we make to our readers to encourage them to push the canvass next year, and to introduce their church paper to thousands of homes which it has never visited before. Remember, on receipt of $2.50 by postoffice money order, registered letter, or express, we send the paper one year, and forward a copy of the book. Address

Phillips & Hunt,
108 CAMP STREET,
New Orleans.

Sunday School.

Dec. 28, 1879.—THE ANNUAL REVIEW.

Let the annual review be for the evening. Make it an exercise in which the whole church shall take an interest. In this one, especially, should there be a great deal of interest; for it closes the seven years' curriculum. One of the items, then, upon the programme should be an address upon The International Series of Lessons. The lessons for the four quarters of the year may be given to as many persons for review, furnishing them with a bird's-eye view of the lessons, together with hints of what should be drawn from them. Each one specially should be cautioned not to be too minute, taking not over eight to ten minutes for his portion of the time. The address on the International Lessons fittingly might close the programme.

Marriages.

By Rev. H. Green, New Orleans, Nov. 26, 1879, Mr. Wm. Edwards to Miss Rebecca Ripley; Dec. 11, at 8 p. m., Mr. A. Moore to Miss Fannie Williams, and Mr. Edward Golding to Miss Mary Perry; Dec. 15, Mr. James Larvie to Miss Louisa Adams.

NEW BOOKS.

The unabridged $1 edition of Cruden's Concordance, some time since announced as in preparation by the American Book Exchange, New York, is just ready.

A new edition of "Kitto's Cyclopædia of Biblical Literature," reduced from $10 to $2, in two large octavo volumes with several hundred illustrations, is being issued by the American Book Exchange, New York.

THE BEREAN BEGINNER'S BOOK. Price, 15c.
THE BEREAN QUESTION BOOK. Price, 15c.
THE SENIOR LESSON BOOK. Price, 15c.

These publications for Sunday-school use in 1880 have just been issued, and will be welcomed in our schools.

THE BREAKING WAVES DASHED HIGH. By Felicia Hemans. Boston: Lee & Shepherd. New Orleans: J. C. Eyrich, 130 Canal Street. Price, $1.50.

The landing of the Pilgrims is the subject treated by the great poetess, and here presented in a beautiful form.

YOUNG JOE AND OTHER BOYS. By J. T. Trowbridge. Boston: Lee & Shepherd. New Orleans: J. C. Eyrich, 130 Canal Street. Price, $1.25.

An illustrated 12mo. of 302 printed pages, containing several stories by a celebrated author. His name alone is a guarantee that the book will be widely read.

LESSON COMMENTARY on the International Sunday-school lessons for 1880. By Rev. John H. Vincent, D. D., and Rev. J. L. Hurlburt, M. A. New York: Phillips & Hunt. Price, $1.25.

Should be in the hands of every Sunday-school superintendent and teacher. A practical assistant in the explanation of the lessons, excelled by none.

"Leaves from the Diary of an Old Lawyer: Intemperance the Great Source of Crime," which is described as a story that will compare with the famous "Diary of a Physician," and as a temperance plea with "Ten Nights in a Bar Room," is soon to be issued by the American Book Exchange, New York.

"The Acme Library of History," as announced by the American Book Exchange, New York, is initiated by a handy and handsome edition of "Milman's Gibbon's Rome," in five volumes, for the small price of $2.50, complete, neatly bound in cloth. Volume one is just ready, two more are to appear in December, and two in January.

THE BLOSSOM BOOKS. New York: Phillips & Hunt.

The May Flower; The Pansy Bed; The Children's Hour; Little Rose Bud; The White Lily; A Summer Wreath; The Daisy Chain; Dew of the Morning; Work and Play; Bud and Blossom. These are the titles of a handsome series of illustrated books for little children, in pasteboard cover. The wood engravings are of a superior order, and of a most familiar kind. They are just the thing for holiday presents.

TOINETTE: A Tale of the South. By Albion W. Tourgee. New York: Fords, Howard & Hulbert. Price, $1.

This book was written in 1868 9, and published in 1879, under the nom de plume of "Henry Churton." The present revised edition contains but few immaterial alterations. It is a strong portraiture of Southern character, showing its virtues, follies and possibilities for the future. Mr. Tourgee is a man of talent, sat for years on the bench in North Carolina, and has since been driven from the State because of social ostracism caused by the unconscious virus of slavery.

NEW PUBLICATIONS.

—The Popular Science Monthly for January has an illustrated article on "The International Weather Service," by Prof. Thos. B. Maury; "Migration of the Races," by Fredrick Muller; "Inter-Oceanic Canal Routes," by Charles De Fourcy; "Why do Springs and Wells Overflow?" by Joseph J. Skinner; and other articles of interest. The lover of scientific subjects will prize this monthly highly.

—Harper's Magazine for January opens with the reproduction of Keat's remarkable poem, "The Eve of St. Agnes." Frank Mayer, the artist, contributes an entertaining sketch of "Old Baltimore and its Merchants." [illegible]

of Forty Years Ago" contains some very novel descriptions of the most remarkable movements and experiments of the reformers of 1840. Some recent educational institutions in Brooklyn—the Attendance Schools and the Truant Home—for the enforcement of compulsory education form the subject of a suggestive paper by Miss F. E. Fryatt. A good short story by Virginia W. Johnson, "The Old Woman and her Bag," is finely illustrated. Miss Mulock's delightful novel, "Young Mrs. Jardine," is concluded. There are graceful discussions of current topics in the Editor's Easy Chair, and an Editor's Drawer full of rich humor.

—Appleton's Journal for January opens with the first part of a novelette from the pen of Victor Cherbuliez, "A Stroke of Diplomacy." It is the purpose of the proprietors to give a succession of novelettes, running from two to three numbers, in preference to the customary long serials. An article on the "Letters of Charles Dickens," just published, with copious extracts, is eminently readable. A collection of strange legends from the folk-lore of all lands pertaining to the myth of Cinderella is by W. R. S. Ralston. "Mr. Gladstone as a Man of Letters" is considered. "What is Religion?" forms the topic of a suggestive paper; one which believers and skeptics alike would find profoundly interesting. "Matthew Arnold on Poetry," and "Mr. Irving's Shylock," the "Proposed Federation of the British Empire," "The Spiritual in Art," and "Adorning the City." $3 per annum; D. Appleton & Co., New York.

—Good Company ($3 a year, Sprigfield, Mass.) Number Four, has one of Mrs. Harriet Beecher Stowe's Old Town sketches, three stories, including a long one by Mrs. Rebecca Harding Davis; a paper by President Bascom, of Madison University, of interest to all interested in horse-railroads; a biographic sketch of Gambetta, by George M. Towle; readable papers of European experiences, papers on Colorado, the Indians at Hampton, and how the congressional debates are preserved, and other articles. Christmas poems by Miss Lucy Larcom, Mrs. D. H. R. Goodale and Misses Elaine and Dora Reed Goodale, are features of the number. During the coming year Good Company will continue to make a specialty of good stories by the most popular writers, and give entertaining sketches in great variety. New yearly subscribers who send before January one can have the first four numbers of the present volume without extra charge.

Nasal and Bronchial Catarrh.

A STRONG RECORD.

REV. T. P. CHILDS, of Troy, Ohio, whose advertisement of his Catarrh Treatment appears in this issue of the Southwestern Christian Advocate, has addressed our subscribers and readers before. It is not surprising when we consider the facts, that Mr. Childs should be constrained to urge the attention of people to this matter, and mention his ability to treat successfully this scourge of the human race.

Leading men of every denomination publicly state that Childs' treatment has cured them or their families of Catarrh or of Throat difficulties, not obscure, unknown men, but men whose reputation is national, men widely known for their services in the pulpit or the missionary field. Editors and publishers of our leading periodicals among them the Congregationalist and Watchman, of Boston; the Illustrated Christian Weekly and the Examiner and Chronicle, of New York; the Journal and Messenger and Daily Gazette, of Cincinnati, and many others, have personally investigated the facts, and they are satisfied that, while Mr. Childs is not—as he does not claim to be —a regularly educated physician, but, on the other hand, a highly-esteemed minister of the gospel, who has spent thirty years as a pastor in the State of Ohio, yet he has made such a study of the disease known as Catarrh, as to have enabled him to treat it with most extraordinary success. His own affliction, suffered for years, until he was finally compelled to leave the pulpit expecting to die, is well known to all his brethren throughout the State; and his present robustness of health and prospect of long life are also well known, and can be ascribed to nothing else than the treatment devised by himself, and now so confidently recommended to others. If any record could inspire confidence, surely this of Mr. Childs' should make every sufferer feel that he may make trial of this treatment with every hope of success.

Nor is his remedy a novelty. It has now been before the public for twelve years, though it is only three years since he began to so extensively advertise it, and the result now is that thousands have been cured by him, and his business has constantly increased, until he has been obliged to erect new and commodious buildings in Troy, Ohio, for the special purpose of affording facilities for compounding, packing and shipping his remedies and apparatus, and for the entertainment of those who call upon him for personal consultation.

The addition to his firm of Dr. J. H. Green, a well-known physician of twenty years' practice, assures patients that if they have any constitutional troubles growing out of Catarrh, Dr. Green will add such treatment as will remove them. We would advise our readers to present this treatment to their friends with the fullest assurance of its success.

David Shah, commander-in-chief of the Afghan army was arrested by the British.

Last two

pages of

52

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